B.


B.002 B., S. A. “Interesting Facts About the Book of Mormon.” SH 70 (11 April 1923): 337-38. The title page of the Book of Mormon that declares that Joseph Smith was the author of the book stands in compliance with the copyright laws of the day. [J.W.M.]

B.003 B., S. A. “On Solomon Spaulding Story.” SH 65 (28 August 1918): 834. Suggests that after thirty-two years no further evidence has come to light to prove the theory that the Spaulding manuscript was the basis for the Book of Mormon. [J.W.M.]

B.004 B., S. A. Untitled. SH 70 (11 April 1923): 337-38. Discusses the instructions issued by the copyright division of the U.S. Patent Office for the title page of the Book of Mormon. The words “author and proprietor” that appear on the title page were required to fulfill the requirements of the copyright. [J.W.M.]

B.005 B., W. W. “The Book of Doctrine and Covenants, and the Book of Mormon Do Harmonize.” SH 23 (1 June 1876): 336-37. Deals specifically with the way in which the terms “eternal torment” and “endless punishment” are used in the Book of Mormon and in the Doctrine and Covenants. [A.T.]


B.007 Bachman, Danel W. “Anthon Transcript.” In Encyclopedia of Mormonism, edited by Daniel H. Ludlow, 1:43-44. 5 vols. New York: Macmillan, 1992. The Anthon Transcript was a piece of paper that Martin Harris took to Professor Charles Anthon, professor of classical languages at Columbia College in 1828. It contained a sample of characters transcribed from the gold plates by Joseph Smith; it also contained a translation thereof. Martin Harris desired a scholarly opinion before investing time and money in the translation of the plates. [J.W.M.]

B.008 Bachman, Danel W. “A Look at the Newly Discovered Joseph Smith Manuscript.” Ensign 10 (July 1980): 69-73. Describes the discovery of an original copy of a document upon which Joseph Smith copied several characters from the gold plates, supposedly representing the document that Martin Harris presented to Professor Charles Anthon in February of 1828. (Editor’s note: this document has since been shown to be a forgery.) [D.M.]

B.009 Bachman, Danel W. “Sealed in a Book: Preliminary Observations on the Newly Found ‘Anthon Transcript.’” BYU Studies 20 (Summer 1980): 321-45. Various descriptions and reproductions of the “Anthon Transcript” are examined. Bachman concludes that the document found by Mark Hofmann in a Smith family Bible is probably the original. Reproductions of the “Whitmer Text,” “the 1844 placard stick of Joseph,” and “The Hofmann document” also appear in the article. (Editor’s note: the “Hofmann document” has since been proven a forgery.) [J.W.M.]

B.011 Backman, Milton V., Jr. Eyewitness Accounts of the Restoration. Orem, UT: Grandin Book, 1983. A narrative of the first vision, the coming forth of the Book of Mormon, visits of Moroni and other heavenly messengers assigned to instruct Joseph during the period 1823-1827 are presented using Joseph Smith’s four written histories in conjunction with other accounts written by Lucy Smith, Orson Pratt, Oliver Cowdery, and others. Also provides observations and recollections concerning Joseph Smith during the period of the translation and publication of the Book of Mormon. This work is reviewed in P.301. [J.W.M.]


B.013 Backman, Milton V., Jr. Joseph Smith’s First Vision. Salt Lake City: Bookcraft, 1971, [R]1980. Provides the accounts of Joseph Smith’s first vision. Also, contains a description of the religious and economical environment of Palmyra as a background for the first vision. Uses the Book of Mormon as a witness of Joseph Smith’s divine calling. A separate chapter gives a brief account of the Three Witnesses and the Eight Witnesses. [A.T.]


B.017 Badger, Ralph A. “The Moving Finger Writes.” IE 53 (March 1950): 195, 239. Describes several crudely drawn petroglyphs chiseled on rocks and walls of the Hava Supoi Canyon (Indian Reservation on the South Rim of the Grand Canyon), then concludes that “man and prehistoric animals must have lived at the same time, for man could not make a picture of an elephant or a mastodon if he had not seen one.” [R.C.D.]

B.018 Badger, Wanda West. "A Book Worth Giving." CN 58 (3 September 1988): 3-4. Many people give a copy of the Book of Mormon and their testimony to non-members, of whom many are converted by reading these gifts of the Book of Mormon. [M.R.]

B.019 Badlam, A. “A Cunning Device Detected.” TS 1 (January 1840): 47. Contains an interview with Solomon Spaulding’s widow, Matilda Davidson, and daughter, Mrs. McKinistry, concerning the Spaulding manuscript’s connection with the Book of Mormon. The wife and daughter saw little resemblance between the two documents, thinking there may have been a similarity in some names. [D.M.]
B.020 Baer, James L. “The Third Nephi Disaster: A Geological View.” Dialogue 19 (Spring 1986): 127-32. A scientific, geological answer to the question, “Could the disastrous events described in 3 Nephi 8 have really taken place?” The author concludes that the entire scene could indeed be explained by “a gigantic earthquake with attendant storms and volcanic activity” that would accompany such a catastrophic event in nature. [J.W.M.]


B.022 Bagley, C. Stuart. “A New Approach to the Geography of the Book of Mormon.” In 14th Symposium on Archaeology of the Scriptures, 70-86. Provo, UT: Brigham Young University, 1963. Book of Mormon lands are located in Mesoamerica. Many Book of Mormon sites are discussed, one of which, the city of Nephi, is located in the peninsula of Yucatan. A map is also provided. [B.D.]


B.025 Bagley, Pat. If You Were a Girl in the Time of the Nephites. Salt Lake City: Deseret Book, 1989. An entertaining children’s activity book geared to LDS girls, showing what life may have been like for their Nephite counterparts. Contains mazes, word games, and various puzzles. [D.M.]


B.027 Bahlinger, Heidi. “A German Girl’s Prayer Answered.” NE 5 (April 1975): 10-12. A story of a German girl who was converted to the Gospel by the Book of Mormon after praying to find out if it was true. [M.D.P.]


B.029 Bailey, George H. “What the Book of Mormon Means to Me.” MS 90 (3 May 1928): 286-88. A testimonial of the truthfulness of the Book of Mormon. Provides a very brief account of the contents of the Book of Mormon and shares the lessons learned and the spiritual strength received by the author from the Book of Mormon. [A.T.]

B.030 Bailey, H. Deloyd, comp. The Standard Works Digest (Index to General Authority comments on scriptural verses). U.S.A.: H. D. Bailey, 1986. A collection of scriptural references from more than 225 books, magazines, and commentaries that reviews how the General Authorities of the Church of Jesus Christ of Latter-day Saints have used given scriptures. Includes references to scriptures in the Book of Mormon. [B.D.]

B.031 Bailey, J. W. A. “Supplementary Notes On the Urim and Thummim.” SH 80 (15 March 1933): 338-39. The Urim and Thummim were instruments used in translating the Book of Mormon, were utilized by the brother of Jared, and were prepared by God to bring to light all the works of darkness and secret organizations. [J.W.M.]
B.032 Bailey, J. W. A. “Where Hill Cumorah is Located.” SH 79 (18 May 1932): 478. Provides a list of references from the Book of Mormon concerning the location of the Hill Cumorah. [J.W.M.]


B.036 Baird, J. Edwin. Selected Scriptural References Concerning Lamanites from the Book of Mormon. Salt Lake City: Department of Education Church of Jesus Christ of Latter-day Saints, 1959. A sequential list of scriptures that deal with the Lamanites. [J.W.M.]

B.037 Baker, Christine Purves. “Helaman.” In Encyclopedia of Mormonism, edited by Daniel H. Ludlow, 2:585. 5 vols. New York: Macmillan, 1992. Helaman, the son of Helaman, was the chief judge and keeper of the Nephite records for fourteen years. The book of Helaman takes its name from him; he received the records from Shiblon and left them to his son Nephi. [J.W.M.]


B.039 Baker, DeVere. The Raft Lehi IV: 69 Days Adrift on the Pacific Ocean. Long Beach: Whitehorn, 1959. Provides day-by-day descriptions of a voyage conducted by the author and three others from San Pedro harbor, California, to Hawaii. The voyage comprised a 69-day trip on an 18 X 24 foot raft. The purpose for the excursion was to demonstrate that Lehi’s transoceanic crossing was possible. [A.T.]


B.042 Baker, Lewis Henry. Highlights of the Book of Mormon. Los Angeles: author, 1934. Features 86 brief chapters, each containing a number of verses from the Book of Mormon. Some chapters are introduced with a note from the author. [D.W.P.]

B.043 Baldwin, E. E. “A Bit of Original Evidence.” Lucifer’s Lantern (May 1900): 181-83. Believes that the story about the Book of Mormon was intended to be a practical joke and that Joseph Smith realized there was money in perpetrating this hoax. [D.M.]
B.044 Bales, James D. The Book of Mormon? Rosemead, CA: Old Paths Book Club, 1958. This book is evangelical and polemical in nature. The author discounts various propositions set by the Church and the Book of Mormon, such as the corruption of the Bible, the testimonies of Book of Mormon witnesses, and the idea that Joseph Smith was an inspired translator. The author provides evidence in favor of the Spaulding origin of the Book of Mormon, including seventy-five parallels between both books. Discusses possible source material that may have been available to Joseph Smith before the publication of the Book of Mormon. Anachronisms are identified and criticized. [M.R.]

B.045 Bales, James D. “The Book of Mormon and Spaulding Manuscripts.” Christian Soldier 4/9 (14 August 1942): 5. Discusses 49 similarities between the Book of Mormon and the Spaulding manuscripts, and concludes that the manuscripts were the basis for the Book of Mormon. [D.W.P.]

B.046 Bales, James D. The Testimony of the Holy Ghost to the Book of Mormon. N.p., n.d. A pamphlet that holds that the claim of Moroni 10:4-5 regarding how to gain a testimony of the Book of Mormon is a denominationalistic approach and is not a conclusive method. [D.W.P.]

B.047 Ball, Isaac B. “Additional Internal Evidence for the Authenticity of the Book of Mormon.” IE 34 (May-June 1931): 387-89, 428-29, 457-59, 494-95. Defends the reality of the natural catastrophes described in 3 Nephi 8-10. Quotes descriptions of more recent hurricanes and earthquakes to show how similar the details are and how accurate the Book of Mormon account is. The account in 3 Nephi 8-10 is so accurate that neither Joseph Smith nor Oliver Cowdery could have had sufficient knowledge of the facts of natural disasters to have invented this description. [B.D.]

B.048 Ball, Russell H. “An Hypothesis Concerning the Three Days of Darkness Among the Nephites.” Journal of Book of Mormon Studies 2 (Spring 1993): 107-23. Provides a list of the “mechanisms of destruction described in 3 Nephi 8 and 9,” and notes that throughout the destructions, no rain was mentioned and yet the inhabitants of the land were unable to kindle a fire. Concludes that a tremendous earthquake with a local cloud of volcanic ash was the cause of the effects listed in 3 Nephi 8 and 9, including the three days of darkness. Also examines the phrase “whole earth” as it relates to the destructions. [A.T.]

B.049 Ball, Terry B. “Second Book of Nephi.” In Encyclopedia of Mormonism, edited by Victor Ludlow, 1:146-47. New York, NY: Macmillan, 1992. Provides a summary description of 2 Nephi in sections: Lehi’s admonitions and testament to his posterity before his death (1:1-4:11); Lehi pronounces blessings on all his children and Nephi writes a small historical segment (4:12-5:34); a sermon by Jacob (chapters 6-10), and a lengthy written discourse from Nephi (chapters 11-33) in which he quotes large portions of Isaiah. [B.D.]

B.050 Ballard, M. Russell. “Steadfast In Christ.” Ensign 23 (December 1993): 50-53. Just as a well-placed anchor can hold a giant ship in turbulent seas, each person who takes Jesus Christ as an anchor will stand fast in these turbulent social times. It is necessary to know if Joseph Smith was a prophet and if the Book of Mormon is in fact the work of God. We must know for ourselves. Every great prophet, whether in the Bible or Book of Mormon, has had to go through the same process to come to a sure knowledge of Christ. [J.W.M.]

B.051 Ballard, M. Russell. “You—The Leaders in 1988.” Ensign 9 (March 1979): 69-73. To be a leader in the Church takes total commitment to the Lord, an understanding that Joseph Smith was a prophet and that he translated the Book of Mormon by the gift and power of God, and a willingness to withstand the difficulties and winds of temptation. Leaders must be prepared, and preparation consists of reading, praying about, and pondering the Book of Mormon. [J.W.M.]
Ballard, Melvin J. "Ancient Ruins of South America: Some External Evidences Supporting the Story of the Book of Mormon." *IE* 30 (September 1927): 960-73. This piece is largely an account (accompanied by photographs) of a trip by the author to ancient ruins in the Andes Plateau. Monoliths and the ruins of temples in the sites of three ancient cities are described. The workmanship of the ruins is marvelous, states the author, and comparable to ancient Egyptian buildings. [D.M.]

Ballard, Melvin J. "Book of Mormon Evidences." *DN* 2 (30 April 1932): 5, 7, 8. Describes several external evidences of the Book of Mormon: an Egyptian Prince declared that he could understand a pure Egyptian dialect spoken in Mesoamerica; compares Egyptian and Mayan alphabet characters and says one borrowed from the other; discusses the theory of Atlantis as a possible land bridge; relates the discovery of the "earliest American date, 6 August 613 B.C."; sets forth the existence of the horse, elephant, steel, gold, and cement in ancient America. The worship of Pizarro and Cortez by the Indians as gods indicates that Christ visited America anciently. [B.D.]


Ballard, Melvin J. "Book of Mormon Evidences." *MS* 94 (16 June 1932): 369-75, 378-80. The discovery of pyramids and other archaeological ruins, the usage of steel among the ancient peoples of America, the connections between Egyptian and Mayan alphabets, and the traditions of Quetzalcoatl are evidences for the Book of Mormon. [A.C.W.]

Ballard, Melvin J. "The Divine Purpose in the Bringing Forth of the Book of Mormon." *Liahona* 21 (29 January 1924): 297-300. The Book of Mormon came forth to bring redemption to the Lamanites, to benefit the world, to bring men to repentance, and to provide a sign of the nearness of the Second Coming. Exhorts members of the Church to be obedient to the teachings contained in the Book of Mormon. [A.T.]

Ballard, Melvin J. "Jesus Christ Visits America." *DN Church Section* (29 December 1934): 2, 7. Recounts Christ’s visit to the Nephites in the Americas. Refers to external evidences, such as the Mexican calendar stone and Joseph Smith’s witnesses, that help support the truth and divinity of the Book of Mormon. [M.D.P.]

Ballard, Melvin J. "The Mission of the Book of Mormon." *IE* 37 (March 1934): 160-61. Declares that the mission of the Book of Mormon, which is to show the great things that the Lord has done to the remnant of the House of Israel (including the Lamanites) and to convince them that Jesus is the Christ, has not been fulfilled. [B.D.]


Ballard, Melvin J. "Our Duty as Custodians of the Book of Mormon." *IE* 31 (December 1927): 103-8. Members of the Church are expected to obtain a spiritual testimony of the Book of Mormon and then help move it
toward its divine destiny. The mission of the book is described on the title page. The book is to be taken to the descendants of Lehi and the time will come when substantial numbers of them will respond. [D.M.]

**B.061** Ballard, Melvin J. Untitled talk. CR (October 1923): 28-33. The purpose of the Book of Mormon is to bring to pass the redemption of the Lamanites and to bring salvation to the people of the world. The elders of the Church need to work with God to bring about this end. [B.D.]


**B.064** Bankhead, Reid E. *The Bible and the Book of Mormon*. Salt Lake City: Church of Jesus Christ of Latter-day Saints, 1955. Reasons that if God is indeed no respecter of persons, then it is logical that Christ would make himself known to nations other than the Jews. The descendants of Joseph in America were in every way qualified to have Christ minister to them. The Bible and the Book of Mormon are both witnesses of the same God. [A.L. & P.H.]

**B.065** Bankhead, Reid E. *Concluding Messages of the Book of Mormon*. Provo, UT: Brigham Young University, 1956. A transcript of a series of talks, wherein the author teaches various messages of the Book of Mormon including the Atonement, sacrament, continuing revelation, Christian creeds, and Nephite destructions. His purpose is to encourage listeners to study the Book of Mormon as a means to becoming more effective teachers. [A.T.]

**B.066** Bankhead, Reid E., and Glenn L. Pearson. *A Doctrinal Approach to the Book of Mormon*. Salt Lake City: Bookcraft, 1962. A study aid intended to demonstrate the many rich doctrinal topics contained in the Book of Mormon. One doctrinal topic discussed, for instance, is the divine birth of Jesus. Aids the reader with cross referencing and scripture marking. [A.T.]


**B.069** Bantista, M. "A Faith-Promoting Experience." IE 23 (September 1920): 978-84. A testimonial from Old Mexico, wherein the author explains the role of the Book of Mormon in his conversion to the Church of Jesus Christ of Latter-day Saints. [J.W.M.]

Mormonism. Praises the Book of Mormon as having great literary value, but discounts its divine origin. [B.D.]


B.073 Barefoot, J. L. “Stories About Utah: The Deseret Museum.” *Juvenile Instructor* 10 (18 September 1875): 224. Fossil bones of an elephant, found near Payson, Utah, in 1870, were sold to the Deseret Museum. Elephants were present during Book of Mormon times. [D.M.]

B.074 Barker, Clarence. “Husband and Wife Musician Team Finds Truth in Gospel.” *CN* (25 May 1974): 14. Musicians Marvin and Nadina Bryan were converted to the gospel of Jesus Christ through the example of a young LDS member who read the Book of Mormon while his fellow workers played poker, and by reading the Book of Mormon themselves. [M.R.]

B.075 Barker, James L. “The Language of the Book of Mormon.” *IE* 63 (June 1960): 388-89, 444, 446, 450-54. English, the language of translation employed by Joseph Smith, retains the original thought, personal writing styles, distinctive patterns, and unique phraseology belonging to each of the ancient writers and prophets of the Book of Mormon. Barker also discusses the language of the gold plates, which has been described as being a combination of the “learning of the Jews and the language of the Egyptians” (1 Nephi 12), and as “reformed Egyptian” (Mormon 9:32). Too little is known about the characters of reformed Egyptian, which had been “altered” by the Nephites (Mormon 9:32). [D.W.P.]

B.076 Barlow, Philip L. “Before Mormonism: Joseph Smith’s Use of the Bible, 1820-1829.” *Journal of the American Academy of Religion* 57 (Winter 1989): 739-71. A defense that “Mormons are Bible-believing Christians” that explores Joseph Smith’s background, the influence of the Bible in his culture, and his production of additional scripture to reinforce the Bible. Through the use of Book of Mormon passages, it is shown that biblical language and passages are woven into new interpretations and expansions of traditional biblical thought unknown in Joseph’s day. [J.W.M.]

B.077 Barlow, Philip L. *Mormons and the Bible: The Place of the Latter-day Saints in American Religion*. New York: Oxford University Press, 1991. Deals with the use of the Bible in the LDS church. Compares the Book of Mormon with the Bible, showing similarities and differences. This work is reviewed in F.092. [A.C.W.]

B.078 Barnes, C. Douglas. “Lehi’s Route to America.” *IE* 42 (January 1939): 26-28, 49. Traces Lehi’s possible migration route following ocean currents from the Arabian Peninsula across the Pacific Ocean to Central America. Includes a discussion of the theory surrounding the origin of the Polynesian people. [J.W.M.]

B.079 Barnett, Henry W. “The Aborigines of America.” *MS* 22 (April 1860): 258-60. Old Testament and Book of Mormon prophecies provide answers to questions concerning the origins of the American Indians who are of the House of Israel. The record called the stick of Joseph came forth as the Book of Mormon. [J.W.M.]


B.082 Bartlett, Daniel H. *The Mormons or Latter-Day Saints, Whence Came They?* London: Nisbet, 1911. A polemical work against Mormonism. The author, who favors the Spaulding theory for the origin of the Book of Mormon, asserts that the book anachronistically quotes Shakespeare, mentions steel and various domesticated animals. [M.R.]


B.085 Bartley, Peter. *Mormonism: The Prophet, the Book and the Cult.* Dublin: Veritas, 1989. Booklet that opposes Joseph Smith and his work. Discusses the Book of Mormon witnesses, the Anthon interview, and the Book of Mormon plates. Emphasizes archaeological arguments and internal evidence. Claims that the Book of Mormon plagiarizes the Bible and borrows extensively from the King James Version. Notes changes in the text of Book of Mormon editions. This work is reviewed in P.208. [D.M.]

B.086 Barton, Marie Musig. *Our Promised Land: Book of Mormon Stories for Boys and Girls.* Salt Lake City: Salt Lake Times, 1949. Consists of moral lessons from the Book of Mormon written for children. Emphasizes that the ancient Book of Mormon peoples were taught that they must serve God or perish. [J.W.M.]

B.087 “Basketball Tournament Turned into Missionary Tool by Ward.” *CN* 56 (21 December 1986): 6. A story of how a young man organized a basketball tournament and delivered copies of the Book of Mormon to a number of participants, thus effectively doing missionary work. [M.D.P.]

B.088 Bassett, Arthur R. “Alma the Elder.” *Ensign* 7 (February 1977): 5-10. Alma the Elder became the father of nine generations of prophets. His faith was so great that it brought him to repentance, sustained him for over twenty years in the wilderness, brought him to his knees over a rebellious son, and gave him compassion as a chief judge. [J.W.M.]

B.089 Bassett, Arthur R. “Floods, Winds and The Gates of Hell.” *Ensign* 21 (June 1991): 6-11. Christ’s visit to America was concluded when he taught four principles designed to protect individuals against “spiritual erosion”: avoid unrighteous judgment, negative

the situation of some person in the book. For example, fathers might personally relate to the patriarch Lehi by reading the history of his life as presented in the Book of Mormon. Mothers may gain much by demonstrating empathy with mother Sariah, and righteous sons can identify with Nephi. In this manner one might better understand some of the principles illustrated by the various stories in the Book of Mormon. [B.T.]

B.091 Bassett, Arthur R. “Jesus’ Sermon to the Nephites.” *Ensign* 8 (February 1978): 58-62. Discusses the five major segments in Jesus’ first sermon to the Nephites contained in 3 Nephi 11-14. The Savior invites all to come to him and focuses on how to gain the spiritual strength to become his true disciple. [D.H.M.]


B.093 Bassett, Arthur R. “The Shepherd and His Other Sheep.” *Ensign* 8 (February 1978): 53-57. Using the text of the Jesus Christ’s visit to the American continent, as recorded in 3 Nephi 11-30, the author emphasizes the need to know the Savior, which knowledge leads to eternal life. Knowing the Savior leads one to become like him. [J.W.M.]

B.094 Bassett, K. Douglas. “Four Faces of Pride in the Book of Mormon.” In *Doctrines of the Book of Mormon*, 1991 *Sperry Symposium*, edited by Bruce A. Van Orden and Brent L. Top, 16-28. Salt Lake City: Deseret Book, 1992. The four faces of pride are the wearing of costly apparel (which may have reference to conspicuous consumption in our day), class distinctions, contention, and anti-enemy attitudes. Those who possess an anti-enemy posture may have no time for the pro-kingdom of God. Pride can be overcome by humility. [B.D.]


B.096 Bates, Ernest Sutherland. *American Faith*. New York: Norton, 1940. A polemical work that discusses Mormonism on pages 341-58. The author considers the Book of Mormon “an unsuccessful imitation of the style of the King James Version” of the Bible. After a brief review of the Book of Mormon’s contents the author notes alleged anachronisms such as biblical plagiarism, quotations from Shakespeare, and others. Reference is also made to the incident of Anthon’s 1834 denial of the “sealed book.” [M.R.]


B.098 Bayne, Elbert. “A Time Appointed.” In *Recent Book of Mormon Developments; Articles From the Zarahemla Record*, 2:185-86. Independence, MO: Zarahemla Research Foundation, 1992. Argues using Alma 19:33-34 (RLDS versification), that there is an appointed time for the establishment of Zion that is not dependent upon the righteousness of Christ’s followers. [B.D.]

B.099 Bays, Davis H. *The Doctrines and Dogmas of Mormonism Examined and Refuted*. St. Louis, MO: Christian, 1897. An ex-Mormon examines Mormon doctrines. Chapters 18-32 deal with the Book of Mormon. The Book of
Mormon is full of faults and errors, does not fulfill biblical prophecy, nor does it fit the criteria found within the book itself. [J.W.M.]

**B.100** Beadle, J. H. “The ‘Golden Bible’: Sidney Rigdon’s Grandson Says Their Family Understood it to be a Fraud.” *New York Tribune* (17 April 1888): n.p. Walter Sidney Rigdon, grandson of Sidney Rigdon, reports that he had talked with the older Rigdon “hundreds of times.” He was a “religious crank” who became “cracked.” The whole family rejected his story. The whole thing about “the Golden Bible” is a fraud. [J.W.M.]

**B.101** Beadle, James Hanson. *Life In Utah or the Mysteries and Crimes of Mormonism*. Philadelphia: National Publishing Company, 1870. An exposé of Mormonism. Pages 21-35 discuss the Book of Mormon. Presents a somewhat garbled description of the Book of Mormon narrative; the testimony of the book of Mormon witnesses is discounted on the grounds that they were disreputable. The author accepts the Spaulding theory of Book of Mormon origins. [M.R.]

**B.102** Bean, Orestes U. *Corianton: An Aztec Romance*. Salt Lake City: n.p., 1902?. A romantic drama (written in four acts) based upon the trial of Korihor, the Anti-Christ. [J.W.M.]

**B.103** Bean, W. W. “Ancient Battlefields Puzzle U.S. Historians: Ruins Found in New York Tell of Carnage.” *DN Church Section* (16 August 1941): 4, 5. Book of Mormon accounts of the final battles of the Nephites are compared with historical reports of DeWitt Clinton and O. Turner who tell of formidable fortresses with deep trenches, double walls, mass graves, and rusted tools in the state of New York. [J.W.M.]

**B.104** Bean, Willard. *A.B.C. History of Palmyra and the Beginning of "Mormonism."* Palmyra, N.Y.: Palmyra Courier Co., 1938. Writes concerning the early history of Palmyra, the arrival and history of the Smith family, Joseph Smith’s interest in the religious revival, the details of the First Vision, and the coming forth of the Book of Mormon. [J.W.M.]


**B.106** Bean, Willard. “The Indians of Cumorah Land;” *DN Church Section* (2 March 1924): 6, 8. Discusses different traditions and beliefs of the American Indians that correspond to those of the Nephites and the Lamanites. For example, he shows that the American Indians believe in a Great Spirit, an Indian Redeemer, and of once having a “white man’s book” among them that they had used. [M.D.P.]


from the characteristic mental disease of adolescence-dementia praecox. The Mormon faith is the result of the reaction of an adolescent nation to that book.” [M.R.]

**B.110** Bechler, C. F. J. “The Book of Mormon and I.” *IE* 26 (March 1923): 405-8. A first person narrative testimonial of a man in Germany who found a friend in the Book of Mormon on a cold, lonely, and hopeless night. Following World War I, the man first found himself in despair, then found that the Book of Mormon offered him hope and comfort. [J.W.M.]

**B.111** Beckert, Charles B. “What I Have Learned about Family Relations from the Book of Mormon.” In *The Sixth Annual Church Educational System Religious Educators’ Symposium on the Book of Mormon*, 1-4. Salt Lake City: Church of Jesus Christ of Latter-day Saints, CES, 1982. Draws upon the writings of Nephi, Jacob, Benjamin, as well as the story of Lamoni and his wife to learn about family relationships. The points emphasized include: all behavior has consequences, family unity is an important goal, worship is a family affair, and one can gain tremendous strength from a spouse. [A.T.]

**B.112** Beecher, Maureen Ursenbach. “The ‘Golden Bible.’” *Friend* 5 (December 1975): 11-13. Conversion story of Mary Elizabeth Rollins Lightner, taken from her autobiography and adapted for children. As a child she read the Book of Mormon and knew it was true. [A.C.W.]


**B.114** Bell, James. “John W. Welch: Taking the Stand.” *This People* 8-9 (February 1987): 48-50, 61, 63. Features the Foundation for Ancient Research and Mormon Studies (FARMS) and its founder, John W. Welch. One goal of FARMS is to better understand the ancient foundations and cultural background of the Book of Mormon, which will then strengthen an individual’s testimony of the book. [J.W.M.]

**B.115** Benard, David R., John W. Welch, and Daniel C. Peterson. “Secret Combinations.” In *Reexploring The Book of Mormon*, edited by John W. Welch, 227-29. Salt Lake City: Deseret Book and FARMS, 1992. Alexander Campbell was the first to suggest that the references to secret combinations in the Book of Mormon were merely Joseph Smith’s anti-Masonic sentiments. Sometime later, even Campbell later dropped this flawed argument. The authors show several contemporaneous uses of the phrase “secret combinations” and demonstrate that the term was widely used and referred to by many organizations that sought to illegally get gain. [B.D.]

**B.116** Benbow, Dennis Everett. “Current Book of Mormon Evidence.” *SH* 72 (16 December 1925): 1335-38. Some archaeologists find similarities between ancient American and Egyptian ruins. Both the horse and the camel are believed to have originated in America, fossils of huge elephant-like animals have been found, and white Indians have been located in remote areas of South America. [J.W.M.]

B.117 Bennett, Archibald F. “Dawning Day for the Children of Lehi: No Longer a Vanishing Race.” *DN Church Section* (25 March, 1 April 1935): 6, 8. A two-part article that states that there were approximately 1,150,000 descendants of Lehi in Mexico when the Europeans arrived. Intermarriages took place between the two groups and as a result many Americans now have Lamanite blood. Argues that thousands of Church members are descendants of Lehi, showing that Lehi’s promises are being fulfilled. [J.W.M.]

**B.118** Bennett, Archibald F. “For a Wise Purpose.” *MS* 100 (31 March 1938): 194-96, 203. Stresses that keeping genealogical records by all branches of the House of Israel is of great import. Outlines the sequence of prophets.
who prepared the sacred record that we have as the Book of Mormon. [R.H.B.]


B.121 Bennett, John Cook. “The Claims and Absurdities of the Book of Mormon.” In Bennett’s The History of the Saints: Or; An ExposŽ of Joe Smith and Mormonism, 124-28. Boston: Leland and Whiting, 1842. Several authors are quoted who believe that the Book of Mormon does away with all that existed previously in religion because of its new covenant. The fact that the Book of Mormon claims that it contains the fullness of the gospel and that it has preeminence over the Bible angers authors William Harris, E. D. Howe, and J. N. T. Tucker. [J.W.M.]


B.123 Bennett, Michael J. “The Book of Mormon and a World of Changing Beliefs.” MS 112 (April 1950): 108-9. In an unbelieving world it is easier to prove a man to be a fraud than a prophet. The proof of a prophet lies in the witness of the Holy Ghost. The witness of the Spirit is more important than external evidences. The enlightened nature of the Book of Mormon startled the Christian world of the nineteenth century by answering numerous concerns. During the century that followed, religions modified their perspectives because of the Book of Mormon. [J.W.M.]

B.124 Bennett, William A. “Some Traditions of the American Indians.” MS 68 (August 1906): 510-11. Compares Apache Indian traditions to the Three Nephites of the Book of Mormon (3 Nephi 28). Apache Indians celebrate a rite that appears to recall the power and ministerial actions of the Three Nephites. Further, Apache Indians do not eat pork, a practice that may have been handed down to them from Lehi who carried the law of Moses to the American continent. [B.D.]

B.125 Bennett, William S. “My Struggle With the Book of Mormon.” Restoration Witness (May 1973): 4-6. Recalls accepting the Book of Mormon in six stages—he first ignored the book, then opposed it, then tolerated it, followed by convicting it, and finally accepting it and using it as a “sword of the spirit.” Bears testimony of the spiritual nature of the book. [J.W.M.]


B.127 Bennion, Adam S. “We May Find Joy in Master’s Service.” CN 31 (18 February 1961): 16. The Book of Mormon shows that we need to “center our thinking in the joys of living the gospel,” of service, and of living in the

B.129 Bennion, Francine. "Women and the Book of Mormon." In Women of Wisdom and Knowledge, Talks Selected from the BYU Women’s Conferences, edited by Marie Cornwall and Susan Howe, 169-78. Salt Lake City: Deseret Book, 1990. Why were women of the Book of Mormon seemingly placed in subsidiary roles, often not presented in the record by name, and not portrayed as significant individuals? Author concludes that the Book of Mormon speaks concerning the importance of both men and women. [A.T.]

B.130 Bennion, Heber. Gospel Problems. Dugway, UT: Pioneer, 1920. Sets forth several questions regarding doctrines of the LDS faith. Pages 8-22 pertain to the Book of Mormon. Questions the correctness of the translation of the Book of Mormon and the validity of some of the prophecies in the Book of Mormon and then invites Church members to study and pray to find the answers to the questions proposed. [A.T.]

B.131 Bennion, John W. “Book of Mormon Perspectives on Prosperity.” IE 73 (May 1970): 14-17. Points out that “prosperity can become a curse and lead to moral and spiritual decay.” Several scriptures are quoted and discussed to help teach the correct use of material wealth. “Prosperity in and of itself does not improve a man’s character.” [B.W.J.]

B.132 Bennion, Kenneth S. “What Plates Came from Cumorah?” Instructor 89 (January 1954): 64-65. Provides a description of the various sets of plates from which the Book of Mormon was translated and includes a serviceable diagram of the plates. [R.H.B]


B.135 Bennion, Lowell L. The Church of Jesus Christ. Salt Lake City: Deseret Sunday School Union, 1941. A series of Sunday School lessons that presents a history of the Church of Jesus Christ and recalls the story of the coming forth of the Book of Mormon. The Book of Mormon is a new revelation and the events that brought about the Book of Mormon were foretold in the book itself. [J.W.M.]

B.136 Bennion, Lowell L. Understanding The Scriptures. Salt Lake City: Deseret Book, 1981. Gives keys on how to study and understand the scriptures. Claims that the Book of Mormon is not a book of great literary acclaim, nor is it a historical record, a geographical or archaeological guidebook. The Book of Mormon, however, is a “profoundly religious record” that is “enriched, like much of the Bible, by its authors’ deep religious convictions.” The Book of Mormon teaches us concerning the attributes of God and clearly adds to our “understanding of the gospel and church of Jesus Christ.” [J.W.M.]

B.138 Bennion, Samuel O. Untitled talk. *DN* (6 April 1918): 42-45. Testifies of the promise to receive a testimony of the Book of Mormon by praying as Moroni 10:2-5 exhorts and encourages the Latter-day Saints to read the Book of Mormon regularly. [B.D.]


B.140 Benson, Ezra Taft. “America: Land of the Blessed.” *IE* 51 (May 1948): 283, 342-43. Book of Mormon prophets proclaimed the Lord’s intent to protect the blessed land of America. The brother of Jared, Nephi, Joseph Smith, and others spoke concerning America’s great destiny. Man-made governments often threaten the foundation of liberty. Though the Constitution will “hang by a thread,” the promise guarantees that the thread will not break. [J.W.M.]


B.143 Benson, Ezra Taft. “Book of Mormon is a ‘Standard for the Church’ President Benson tells Priesthood Leaders.” *Ensign* 16 (May 1986): 105. Reports of President Benson’s address to Church leaders, April 4, 1986. The prophet explains the great mission of the Book of Mormon. [J.W.M.]


B.146 Benson, Ezra Taft. “The Book of Mormon—Keystone of Our Religion.” Ensign 16 (November 1986): 4-7. Also in CR (4-5 October 1986): 3-7. Also in Studies In Scripture: 1 Nephi—Alma 29, edited by Kent P. Jackson, 7:1-9. Salt Lake City: Deseret Book, 1987. Outlines the careful preparation that went into the introduction of the Book of Mormon to the world at the proper time. The sequence of events that followed bear witness that this book is the keystone of the Church of Jesus Christ of Latter-day Saints. There are three ways that it is the keystone: It is a witness of Christ, it was meant for this day, and it helps people draw nearer to God. [J.W.M.]

B.147 Benson, Ezra Taft. “The Book of Mormon: Our Heritage of Freedom.” CR (October 1961): 69-75. Warns of the threat of communism, likening it to a continuation of the war in heaven and the Gadianton robbers of Book of Mormon times. The warning is clear in the Book of Mormon, the threat comes from within in the form of socialism. Lists several steps to ensure freedom. [J.W.M.]

B.148 Benson, Ezra Taft. “Book of Mormon Outlines Our Duty to America.” CR (April 1962): 103-6. Ancient Book of Mormon prophets foresaw the entire history and destiny of America and predicted continual freedom on the basis of righteousness. However, those same prophets warned of dire judgments and captivity if America fails to maintain its “spiritual integrity.” [R.C.D.]

B.149 Benson, Ezra Taft. “The Book of Mormon Overcomes Deception.” CR (October 1963): 15-19. Suggests three tests to assist individuals in avoiding deception: (1) Know what the scriptures say, especially the Book of Mormon, about a particular circumstance; (2) know what the Latter-day prophets say; and (3) have the Holy Ghost. [J.W.M.]

B.150 Benson, Ezra Taft. “The Book of Mormon Warns America.” In BYUSY (21 May 1968). Provo, UT: BYU Press. Testifies of the value of the Book of Mormon as a warning voice to America. Determines that communism is a great threat to society and is a secret combination. Warns concerning civil war in the United States. Raises the plea for people to listen to the warning voice of the Book of Mormon. [J.W.M.]

B.151 Benson, Ezra Taft. “Born of God.” Ensign 15 (November 1985): 5-7. Also in CR (October 1985): 46-49. Commentary on Mosiah 1:7—“the Lord works from the inside out.” Those who sincerely seek the Lord will experience an indescribable feeling of change, a transformation, fundamental and permanent. Those changed by Christ will be swallowed up in his will (John 5:30), they will desire to please the Lord. They are witnesses of Christ, losing themselves in him but finding eternal life. [J.W.M.]


B.153 Benson, Ezra Taft. “Cleansing the Inner Vessel.” CR (5-6 April 1986): 3-6. Also in Ensign 16 (May 1986): 4-7. Unless members of the Church read and give heed to the teachings of the Book of Mormon, the whole Church will be under condemnation. Church members need not speak more of the Book of Mormon, but now is the time that they must “do more with it” by placing it in “the center of our personal study, family teaching, preaching, and missionary work.” [J.W.M.]

Individuals are invited to “come unto Christ” by learning the precepts taught in the Book of Mormon. [S.P.S.]

B.155 Benson, Ezra Taft. “Doctrine and Covenants is ‘Capstone.’” CN 59 (7 January 1989): 3. The Book of Mormon and Doctrine and Covenants are bound together. One testifies of the other. In this way the Doctrine and Covenants is the capstone and the Book of Mormon is the keystone. [M.R.]

B.156 Benson, Ezra Taft. “Flooding the Earth with the Book of Mormon.” Ensign 18 (November 1988): 4-6. Also in CR (1-2 October 1989): 3-5. The earth must be flooded with the Book of Mormon. Author presents many ways that he envisions the book being used, so that the condemnation that is upon the Church will be lifted. Saints are to use the book when teaching the gospel and are encouraged to participate in the family-to-family Book of Mormon program. The power of the Book of Mormon is beyond the understanding of man. [J.W.M.]


B.159 Benson, Ezra Taft. “The Gift of Modern Revelation.” Ensign 16 (November 1986): 78-80. Also in CR (October 1986): 100-3. The purpose of the Book of Mormon and the Doctrine and Covenants is to bless lives and help mankind to resist the powers of Satan. The Book of Mormon does not detract from the value of the Bible, but supports and sustains its truthfulness. The Book of Mormon is the keystone of the Church and has the power to reveal false doctrines, help people overcome temptations, and bring individuals closer to God than any other book. [J.W.M.]


B.162 Benson, Ezra Taft. “In His Steps.” Ensign 18 (September 1988): 2-6. By carefully reading the Book of Mormon and following Moroni’s promise (Moroni 10:3-5), one will gain knowledge that the Church of Jesus Christ of Latter-day Saints is the Lord’s Church. This knowledge will strengthen the individuals that they may become like Jesus Christ. [J.W.M.]

B.163 Benson, Ezra Taft. “Jesus Christ—Gifts and Expectations.” Ensign 18 (December 1988): 2-6. Christ both lived and died for mankind. He has provided many great gifts, among which include the Book of Mormon. It was written for those of the present era and will help to dispel the false theories and philosophies of men of the present age. [J.W.M.]
B.164 Benson, Ezra Taft. "Joy in Christ." Ensign 16 (March 1986): 3-5. Also in Ensign 23 (December 1993): 2-5. The chief mission of the Book of Mormon is to convince the world that Jesus is the Christ. Using Book of Mormon scriptures, the author outlines the role and character of Jesus Christ—he is the creator, he is distinguished by his excellent character, he does not change, he cannot lie, he is no respecter of persons, he is a God of love, he is the Redeemer and Savior. [J.W.M.]

B.165 Benson, Ezra Taft. "Keys to Successful Member-Missionary Work." Ensign 20 (September 1990): 2-7. The four keys for successful missionary work are (1): obtain the Spirit, pray sincerely, and search the scriptures, especially the Book of Mormon; (2) acquire humility; (3) demonstrate love for people; and (4) work diligently. [J.W.M.]

B.166 Benson, Ezra Taft. "The Keystone of Our Religion." Ensign 22 (January 1992): 2-7. Reprint from Benson’s A Witness and a Warning. Salt Lake City: Deseret Book, 1988. The Book of Mormon is a greater gift than any modern invention. Its great worth was testified of by God himself. It is the keystone, stands as witness of Christ, it was written for our day, and it is the most correct book and will bring one closer to God than any other book. [J.W.M.]

B.167 Benson, Ezra Taft. “Last Days and Book of Mormon Promises.” In Proceedings of the Mexico Area Conference, 127-32. Salt Lake City: Church of Jesus Christ of Latter-day Saints, August 1972. Book of Mormon prophets saw our day and provided a message for the world of this era. The great promises of the Book of Mormon give comfort and assurance to the faithful. The American hemisphere shall be protected so long as its inhabitants serve God. [J.W.M.]

B.168 Benson, Ezra Taft. "The Lord’s Base of Operations." IE 65 (June 1962): 454-57. The Book of Mormon testifies of the great mission of America. America is a beacon of liberty to all the world. It is the Lord’s base of operations. Church members must protect it from its greatest threat—moral decay from within—and we “must return to a love and respect for the basic spiritual concepts upon which this nation has been established.” [J.W.M.]

B.169 Benson, Ezra Taft. "A Mighty Change of Heart." Ensign 19 (October 1989): 2-5. To truly come to repentance individuals must: (1) realize that the gospel plan is the plan of happiness; (2) understand that repentance must be preceded by faith in Jesus Christ; (3) have a change of heart as well as of actions; (4) have a “godly sorrow”; (5) know that the Lord is anxious to see a change of heart; and (6) not lose hope. The author uses Book of Mormon to support these six principles. [J.W.M.]

B.170 Benson, Ezra Taft. “Moroni and the Communist Threat to America.” CR

B.171 Benson, Ezra Taft. "A New Witness for Christ." Ensign 14 (November 1984): 6-8. The Church is under condemnation because its members are not “using the Book of Mormon as God intends.” The Book of Mormon is of great value in drawing men closer to God. Its purpose is to “bring men to Christ and to be reconciled to him, and then to join his Church—in that order.” The people of the world are on trial as to what they will do with the Book of Mormon. [S.P.S.]

B.172 Benson, Ezra Taft. “Of the Most Worth.” NE 19 (June 1989): 4-7. Declares the Book of Mormon to be a missionary tool of greatest value. Coupled with the Spirit, the Book of Mormon will do more to bring the souls of men to the Lord than anything else. It is the great standard of the Church. [J.W.M.]

B.173 Benson, Ezra Taft. “The Power of the World.” Ensign 16 (May 1986): 79. Daily scripture study, with special attention paid to the Book of Mormon, will produce more spiritual rewards than any of the important Church
programs to increase the level of church activity. Testimonies will increase, families will be stronger, commitment greater, and personal revelation will flow as a result of meaningful study of the scriptures. [J.W.M.]

B.174 Benson, Ezra Taft. “Pray Always.” *Ensign* 20 (February 1990): 2-5. Provides commentary on Alma 34:26 which gives the exhortation to “pray always.” There are five ways to improve communication with Heavenly Father: pray frequently, find an appropriate place to meditate and pray, prepare for prayer, make prayer meaningful and pertinent, and take the responsibility to assist in making the request be granted. The Lord is always mindful and ready to respond. [J.W.M.]

B.175 Benson, Ezra Taft. “A Sacred Responsibility.” *CR* (5-6 April 1986): 98-100. Also in *Ensign* 16 (May 1986): 77-78. In relating the three-fold mission of the Church, President Benson stated that the second mission of the Church is to strengthen the membership of the Church. The most valuable way to do this is to learn the will of the Lord and then do it. There is a need to study the Book of Mormon as individuals and as families. Studying the Book of Mormon one-half hour daily was his recommendation. [J.W.M.]

B.176 Benson, Ezra Taft. “The Savior’s Visit to America.” *Ensign* 17 (May 1987): 4-7. Also in *CR* (4-5 April 1987): 3-7. Recounts the events leading up to and including the visit of Jesus Christ to the Nephites (3 Nephi), President Benson shows “parallels to our own day as we anticipate the Savior’s second coming,” and calls the book of 3 Nephi a “testimony of the resurrected Christ in America.” [S.P.S.]

B.177 Benson, Ezra Taft. “The Scriptures Have the Answers: Make Book of Mormon Study Life Long Pursuit.” *CN* 56 (13 April 1986): 5, 23. Excerpts from address given by President Benson emphasizing need to study the Book of Mormon throughout one’s life. The Book of Mormon brings men to Christ and confounds/exposes the enemies of Christ. The only issue to be resolved in gaining a testimony is whether or not the Book of Mormon is true, since all else hinges on that knowledge. [A.C.W.]

B.178 Benson, Ezra Taft. “To the Children of the Church.” *Ensign* 19 (May 1989): 81-83. Also in *CR* (1-2 April 1989): 102-5. President Benson congratulates young people who were learning about the Book of Mormon, who have read it, and have sung songs about it. He calls the Book of Mormon “Heavenly Father’s special gift.” [J.W.M.]

B.179 Benson, Ezra Taft. “To the Young Women of the Church.” *Ensign* 16 (November 1986): 81-85. Counsels young women to stay close to family members, to read the Book of Mormon, to ponder and apply its teachings. He gives a promise that the young woman who knows and loves the Book of Mormon will stand against evil and will be a tool in the hands of the Lord. [J.W.M.]

B.180 Benson, Ezra Taft. “To the ‘Youth of the Noble Birthright.’” *CR* 56 (5-6 April 1986): 55-60. Also in *Ensign* 16 (May 1986): 43-46. Calling attention to the Book of Helaman and the relationship of the stripling warriors to their mothers, President Benson counsels young men to draw close to their mothers and other family members, to read again and again the Book of Mormon, and to prepare for missionary service by being chaste and clean. [J.W.M.]

B.181 Benson, Ezra Taft. “Trust Not the Arm of Flesh.” *IE* 70 (December 1967): 55-58. The precepts of men are in conflict with the principles of God. Those who choose to follow the revelations of God are not deceived (2 Nephi 4:34; 28:14). The Lord does not give reasons for every commandment, some things need to be taken on faith. Only by loving God first can we best love and serve our fellowmen. [J.W.M.]

B.182 Benson, Ezra Taft. Untitled talk. *CR* (5-6 October 1985): 4-7. President Benson discusses the importance of the Book of Mormon and addresses the fact that the Church is under condemnation for neglecting this keystone
of the Church. [A.L.]

B.183 Benson, Ezra Taft. "Using the Book of Mormon." CR (October 1984): 4-7. Raises five critical questions about the Book of Mormon and then provides answers to his questions. The questions posed are: Is the Book of Mormon the Word of God? For whom was it written? How important it is? What is its major purpose? And how are we to use it? [R.C.D.]

B.184 Benson, Ezra Taft. A Witness and a Warning: A Modern-day Prophet Testifies of the Book of Mormon. Salt Lake City: Deseret Book, 1988. Defines the many purposes of the Book of Mormon and the method by which one may come closer to Christ. This book represents the testimony and attitude of the Prophet and President of the Church of Jesus Christ of Latter-day Saints, concerning the value of the Book of Mormon to men and women living in modern times. The book contains both a warning and a divine promise dependant upon the use of the Book of Mormon. This work is reviewed in W.152. [J.W.M.]

B.185 Benson, Ezra Taft, Gordon B. Hinckley, Thomas S. Monson, Howard W. Hunter, Boyd K. Packer, Marvin J. Ashton, L. Tom Perry, David B. Haight, James Faust, Neal A. Maxwell, Russell M. Nelson, Dallin H. Oaks, M. Russell Ballard, Joseph B. Wirthlin, and Richard G. Scott. "We Add Our Witness: Living Prophets Share Their Feelings About the Book of Mormon." Ensign 19 (March 1989): 5-9. The First Presidency and Quorum of the Twelve share their personal testimonies and experiences concerning the Book of Mormon. This in answer to the request of President Benson to "flood the earth with the Book of Mormon." This article is filled with heart-warming experiences, strong testimonies, and wonderful insights as prophets of God reveal inner thoughts about the Book of Mormon. [J.W.M.]


B.187 Benson, Reed A. “Sword of Laban.” In Encyclopedia of Mormonism, edited by Daniel H. Ludlow, 3:1427-28. 5 vols. New York: Macmillan, 1992. The sword of Laban was taken from Laban’s dead body by Nephi, following the Lord’s command to kill him in order to obtain the brass plates. This sword was used as a model for weapons of war and was part of those items found with the gold plates by Joseph Smith. The witnesses were allowed to view this sword. [J.W.M.]

B.188 Benton, A.W. “Mormonites.” Evangelical Magazine And Gospel Advocate. 1831:120. A letter dated March 1831 from S. Bainbridge to the Magazine and Advocate in an effort to stop the progress of the Mormon religion, provides a history of Joseph Smith declaring that he is a deceitful impostor of no good character. His great deception lies in his claim to have received new revelation in the Book of Mormon. [J.W.M.]

B.189 Benyola, Joseph. Pocket Reference Book of the Bible and the Book of Mormon. Monongahela City, PA: Church of Jesus Christ, 1956. A topical reference work containing a list of the books from the Book of Mormon and the Bible with their corresponding contents by chapter and verse. Topics include falling away, Restoration, baptism, and laying on of hands. [J.W.M.]

B.190 Bergin, Allen E. “Nephi: A Universal Man.” Ensign 6 (September 1976): 65-70. Nephi possessed a multitude of talents and positive characteristics. He was a “prophet, teacher, ruler, colonizer, builder, craftsman, intellect, writer, poet, military leader, father of nations, son, husband and physical powerhouse.” Certainly “he belongs . . . in the company of the greatest men of every age.” [B.T.]

B.192 Berrett, LaMar C. “The So-Called Lehi Cave.” Provo, UT: FARMS, 1982. Describes the cave found on the side of Khirbet Beit Lei (southwest of Jerusalem) and attempts to determine if it was the cave used by Nephi and his brothers when fleeing Laban. Concludes that this was not the cave used by Nephi. [A.T.]

B.193 Berrett, Lyman C. “What I Like to Teach About the Book of Mormon.” IE 67 (February 1964): 92-93, 116. Nephi warned future readers that the Book of Mormon was not a history (2 Nephi 5:32-33). Rather, the book is an instrument to bring people to Christ. Nephi, Lehi, Abinadi, Jacob, Alma, and other prophets knew the mission of Christ and taught it. [J.W.M.]

B.194 Berrett, William Edwin. “Great Teachings from the Book of Mormon.” In Know Your Religion Series, 1:1-60. Provo, UT: Brigham Young University, 1953. Five lectures on the Book of Mormon (presented October 21—November 18, 1953) discussing such topics as the purpose of the Book of Mormon, the nature of man and God, the manner in which the Book of Mormon contributes to an understanding of the Bible, the relationship of spirituality to political and economic life, and a warning to the nations. [L.D.]

B.195 Berrett, William Edwin. “How to Teach the Book of Mormon.” IE 63 (November 1960): 804-5, 856. Teachers of the Book of Mormon may teach the historical, geographical, literary, or archaeological aspects of the book, but they should emphasize the doctrines and teachings of Jesus Christ and demonstrate in what manner the book assists individuals in our present day world conditions. [R.C.D.]


B.197 Berrett, William Edwin. “The Origin and General History of Mormonism.” In Berrett’s Doctrines of the Restored Church, 21-28. Salt Lake City: Deseret Book, 1941. Includes Joseph Smith’s testimony concerning the nature of the Book of Mormon, the problems encountered during the translation, and examines items related to the mode of translation. States that the message of the Book of Mormon is to convince both Jews and the Gentiles that Jesus is the Christ. [J.W.M.]


B.199 Berrett, William Edwin. The Restored Church. Salt Lake City: Deseret Book, 1974. Chapters 5-8 deal with the coming forth of the Book of Mormon, the Urim and Thummim, the facsimile taken to Professor Anthon, Grandin’s Press, the publication and distribution of the Book, and the witnesses of the Book of Mormon. Analyzes the effect of the book since its publication and the world’s opposition to it. [J.W.M.]

when he announced the coming forth of the Book of Mormon. Joseph was made aware of errors contained in the Bible and the need for further revelation to support the Bible and to rectify its errors. Those who abridged the Book of Mormon chose specific theological ideas to make it the foundation of the new Church, thus creating a difference between the Restored Gospel and other Christian religious systems. [J.W.M.]

B.201 Berrett, William Edwin. "Spirituality and Armed Conflict." IE 55 (April 1952): 242-44, 271-73. Also published as "The Book of Mormon Speaks on War." In A Book of Mormon Treasury, 275-84. Salt Lake City: Bookcraft, 1959, [R]1976. The position of the Church concerning war and armed conflicts is dictated by the teachings in the Book of Mormon. War is condemned by God and peace is always valiantly sought. However, at times wars must be fought by the righteous in order to safeguard liberty. Although God aids the righteous in war, the righteous may suffer or be slain. [R.C.D.]


B.204 Berrett, William E., and Alma P. Burton. “The Coming Forth of the Book of Mormon.” In Berrett and Burton’s Readings in LDS Church History: From Original Manuscripts, 1:19-41. Salt Lake City: Deseret Book, 1953. A compilation of early church historical accounts and commentaries that tell the story of the coming forth of the Book of Mormon, including accounts written by Oliver Cowdery, Joseph Smith, Brigham Young, Edward Stevenson, and Lucy Mack Smith. They tell of Moroni’s visits, describe the Hill Cumorah, and write concerning the stone box, the gold plates, the breastplate, and Urim and Thummim. [J.W.M.]


B.206 Berrett, William E., and Alma P. Burton. “Witnesses to the Book of Mormon.” In Berrett and Burton’s Readings in LDS Church History: From Original Manuscripts, 1:57-63. Salt Lake City: Deseret Book, 1953. Includes Joseph Smith’s written account of the events that occurred when the Three Witnesses, Oliver Cowdery, Martin Harris, and David Whitmer viewed the gold plates. Subsequent testimonies from the Three Witnesses affirm the fact that they saw the plates, the angel, and heard the voice of God. [J.W.M.]

B.208 Berry, John. *Plain Facts Against the Latter Day Saints*. Cheshire, England: Altrincham, 1841. A lecture demonstrating that the Book of Mormon contradicts the Bible. Sees problem with Lehi’s teaching that without the Fall there would have been no posterity. Argues that water baptism by immersion is not necessary for salvation. [D.M.]


B.210 Best, Brian. "Nephi, Lehi and Samuel the Lamanite." *Ensign* 7 (December 1977): 44-51. An intimate look into the lives and human characteristics of the prophets in the Book of Helaman—Nephi, Lehi, and Samuel. At a time when their nation was ripe in iniquity shortly before the coming of the Savior to the Nephites, these great men stood firm in defending the truth. [J.W.M.]

B.211 Beth. "The Deluge." *Juvenile Instructor* 13 (1 March 1878): 55. Relates the Book of Mormon and Indian legends to the flood at the time of Noah. Also speaks of stone and wood tablets found in Iowa, Illinois, and Ohio, some of which possess Egyptian-like characters. [D.M.]


B.216 Bickerstaff, George. "Great Teachers in the Book of Mormon." *Instructor* 96 (May 1961): 179-81. Lehi, Jacob, King Benjamin, mothers, and other characters are honored as being great Book of Mormon teachers. [B.W.J.]


B.218 Biederwolf, William Edward. *Mormonism under the Searchlight*. Chicago: Glad Tidings, 1914. A polemical work against Mormonism and Mormon scripture. The author asserts that the Book of Mormon contains anachronisms, grammatical errors, and plagiarizes the Bible. There are no archaeological evidences that support the book. Author ridicules what he esteems to be numerous absurd and fantastic elements in the narrative, which include the Jaredite barges, Nephi’s temple, battle accounts, alleged contradictions with the Bible, and others. [M.R.]

B.220 “Biggest Year for Translations: Book of Mormon in 66 Languages.” *CN* 54 (12 February 1984): 3. Twelve selections and one full text of the Book of Mormon were translated during the year 1983. These include Mayan, Siuhala, Kekchi, Mam, Armenian, Turkish, Efik, China-P, Kisii, Demotiki, Hmong, Persian, and Haitian Creole. Contains a chart to show growth. [J.W.M.]


B.223 Bird, Randall C. “How to Make the Book of Mormon Exciting in the Lives of Students.” In *Sixth Annual Church Education System Religious Educator’s Symposium on the Book of Mormon*, edited by the Church Education System, 5-8. Salt Lake City: LDS Church 1982. Introduces a new principle for teaching called the me-here-now principle: the ability to inspire each individual to liken the scriptures to themselves in their own circumstances as a son or daughter of God. Urges teachers to use the principle in teaching the Book of Mormon. [B.D.]

B.224 Birrell, Verla L. *The Book of Mormon Guidebook*. Salt Lake City: Stevens and Wallis, 1948. A guidebook that treats such Book of Mormon topics as prophecy, ancient records, topography, major and minor migrations of the people, government, political and social customs, military, language and writing, science, animal and plant life, archaeology, and a number of religious traditions and doctrines. [L.D.]

B.225 “Birthday Present is Gift for Others.” *CN* 58 (1 October 1988): 6, 12. Sister Ella Adkins has donated 99 cases of the Book of Mormon to different missions in the world. Within each copy she placed her picture and a copy of her testimony. [M.R.]

B.226 Bishop, Francis G. *A Proclamation from the Lord to His People Scattered throughout All the Earth*. Kirtland, OH: n.p., 1851. A proclamation written to the inhabitants of the world regarding the coming forth of the Book of Mormon and the restoration of the gospel. Provides a description of the golden plates, the Urim and Thummim, the breast plate, and the sword of Laban. [D.W.P.]

B.227 Bishop, Gary Lyman. “The Tradition of Isaiah in the Book of Mormon.” M.A. thesis, Brigham Young University, 1974. “A textual and grammatical analysis of 52 passages of Isaiah as they are found in cave IV of the Dead Sea Scrolls, the Masoretic Text, the Septuagint, the King James Version, and the Book of Mormon. The objective was to determine the relationship, if any, of those verses in the Book of Mormon with the other textual traditions. Based on the differences between the Book of Mormon text and the King James Version, and upon the confirmation of those Book of Mormon differences by the other traditions, it was concluded that the Book of Mormon follows its own tradition.” [A.T.]


B.232 Black, Don J. “Could I Touch This Holy Book?” Ensign 7 (September 1977): 76-77. The power of the Book of Mormon to change lives is evident in the stories of conversion set forth in this article. In presenting the Book of Mormon to investigators, the author was impressed by the humility of the young husband who, awestruck by the holiness of the book, asked in meekness if he could touch it. [J.W.M.]

B.233 Black, Golden H., and Louis H. Petersen. “The Largest Mound in America.” IE 29 (April 1926): 547-48. A large mound located at Moundville, West Virginia, is believed to have existed for some three thousand years. Three human skeletons were discovered within the mound’s two vaults. A stone located at the mound and now held at the Smithsonian Institute contains an inscription that has never been deciphered. These things are considered to be archaeological evidences of the Book of Mormon. [L.D.]

B.234 Black, James. New Forms of the Old Faith. London: Nelson, 1948. In some twenty pages (pages 240-61) of this polemical work the author discounts the Spaulding Theory on the grounds that the Manuscript Found has little resemblance to the Book of Mormon. Unable to accept Joseph Smith’s own claims, the author favors Woodbridge Riley’s environmental-psychological hypothesis as the best explanation for the Book of Mormon. He notes alleged modernisms and anachronisms in the book such as the use of New Testament and King James language, Westminster Confession of faith, Shakespeare, pre-Columbian domesticated animals, and the proposition of new and continual revelation. [M.R.]


B.237 Black, Susan Easton. “The Book of Mormon Bears Witness of the Father Through the Son.” In A Symposium on the Book of Mormon, 20-23. Salt Lake City: Church of Jesus Christ of Latter-day Saints, 1982. The Book of Mormon teaches that God the Father has a body, parts, and passions and that he is literally the Father of us, his
mortal children. Statistical evidence is given for references to the nature of God in the Book of Mormon and names for Jesus Christ found in the Book of Mormon. [B.D.]

B.238 Black, Susan Easton. *Finding Christ through the Book of Mormon*. Salt Lake City: Deseret Book, 1987. Jesus Christ is the central figure in the Book of Mormon. He is referred to about every 1.7 verses and is called by 101 different names. The Book of Mormon explains how to know about Christ and be like him and how to be an example of him. Author includes helpful charts listing the names of Christ and the average number of references to Christ per book in the Book of Mormon. This work is reviewed in W.341. [B.D.]


B.241 Black, Susan Easton. “Lest Ye Become As the Nephites of Old.” In *The Book of Mormon: The Keystone Scripture*, edited by Paul R. Cheesman, S. Kent Brown, and Charles D. Tate Jr., 256-68. Provo, UT: Brigham Young University Religious Studies Center, 1988. Discusses the righteous reasons to want to have the blessings of prosperity and the pitfalls associated with wealth, such as pride. [B.D.]

B.242 Black, Susan Easton. “Names of Christ in the Book of Mormon.” *Ensign* 8 (July 1978): 60-1. The main purpose of the Book of Mormon is to testify of Christ. There exists in the book one hundred different names and titles of Jesus, appearing an average of once every 1.7 verses in the Book of Mormon. Author includes a chart showing the average number of references to Christ per book in the Book of Mormon, and a second chart listing the one hundred different names and titles of Jesus in the book. [B.D.]

B.243 Black, Susan Easton. *Stories from the Early Saints: Converted by the Book of Mormon*. Salt Lake City: Bookcraft, 1992. Presents a collection of conversion stories of early saints who relate in their own words how they received testimonies of Christ and his gospel through reading the Book of Mormon. Conversion stories are provided by Lucy Mack Smith, Wilford Woodruff, Orson Hyde, and others. This work is reviewed in P.209. [B.D.]


B.245 Blair, William W. “Harmony of the Bible, Book of Mormon, and Doctrine and Covenants.” *True LDS Herald* 10 (1 September 1866): 69-73. The use of the terms “endless,” “forever,” and “everlasting” is consistent in the Book of Mormon, the Bible, and the Doctrine and Covenants. [B.D.]

B.247 Blake, Vira H. “‘Book of Mormon to Go’ Is House Specialty.” CN 59 (6 May 1989): 7. Restaurant owners resolve to “flood the earth with the Book of Mormon” and do so by distributing thirty to ffty copies of the Book of Mormon a week to patrons of their restaurant. [J.W.M.]


B.249 Blake, Vira H. “A Mother’s Dream.” Ensign 16 (March 1986): 52-54. Having lost two children previously, faithful parents struggle to save the life of their fth child. The mother dreams of the tree of life and two young men who were sent from God to save her child. LDS missionaries came a week later and were inspired to underline the passages concerning Lehi’s dream in the Book of Mormon, which led to events that saved the child’s life. [J.W.M.]

B.250 Blanch, Mae. “Challenges to the Reign of the Judges.” In Studies in Scripture: 1 Nephi—Alma 29, edited by Kent P. Jackson, 7:283-93. Salt Lake City: Deseret Book, 1987. The type of government existing under the reign of the judges was established by Mosiah as inspired law, given by covenant, and founded upon the law of Moses. This rule of law was ultimately undermined by class distinction, pride, and unrighteousness. [J.W.M.]

B.251 Blanch, Mae. “Samuel the Lamanite (Helaman 13-16).” In Studies in Scripture: Alma 30—Moroni, edited by Kent P. Jackson, 8:116-24. Salt Lake City: Deseret Book, 1987. Expounds upon Samuel and the example of righteous Lamanites to the proud, iniquitous Nephites. Samuel’s prophecies of Christ and his powerful sermon brought a number of Nephites to repentance, but most rejected his warning. Samuel’s words were veried shortly thereafter, proving that he was a true prophet. [A.C.W.]

B.252 Blanke, Gustav H. “Early Theories About the Nature and Origin of the Indians, and the Advent of Mormonism.” Amerikastudien 25 (1980): 243-68. Reviews various theories held between the 16th and 19th centuries regarding the descent of the American Indian from biblical peoples, including theories regarding Cain, Ham, Magog, the Hebrews, and others. Believes that the idea of a Hebrew origin for the American Indian was readily accessible to Joseph Smith, and thus favors an environmentalist explanation for the Book of Mormon’s origin. [M.R.]

B.253 Blankmeyer, Helen Van Cleave. David Whitmer. N.p.: by the author, 1955. A history of David Whitmer written for his descendants, but also includes a history of Joseph Smith, the coming forth of the Book of Mormon, and the apostasy of the “Mormon Church.” Also provides a historical sketch of Solomon Spaulding, calling attention to the fact that David Whitmer never denied his testimony of the Book of Mormon. [J.W.M.]


B.257 Blumell, Bruce D. “Was the Book of Mormon Based on the Spaulding Manuscript or Ethan Smith’s View of the Hebrews?” In A Sure Foundation: Answers to Difficult Gospel Questions, 54-60. Salt Lake City: Deseret Book, 1988. Also found in Ensign 6 (September 1976): 84-87. Provides a brief history of both the Spaulding Manuscript and Smith’s View of the Hebrews and concludes that neither work bears relationship to the Book of Mormon in style or content. [J.W.M]

B.258 Blumenschien, Marian. “America’s Legacy from Sumer.” SH 123 (August 1976): 476-79. Compares the studies of Samuel N. Kramer on the Sumerian culture at the time of the tower of Babel with the Jaredite culture as explained in the Book of Mormon. [B.D.]

B.259 Blumenthal, Walter Hart. Heaven and Hades: Two Excursions for Bookmen. Worcester, MA: Achille J. St. Onge, 1965. Identifies books that are “diabolical” and others that are God-inspired (hence the title). Believes that the Book of Mormon was God-inspired. Presents a brief history of the acquisition and translation of the Book of Mormon. [B.D.]


B.261 Bluth, J. V. “More Book of Mormon Evidence.” MS 56 (8 October 1894): 648-50. While archaeologists search for the secrets to the origin of the early inhabitants of America, members of the Church believe the keys to understanding such things are contained in the Book of Mormon. [J.W.M.]

B.262 Boewe, Charles. “A Note on Rafinesque, the Walam Olum, the Book of Mormon, and the Mayan Glyphs.” Numen 32 (July 1985): 101-13. “The Walam Olum is a long narrative poem beginning with the Creation and recording the wanderings of the Delaware Indians through many generations; its text was preserved by C. S. Rafinesque.” The Walam Olum was not published in English until 1836 and there is no indication that Joseph Smith was familiar with the Walam Olum before the publication of the Book of Mormon. [A.T.]

B.263 Bogard, Ben M. An Exposure of Mormonism. Little Rock, AR: Missionary Baptist Seminary, 1965. A polemical work against Mormonism. The writer favors the Spaulding Theory for the origin of the Book of Mormon, believes that the Book of Mormon plagiarizes the King James Version of the New Testament, and gives a brief discussion of the Anthon episode. Much of the work is devoted to exposing alleged errors in the Book of Mormon. Mormon interpretations of the prophecy in Isaiah 29 used to support the Book of Mormon are criticized. [M.R.]

B.264 Bolitho, A. D., response by Elder B. H. Roberts. “Book of Mormon Controversy.” MS 50 (20 February 1888): 113-17. An interchange of correspondences between Bolitho, who endeavors to prove the Book of Mormon false through a discussion of the dates of Christ’s birth and death, and Roberts who explains the possible differences between the Nephite and Jewish calendrical systems. [A.C.W.]


B.266 Bond, Myron H. “The Lord’s Prayer in the Book of Mormon.” SH 68 (30 August 1921): 822-23. Proposes reasons why the Lord’s prayer that is recorded in the Book of Mormon does not match perfectly the Lord’s prayer
of the Joseph Smith’s Translation of the Bible—errors may belong to the publisher, which in 1820 was not only possible but probable; there may have been scribal errors or other human errors. [J.W.M.]


B.269 “Book Notice of Complete Concordance to the Book of Mormon.” IE 7 (December 1904): 151-52. Announces the completion of George Reynolds’s Book of Mormon concordance and advertises its sale. [A.C.W.]


B.273 “The Book of Mormon.” The Church of England Magazine (July 1854): 29-31. Recites the history of the coming forth of the Book of Mormon and summarizes its contents. Discredits the Three Witnesses and holds that the Book of Mormon was a take off of the Spaulding manuscript. [D.W.P.]

B.274 “The Book of Mormon.” Consolation 26 (11 April 1945): 23-27. A supercilious discussion on the Book of Mormon, where an unnamed author believes that its contents were derived largely from “writings by Spaulding, Isaiah, and others, with copious additions by Smith.” Lists 49 similarities between the Book of Mormon and Spaulding’s manuscript. Emphasizes similarities between the Book of Mormon and the King James Bible. Associates the name “Nephi” with the Hebrew “Nephilim,” or fallen angels at the time of Noah. [D.M.]

B.275 “The Book of Mormon.” DN 27 (9 October 1878): 569. Reprint of an article from the Richmond (Missouri) Conservater. Concerns David Whitmer and his tenacious testimony of the Book of Mormon. Whitmer claimed to be in possession of the original manuscript. [D.M.]

B.276 “The Book of Mormon.” Deseret Weekly 45 (10 December 1892): 779-80. Quotes excerpts from an article entitled “Criticism of the Old Testament” published in the Edinburgh Review. The same objections and methods applied to the Book of Mormon may be applied to the Bible. Both must stand or fall together. The LDS realize that the Book of Mormon “invite[s] investigation and maintain that if this record must be rejected, the Bible must be rejected, too, since every objection that can be raised against the Book of Mormon finds its true counterpart among the objections raised against the Bible.” [J.W.M. & D.M.]
B.277 “The Book of Mormon.” Evening and Morning Star 1 (June 1832): 8. A one-paragraph article encouraging all to read Genesis 49 and Ezekiel 37 and ponder if the stick of Joseph does not refer to the Book of Mormon. If not, then to what does it refer? In addition to biblical proof there are remains of cities of ancient peoples in America support the claims of the Book of Mormon. [J.W.M.]

B.278 “The Book of Mormon.” Evening and Morning Star 1 (January 1833): n.p. Tells of the Apostasy and of the Restoration. It also shows how the Bible prophesied of the coming forth of the Book of Mormon in the last days and its importance. [M.D.P.]

B.279 “The Book of Mormon.” Evening and Morning Star 2 (June and July 1833): n.p. The first chapter of Nephi and an announcement that the Book of Mormon would be printed chapter by chapter in the Evening and Morning Star. In July they announced the discontinuance of this due to the second publication of the Book of Mormon that allowed people easy access to the Book of Mormon. [M.D.P.]


B.281 “The Book of Mormon.” IE 26 (December 1922): 155-56. Consists of a compilation of quotes about the Book of Mormon from the Journal of Discourses. All quotes are from former leaders of the Church of Jesus Christ of Latter-day Saints. [L.D.]

B.282 “The Book of Mormon.” IE 32 (September 1929): 879. Moroni visited Joseph Smith in his room on September 21, 1823, and, among other things, showed Joseph where the plates were hidden. After four years, Joseph received the plates and translated them. [B.D.]

B.283 “The Book of Mormon.” IE 64 (March 1961): 189, 199. The Book of Mormon was important in the restoration of the priesthood and the Church. It has survived a century and a quarter of anti-Mormon criticism. [M.D.P.]


B.285 “The Book of Mormon.” MS 48 (22 November 1886): 739-41. Testifies of Book of Mormon’s truthfulness, exhorting all to read for “joy and solace.” The Book of Mormon restores plain and precious things removed from Bible and does not depend on external evidences for its proof of divine origin. [A.C.W.]


B.289 “The Book of Mormon.” The Reflector 2 (14 February 1831): 102. Tells about Oliver Cowdery's mission to Painesville and his meeting with the “notorious Sidney Rigdon.” Rigdon took the Book of Mormon under advisement and shortly declared it of “heavenly origin.” Rigdon then testified that the world would come to an end in two or three years. [J.W.M.]


B.291 The Book of Mormon. Salt Lake City: Church of Jesus Christ of Latter-day Saints, 1976. A pamphlet designed to introduce non-LDS to the Book of Mormon. Tells of the coming forth of the Book of Mormon and of Jesus' visit to the Nephites. [D.W.P.]


B.293 “The Book of Mormon: A New Claim Of Authorship.” Pittsburg Telegraph (6 February 1879): 1. Research by W. W. Sharp of Amity, PA, has uncovered new evidence to prove the authorship of the Book of Mormon. The reporter interviewed Joseph Miller, who knew Spaulding well, and who recognized the similarities to Spaulding’s romance in the Book of Mormon. Miller declared that Spaulding left his manuscript in Mr. Patterson’s printing office, and the manuscript was stolen by Sidney Rigdon who rewrote it, and used it as the basis of the Book of Mormon. [J.W.M.]

B.294 “Book of Mormon: A Rare Possession.” CN 57 (14 November 1987): 6-7. Update on progress of LDS film “How Rare a Possession,” which features the effect of the Book of Mormon upon individual lives. Elder Hugh Pinnock explains the necessity of gaining a testimony and rediscovering the Book of Mormon personally. [A.C.W.]


B.296 “The Book of Mormon Again Sustained.” DN 31 (22 February 1882): 70-71. It has been claimed that the breastplate that Joseph Smith said accompanied the gold plates was unhistorical, but a recent book has reported a skeleton found wearing a breastplate of brass. Also found was a stone covered with hieroglyphs, which the author compares to the engraven stone interpreted by Mosiah. [D.M.]

B.297 The Book of Mormon: An Account Written by the Hand of Mormon, upon Plates Taken from the Plates of Nephi. Scottsdale, AZ: Stakes West, 1981. A pamphlet consisting of selected reproductions from the “Independence edition” of the Book of Mormon, with the intention of demonstrating changes and deletions in footnotes in a later edition, though no comparisons are shown. [D.M.]

B.298 “The Book of Mormon an Inspirer of Art.” Relief Society Magazine 14 (September 1927): 436-37. Sculpture, painting, stained glass windows, hymns, drama, pageants, and poems are forms of art that the Book of Mormon has inspired. [J.W.M.]
B.299 "The Book of Mormon and the Bible." Awake 34 (22 January 1953): 20-23. A polemical article written against the Book of Mormon. Challenges the LDS view that "many plain and precious things" were excised from the biblical writings. Rejects Mormon proof texts from Ezekiel 37:16, 17; Revelation 14:6; John 10:16; Revelation 7:9, 10; and Psalms 85:11. [M.R.]

B.300 "The Book of Mormon and the Mormonites." Athenaeum, Museum of Foreign Literature, Science, and Art 42 (July 1841): 370-74. Writes against the Book of Mormon. Quotes part of Nephi’s vision and identifies the "great and abominable Church with the 'Church of Rome.'" Sees Nephi’s compass as an anachronism. The Greek Christ is a title, not a proper name. Greek culture was not mixed with the Semitic that early. Has problems with the name "Jesus" and "Alpha and Omega." Accepts the Spaulding theory. [D.M.]

B.301 "The Book of Mormon and the Stranger." IE 67 (April 1964): 308. The Book of Mormon is a witness of Jesus Christ and a valuable tool in teaching the gospel. Discusses a program of placing copies of the Book of Mormon in hotel rooms. [L.D.]

B.302 The Book of Mormon and You. Salt Lake City: Church of Jesus Christ of Latter-day Saints, n.d. Pamphlet that explains that Jesus Christ is the central message of the Book of Mormon. Doctrinal topics such as the resurrection, infant baptism, and others are discussed in the Book of Mormon. [B.D.]

B.303 "Book of Mormon Appeals to Avid Readers." CN 43 (17 November 1973): 10. A conversion story of a man who believed the Book of Mormon was true after he read it in two days. [M.D.P.]

B.304 "The Book of Mormon as a Best Seller." Relief Society Magazine 10 (September 1923): 432. The Book of Mormon may become a best seller, and “the last few years has probably witnessed the sale of a quarter of a million copies.” [J.W.M.]

B.305 "The Book of Mormon as a Literary Product." Relief Society Magazine 10 (September 1923): 432-35. The Book of Mormon is a standard work of American literature and its essentials are in harmony with the Bible. [J.W.M.]


B.308 Book of Mormon Believers. Independence, MO: Church of Christ, Nondenominational Bible Assembly, 197?. An essay claiming that the expansion of Isaiah 29 in the Book of Mormon and in the Inspired Version of the Bible has historical problems related to the "learned" and "unlearned" who would try to read the book. [D.M.]

B.309 "The Book of Mormon . . . Can It Add to Your Life?" Readers Digest (May 1981): 83-86. An advertisement insert in a popular magazine intended as a missionary vehicle. Explains what the Book of Mormon has done in a positive way for some people, and what it can do for the reader. [D.M.]

B.310 "Book of Mormon Christmas Project." IE 68 (July 1965): 635. A Christmas project, for all members of the Church to give a special edition of the Book of Mormon to non-members as Christmas cards. [M.D.P.]
B.311 “Book of Mormon Chronicles Ancient American Peoples.” CN 58 (2 January 1988): 10. Lists chronologically the major groups identified in the Book of Mormon. Includes a graph of the four major groups. [R.H.B.]

B.312 “Book of Mormon Chronology Chart.” Ensign 6 (September 1976): 55-57. Provides three color pages listing Book of Mormon events according to their chronological order with a chart showing their order and scriptural passages where they are discussed. [J.W.M.]


B.315 “Book of Mormon Committee Report—Comparison of Differences in the Text of the Manuscript and the Palmyra Edition of the Book of Mormon.” SH 31 (23 August 1884): 545-48. Report on the comparison made between the Palmyra or First Edition of the Book of Mormon, the current edition, and the manuscript that David Whitmer, Sr., had in his possession. While numerous changes exist they “do not affect the doctrine taught.” Provides an extensive list of the changes. [J.W.M.]


B.317 “The Book of Mormon Confirmed.” MS 60 (13 January 1898—10 February 1898): 24-28, 33-39, 56-63, 72-77, 81-87. Five-part series sets forth external evidences of the Book of Mormon, including the archaeological findings that “point to successive periods of occupation” in ancient America, evidence of Hebrew origin/descent for the American Indians, and the idea that there was an advanced civilization in ancient America. Also discusses metal plates and provides geological proof of the great destruction recorded in 3 Nephi 8. [A.C.W.]


B.319 “The Book of Mormon Converts.” CN 35 (12 June 1965): 20. The Book of Mormon, through the Spirit, converts thousands of people and will continue to do so. Children should read the Book of Mormon with their family. Individuals need to read it often. [M.D.P]

B.320 “Book of Mormon Copies Flood Midwestern Fair.” CN 60 (20 January 1990): 7. When copies of the Book of Mormon were not available at a county fair in Albert Lea, MN, 100 copies were sent and helped interest inactive members and investigators. [M.R.]

B.321 Book of Mormon Course of Study: Inservice Insert Sheets for Released Time Seminary Teacher. N.p., 1974-75. Helpful teaching aids for teachers of the Book of Mormon. Includes a list of course objectives, course outline, methods of teaching the students, scripture chase items, and other teaching tools. [D.W.P.]

B.323 "Book of Mormon Distribution." CN 31 (5 August 1961): 2. Presents statistics of the number of Books of Mormon that were distributed through placements (i.e. hotels, motels, stores, etc.). [M.D.P.]


B.325 The Book of Mormon Foundation. The Book of Mormon as the Basis for Some Vital Conclusions. N.p.: The Book of Mormon Foundation, n.d. Quotes Mosheim to show that apostasy made it necessary for a restoration; for this reason the Book of Mormon was brought forth. David Whitmer tells of the translation of the book by means of a seer-stone in a hat. Points out the failure of the Latter-day Saints to follow the Lord’s commandments and their neglect of the Book of Mormon. [J.W.M.]

B.326 “Book of Mormon Goes to Antarctic.” IE 43 (March 1940): 157-58. A copy of the Book of Mormon is presented to the crew of the “North Star” which was on its way to the Antarctic. [J.W.M.]


B.329 “Book of Mormon Is ‘A Standard for the Church,’ President Benson Tells Priesthood Leaders.” Ensign 16 (May 1986): 105. Quoting a recent talk by President Benson, this article states that the mission of the Book of Mormon is to bring men to Christ and expose falsehoods and the enemies of Christ. It fortifies the humble followers of Christ. [J.W.M.]


B.332 “Book of Mormon is Now in 71 Languages.” CN 57 (4 April 1987): 4. Update on the current number of translations available of the Book of Mormon. The newest translations are the Greek, Arabic, and Aymara editions of the Book of Mormon. [A.C.W.]

B.333 “Book of Mormon is Presented to South African Zulu Leader.” CN 58 (30 January 1988): 3. Shortly after the Book of Mormon was translated into Zulu it was presented to the Zulu chief, Dr. Margosuthu G. Buthelezi, who said he hoped it would bring Christ into the lives of his people. [M.R.]

B.334 “Book of Mormon is Special Witness.” IE 68 (July 1965): 634. Members bearing testimony of the Book of Mormon as inspired by the Holy Ghost are able to touch the hearts of those who listen. More witnesses to the Book of Mormon are needed. [J.W.M.]
B.335 "Book of Mormon is the Pivotal Point of Gospel." CN 58 (2 January 1988): 3, 12. Reports an interview with Elder Robert L. Simpson concerning the Book of Mormon as the gospel doctrine course of study for the upcoming year. Simpson urges members to read the Book of Mormon and come to class prepared since the Book of Mormon is “the key to carrying out the mission of the Church.” [A.C.W.]

B.336 "Book of Mormon Is True Record." CN 44 (6 April 1974): 5. John H. Vandenberg proclaimed that the Book of Mormon is to bring all to Christ. The name Mormon as defined by Joseph Smith means "more good." The Bible is good and the Book of Mormon is an extension of the good of the Bible. [J.W.M.]


B.338 “Book of Mormon Lesson: A People of Promise, the Jews.” Relief Society Magazine 5 (August 1918): 471-74. The achievements of Judah and Ephraim have begun “to show forth in mighty power” (p. 471). Jewish people have accomplished much in the world of finance, medicine, arts, journalism, statesmanship, and philosophy. In 3 Nephi 20 the Savior proclaimed the great worth of the people of Israel. Among the Latter-day Saints there are also a great many talented and valuable people. [J.W.M.]


B.340 "Book of Mormon ‘Lives.’ " CN 43 (7 April 1973): 14. Elder Loren C. Dunn said that the Book of Mormon is the “second evidence” of Christ’s resurrection (the Bible being the first). [M.D.P.]

B.341 "Book of Mormon Manuscript." IE 50 (February 1947): 94. Reports that fragments of an original Book of Mormon manuscript are given to the Church by Charles C. Richards. [J.W.M.]

B.342 “Book of Mormon Manuscript Fragments Examined.” Ensign 22 (April 1992): 74-75. Reports of a project led by Royal Skousen to study original Book of Mormon manuscript fragments. Ultraviolet photographs have allowed Skousen to identify fragments from six different passages in the Book of Mormon. [A.C.W.]


B.344 “Book of Mormon Manuscript Pages Acquired.” Ensign 13 (October 1983): 77. Brent Ashworth has recently acquired two pages of the Book of Mormon original manuscript that appear to be part of Joseph Smith’s copy that was sealed in the cornerstone of the Nauvoo House in 1841. (Editor’s note: these have since been shown to be forgeries.) [J.W.M.]

B.345 “Book of Mormon Misunderstood?” Utah Christian Tract Society 13 (November—December 1982): 2. Expresses disdain that LDS church leaders added the subtitle “Another Testament of Jesus Christ” to the Book of Mormon. Contends that the Book of Mormon contradicts LDS doctrines. [D.M.]

B.346 The Book of Mormon: My Personal Study Guide. Provo, UT: BYU, 1966. Provides a checklist that may be marked as study of certain Book of Mormon passages is completed. Claims that the Book of Mormon itself is the best study guide. [J.W.M.]
B.347 "Book of Mormon Names." MS 63 (21 March 1901): 177-80. Refutes a polemical claim that Book of Mormon proper names are not translatable, only transferable from one language to another. The fact that no Book of Mormon names appear in Central America does not prove the Book of Mormon to be false. Cites Book of Mormon names that have Hebrew origins and shows Mayan similarities to Book of Mormon names. [A.C.W.]

B.348 “Book of Mormon Near Four Million Mark.” CN 30 (1 October 1960): 10. In the 130th year of its publication, nearly four million copies of the Book of Mormon had been sold, and it had been published in 23 languages. [A.C.W.]


B.350 Book of Mormon New World 1991: How to Get to Heaven. Texas: New World Press, 1991. Cites a number of Book of Mormon scriptures dealing with selected topics including prayer, fasting, false prophets, baptism, and ancient America. Concludes that the Book of Mormon teaches humanity the way to heaven. [J.W.M.]

B.351 “Book of Mormon Now in 80 Languages.” Ensign 18 (March 1988): 75. In 1987 the Book of Mormon was translated into 6 new languages, bringing the total of Book of Mormon translations to 80. [L.D.]


B.357 “Book of Mormon Plates.” SH 64 (26 September 1917): 915. Likens the Nephite plates of gold to the tablets of stone that bore the Ten Commandments. Both possessed great spiritual value and both were generally hidden from the eyes of humanity. Seeing the plates is not going to solve the questions of their origin or their spiritual value. It rests upon the individual to find their spiritual worth through faith and to receive revelation concerning their divine origin. [J.W.M.]

B.359 “Book of Mormon Printed First in Palmyra, New York.” CN 23 (25 July 1953): 1, 12. Identifies the building where the first edition of the Book of Mormon was printed. Gives historical items about the printing of the Book of Mormon. [D.M.]

B.360 “Book of Mormon Printed in Chinese.” IE 69 (March 1966): 170. Reports that the printing of the Book of Mormon in Chinese culminates a long and laborious task of translation by two men who were called to the assignment. [J.W.M.]

B.361 “Book of Mormon Printed in Indonesian.” CN 47 (16 April 1977): 6. After seven and a half years of work the Book of Mormon was translated into the official dialect of Indonesia and 5,000 copies were made. [M.R.]

B.362 “Book of Mormon Prophecies.” Young Woman’s Journal 32 (January 1921): 38-49. A series of lessons dealing with America as a promised land and the scattering and gathering of Israel. [D.M.]


B.365 “Book of Mormon Strengthens and Converts.” CN 58 (31 December 1988): 8-10. Contains eight brief conversion stories from around the world, wherein individuals were converted to the gospel of Jesus Christ through the Book of Mormon. [D.M.]

B.366 “Book of Mormon Studies.” MS 90 (12, 19, 26 January; 2, 16, 23, February; 22, 29 March; 19, 26 April; 24, 30 May; 21, 28 June; 19, 26 July; 23, 30 August; 20, 27 September; 25 October; 1, 22, 29 November 1928): 22-23, 46-47, 62-64, 77-80, 109-11, 123-25, 181-83, 204-6, 251-54, 267-68, 332-33, 350-52, 396-98, 413-16, 459-62, 477-78, 542-43, 558-59, 606, 623, 683-84, 702-3, 750-51, 764-65. Series of articles intended for Relief Society course study. Discusses importance of the Book of Mormon, its coming forth (i.e., the translation, the witnesses, the publication, Joseph Smith), brief overview of its contents, and explains the text from 1 Nephi 1 through Alma 58. Each article features several questions that are helpful in synthesizing and applying the Book of Mormon to daily life. [A.C.W.]


B.370 *Book of Mormon Supplement.* USA: Deseret Sunday School Union, 1970. Lesson manual for teaching youth. Gives objectives, ideas to be taught, and learning activities to be used. [J.W.M.]


B.372 “Book of Mormon Testimony.” *MS* 59 (29 April 1897): 266-68. One purpose of the Book of Mormon is to bear testimony of the truthfulness of the Bible. The corroborating witness of the Book of Mormon should encourage Christians to approach the Bible as a sacred text rather than human work. [A.C.W.]

B.373 *Book of Mormon Texts.* N.p., 1960. Contains a topical index to the Book of Mormon, showing 220 topics—from “act” to “Zion”—keyed according to the RLDS authorized version (1908) of the Book of Mormon. Some commentary accompanies the topical index. [D.W.P.]

B.374 “The Book of Mormon the Key.” *Deseret Weekly* 51 (1895): 105. Announces the discovery of an ancient copper mine in Montana and uses the Book of Mormon to explain its significance. Believes that the Book of Mormon “is undoubtedly the key to American archaeology.” [D.M.]

B.375 “The Book of Mormon: The Story of the Man Who First Printed It.” *American Bookseller* 4 (15 December 1877): 617-18. Tells the story of J. H. Gilbert who was the printer and proprietor of the *Wayne (Palmyra) Sentinel*, and who first set up the type for the Book of Mormon. The title page that lists Joseph Smith as “Author and Proprietor” has been changed to “Translator” to facilitate the claim that the book is supernatural. Gives descriptive facts about the printer’s manuscript, the seerstones, and the book’s translation. Favors the Spaulding theory. [J.W.M.]

B.376 “Book of Mormon Theology Lesson.” *Relief Society Magazine* 4 (December 1917): 709-12. Presents a discussion about the various metal plates connected with the Book of Mormon, including the Jaredite plates and the plates of Nephi that Mormon abridged. Provides a list of the historians and the dates that their records were made. [J.W.M.]

B.377 “Book of Mormon Translated into Aymara.” *CN* 46 (6 March 1976): 4. The story of the Book of Mormon’s translation into Aymara, the language spoken by Indians in Bolivia and Peru, and of the missionary work that has occurred in Bolivia and Peru. [M.D.P.]


B.379 “The Book of Mormon: Ward Teaching Supplement.” *IE* 64 (March 1961): 189, 99. The Lord coincided the restoration of the Book of Mormon with the restoration of the Church and the priesthood purposefully, for the Book of Mormon is the word of God. [J.W.M.]

B.380 “A Book of Mormon Year.” *Instructor* 72 (December 1937): 526-27. Encourages Church members to read the Book of Mormon, and tells faith promoting stories of those who have read the book and have experienced a “spiritual revival” in their lives. [J.W.M.]


B.383 The Book of Third Nephi: A Course for Junior Classes. Salt Lake City: Church of Jesus Christ of Latter-day Saints, 1925. A study guide for reading 3 Nephi with suggested teaching and discussion topics for teachers. [J.W.M.]

B.384 “Books.” TS 3 (1 September 1842): 908-9. Speaks of the methods in which ancient books were bound. Books consisting of tablets, plates, metal, or wood were made of leaves bound with rings at the back. Flexible materials were sewn in long sheets and rolled around a stick, like a scroll. That the Book of Mormon was similarly bound is evidence of its authenticity. [J.W.M.]

B.385 “Books!!!” TS 1 (July 1840): 139-40. Announces that copies of the Book of Mormon are available after a long shortage and big demand for them. [J.W.M.]


B.390 Boudinot, Elias. A Star in the West or A Humble Attempt to Discover the Long Lost Ten Tribes of Israel, Preparatory to Their Return to Their Beloved City Jerusalem. Freeport, NY: Books for Libraries Press, 1970. This is a reprint of Boudinot’s work, originally published in 1816. The work itself is an evangelical essay attempting to demonstrate that the American Indians are descendants of the lost ten tribes of Israel. The author examines elements of native American language, customs, habits, known religious rites and ceremonies of worship, and moral code and compares them with similar Hebrew elements described in the Old Testament and the law of Moses. Some Book of Mormon critics have suggested that this work was a source drawn upon by Joseph Smith while writing the Book of Mormon. Ethan Smith’s work View of the Hebrews quotes frequently from the earlier work of Boudinot. [M.R.]

B.392 Bousquet, George H. "Another Scholar Speaks! The Rigdon-Spaulding Theory Re-examined." MS 96 (October 1934): 626-30. A non-Mormon scholar states that the Spaulding theory is false and that Joseph Smith is not a fraud, arguing that the Book of Mormon witnesses who left the Church would have exposed the Book of Mormon story if it truly were fraudulent. [B.D.]

B.393 Bousquet, George H. "The Rigdon-Spaulding Theory Reexamined." DN Church News (25 August 1934): 1, 8. The author, not a member of the Church, examines the Rigdon-Spaulding theory of the origin of the Book of Mormon. He gives several reasons why the Rigdon-Spaulding theory is false and states that the Book of Mormon was not influenced by the writings of Solomon Spaulding. [M.D.P.]

B.394 Bowen, Donna Lee, and Camille S. Williams. "Women in the Book of Mormon." In Encyclopedia of Mormonism, edited by Daniel H. Ludlow, 4:1577-80. 5 vols. New York: Macmillan, 1992. There is little information about women in the Book of Mormon, but some general conclusions may be reached. Men had the prominent roles in political, military, and religious institutions. As in the Near East, marriage and childbearing carried religious significance and great honor. Monogamy was expected unless otherwise commanded of the Lord. Husbands and wives were expected to be loyal and faithful to one another. Only six women are named in the book. [J.W.M.]


B.396 Bowes, John. Mormonism Exposed. London: Manchester, Fletcher & Tubbs, 1850. A polemical tract against Mormonism. The writer suggests that Joseph Smith fabricated a false set of plates for the Book of Mormon witnesses and mentions Anthon's 1834 denial, the Spaulding theory, alleged plagiarisms of the Bible, the manner in which the Book of Mormon contradicts the Bible, and the use of the compass before Christ. [M.R.]

B.397 Bown, M. D. "One Hundred Similarities between the Book of Mormon and the Spaulding Manuscript." N.p.: n.p., 1937?. Unpublished manuscript with direct quotations from the Book of Mormon and the Spaulding manuscript as supporting evidence for Bown's claim that one hundred parallels exist between the two works. [A.C.W.]

B.398 Boyce, Robert D. "Realism of Truth and the Anti-Christ." In A Symposium on the Book of Mormon, 1-4. Salt Lake City: Church of Jesus Christ of Latter-day Saints, CES, August 1986. The scientific method is too limited for the understanding of spiritual truth, as is shown in the case of two Anti-Christ, Sherem and Korihor, in the Book of Mormon. Alma and Jacob are examples of people who used man's reasoning supplemented with spiritual revelation to know truth. [B.D.]

B.399 Boyd, George. "The Traditional Mormon Doctrine of Man." In Line Upon Line: Essays on Mormon Doctrine, edited by Gary James Bergera, 145-57. Salt Lake City: Signature Books, 1989. The concept of the nature of man in Mormon theology is influenced greatly by the optimistic view of the Book of Mormon. It teaches that men are to have joy, that the Fall was a part of God's plan, that this earth was created for man, and that human beings are capable of perfection. [J.W.M.]

B.401 Boyle, Wm. “Statement of David Whitmer.” The Utah Evangelist 1 (May 1884): no pages given. Provides a letter from E. C. Brand calling attention to David Whitmer’s testimony of the truthfulness of the Book of Mormon. Includes Whitmer’s condemnation of Joseph Smith’s activities following 1830. [J.W.M.]


B.403 Bradford, William R. “How Do You Know?” Ensign 13 (November 1983): 68-69. The Book of Mormon is the record of a fallen people, and contains the solution to overcoming the fallen nature of mankind. It “outlines . . . what has been done for us and what we must do ourselves to overcome our fallen condition and return to the presence of God.” [S.P.S.]

B.404 Bradley, Ruth Olive. Great Themes from the Book of Mormon for Family Activities. Independence, MO: Herald House, 1974. The goal of this work is “to increase family interest and skill in using the Book of Mormon” with the hope that all will better understand “the influence of Jesus Christ upon all people.” Includes a series of activities designed to open the way to better communication within family groups. Activities include planting a Book of Mormon garden, planning a family reunion, and making a family autograph book. [A.T.]

B.405 Brady, Rodney H. Book of Mormon Outline. Tucson, AZ: Brady, 1961. An outline that intends to aid students of the Book of Mormon to understand how each part of the Book of Mormon relates to the whole. Author identifies various Book of Mormon writers according to book name and chapter, chronology and locale, and general and specific events surrounding the individual. [J.W.M.]

B.406 Bramwell, E. Craig. “Hebrew Idioms in the Small Plates of Nephi.” M.A. thesis, Brigham Young University, 1960. An examination is made of the influence of biblical English literature prevalent in Joseph Smith’s day upon the translation of the Book of Mormon. Also a scholarly inquiry into the verbal and syntactical structure in the small plates compared with Hebrew grammatical structures. [J.W.M.]

B.407 Bramwell, E. Craig. “Hebrew Idioms in the Small Plates of Nephi.” IE 64 (July 1961): 496-97, 517. Inasmuch as the Book of Mormon is a literal translation from a Hebrew record, one would expect to find the frequent use of Hebraic idiomatic expressions in it. Bramwell provides examples of a number of Hebraisms, such as compound subjects, frequent usage of the conjunction “and,” a limited number of vocabulary words, and the repetitive use of possessive pronouns. [R.C.D.]

B.408 Brand, E. C. “The Book of Mormon: Elder Brand’s Objections to Mr. Royle’s Article.” The Utah Evangelist 1 (April 1884): n.p. Response to Royle, J. C. “Faith and Credulity.” Earnest Worker 1 (December 1883): n.p. Asserts that the original translation of the Book of Mormon is in the hands of one of the witnesses. It is perfect and complete. There is no evidence to prove that it was taken from the Spaulding Manuscript. [J.W.M.]


Brandt, Edward J. “The Name ‘Jesus Christ’ Revealed to the Nephites.” In The Book of Mormon: Second Nephi, The Doctrinal Structure, edited by Monte S. Nyman and Charles D. Tate Jr., 201-6. Provo, UT: Brigham Young University Religious Studies Center, 1989. The name “Jesus Christ” is of Greek derivation. It appears, however, in the Book of Mormon because Book of Mormon prophets received revelation telling them the name by which Jesus would be known in the future. [B.D.]

Brannan, Samuel. “Another Evidence of the Book of Mormon.” The Prophet Vol. “L” (8 March 1845): 1. Compares the story of the brother of Jared and his family with a Scythian/Phoenician historical account that possesses similar elements, i.e., building a tower, the confusion of tongues, and a family whose language was preserved. [J.W.M.]

Brannan, Samuel. “The Journey of Lehi and His Family from Jerusalem to the Continent of America” in Five Parts. In The Prophet Vol. “L” (1, 8, 15, 22, 29 March 1845): 1 (note: each of the five parts begins on page 1 and is one page long). Part 1 contains an Aztec map preserved among the Mexican natives, depicting the journey of their forefathers to America that recalls the Nephites journey to America; part 2 presents an old facsimile depicting four persons traveling toward a tree with a rod leading toward it, recalling the tree of life story of the Book of Mormon; parts 3 and 4 relate the Zion's Camp march and a report of finding a burial mound with stone altars, which resulted in the discovery of Zelph, who had fallen in the final battle among the Lamanites; part 5 does not deal directly with the Book of Mormon. [J.W.M.]


A Brief Account of the Discovery of the Brass Plates RecentlyTaken from a Mound Near Kinderhook, Pike County, Illinois. Nauvoo, Ill: Taylor and Woodruff, 1843. A photograph and brief account of the Kinderhook plates. [J.W.M.]

A Brief Examination of the Book of Mormon and the Doctrine and Covenants. Santa Ana, CA: Christian Apologetics: Research and Information Service, n.d. Compares several editions of the Doctrine and Covenants and the Book of Mormon with the intent of showing that several additions, deletions, and changes in these texts make them the works of man and therefore invalid. [J.W.M.]


B.423 Brigham, Janet. “Original Copy of Gold Plate Characters Discovered.” Ensign 10 (June 1980): 74-76. Tells of the purported discovery of a handwritten copy of characters from the Book of Mormon’s gold plates. (Editor’s note: this document has since been shown to be a forgery.) [D.H.M.]

B.424 Brigham, Johnson. “The Original Manuscript of the Book of Mormon.” World Today 9 (October 1905): 1101-6. Recounts what happened to both the original manuscript of the Book of Mormon and a second manuscript deposited in the cornerstone of the Nauvoo House. Inserts a detailed account of the coming forth of the Book of Mormon, using Joseph Smith’s own account as the main source. [D.M.]

B.425 Brigham Young University College of Religious Instruction. A Catalogue of Theses and Dissertations Concerning the Church of Jesus Christ of Latter-day Saints, Mormonism and Utah. Provo, UT: Brigham Young University, 1971. The theses and dissertations are listed according to authors and titles. Subjects such as “Lamanites and Polynesians,” “Book of Mormon History,” and “Book of Mormon” can be found in the subject index. [B.D.]


B.427 Brimhall, Carla. “Members Admonished to ‘Refurbish’ Their Lives.” CN 56 (28 September 1986): 3, 7. President Benson lists six ways for members to increase their faith, one of which is to read and ponder the Book of Mormon. President Monson relates a story of a family that was converted by the Book of Mormon. Elder Dunn said that the spiritual side of man is built by reading the scriptures, especially the Book of Mormon. Elder Oswald showed a list of members who had committed to read the Book of Mormon. [M.D.P.]

B.428 Brimhall, Dennis C. “The Eight-Year Book of Mormon.” Ensign 19 (February 1989): 32-33. A family received many rewards from reading the Book of Mormon together every day until they finished it eight years later. [B.D.]

B.429 Brimhall, George H. “The Book of Mormon an Evidence in Itself of Its Divinity.” IE 26 (September 1923): 981-82. The author notes that the Book of Mormon can be considered a classic work, since interest in it endures. Some people vouch for the valuable principles contained in it, but cannot accept the miraculousness of it. Its harmony with the Bible makes it a genuine new witness for the life, teachings, and divinity of Jesus Christ. [D.M.]

B.430 Brimhall, George H. “Men and Monuments Speak of Joseph Smith.” IE 6 (July 1903): 652-54. Includes a clipping from a newspaper that talks of the ancient ruins of Central America and the magnificence of the race that
occupied these ruins. Author writes that such ruins are evidence that the peoples of the Book of Mormon did indeed exist. [M.D.P.]


B.434 Brinley, Geri. “The Book of Mormon as a Guide for Parents.” *Ensign* 18 (July 1988): 38-41. Finding solutions to parenting problems while studying the Book of Mormon was an answer to fervent prayer. This article contains a full-page chart of principles, scriptural references, and application to daily life. [J.W.M.]

B.435 Broadbank, Thomas W. “The Book of Mormon Plates.” *MS* 68 (9 August 1906, 16 August 1906): 499-502, 524-27. An exhibition of the gold plates would not convert nonbelievers to the truthfulness of the Book of Mormon. Few people would have access to, or would be able to read the plates. The testimonies of the witnesses were never revoked. [A.C.W.]

B.436 Broadfoot, Raymond. “Indians of the Americas: A Racial Puzzle, Part I.” *SH* 125 (February 1978): 80-82. Discusses the similarities and differences between native Americans and “mediterranean type people.” Concludes that “for the person with an open mind there exists evidence which shows that mediterranean type people lived in the New World in the past and that their physical characteristics have been transmitted to today’s Indians” (p. 82). [B.D.]

B.437 Broadfoot, Raymond R. “Indians of the Americas: A Racial Puzzle, Part II.” *SH* 125 (March 1978): 152-53. Writes that the Jaredites may have had mongoloid type peoples among them. Remnants of the Jaredite culture with mongoloid characteristics may have intermarried with the Lamanites and this would explain how the Lamanites became dark skinned. [B.D.]

B.438 Broadfoot, Raymond R. “Time Scales and the Book of Mormon.” *SH* 106 (24 August 1959): 797-801. Gives an overview of pre-Columbian history (Maya, Aztec, Inca) in ancient America to show that many different groups of people inhabited the land of America. The Nephites and Jaredites were among these groups, but not all archaeological evidence can be matched up with the groups of the Book of Mormon. [A.C.W.]

B.439 Broadhurst, Dale R. *A New Basis for the Spaulding Theory.* Delaware, Ohio: Methodist Theological School in Ohio, March 1981. A significant collection of data on the Spaulding manuscript. Asserts that there are many
resemblances between the Spaulding manuscript and the Book of Mormon. Gives a history of the Spaulding manuscript itself, and a useful bibliography of sources dealing with this theory of Book of Mormon origins. [M.R.]

B.440 Broadhurst, Dale R. *The Secular and the Sacred: An Examination of Selected Parallels in the Writings of Solomon Spaulding and the Book of Mormon.* Delaware, OH: Methodist Theological School in Ohio, 1982. Compares the Book of Mormon ocean crossing narratives with the Spaulding manuscript and finds twenty-four significant similarities. The author believes that Solomon Spaulding remains the leading candidate for Book of Mormon authorship. [A.T.]

B.441 Broadhurst, Dale R. *Spaulding Research Project Working Papers 1-10.* Delaware, OH: Methodist Theological School in Ohio, 1980. A significant collection of research papers on the Spaulding manuscript. 188 similarities between the Book of Mormon and the Spaulding Manuscript are noted in detail. Also contains a transcript of the Spaulding manuscript and a collection of statements about the manuscript made by some of Spaulding’s neighbors. [M.R.]

B.442 Brockbank, Bernard P. “Book of Mormon on Prayer.” *CR* (October 1979): 83-86. Book of Mormon teachings on prayer instruct individuals that repentance coupled with prayer purifies and leads to greater perfection, meaningful prayer leads to salvation, and sincere prayer brings answers and blessings. [J.W.M.]

B.443 Brockbank, Bernard P. “Seek and Ye Shall Find.” *IE* 71 (December 1968): 61-63. The Book of Mormon is a missionary tool that teaches the true character of Jesus Christ. The proper approach to obtaining a testimony of the Book of Mormon is outlined. [B.W.J.]


B.445 Brodie, Fawn M. *No Man Knows My History: The Life of Joseph Smith the Mormon Prophet.* New York: Knopf, 1945; 2nd edition revised and enlarged 1973. A biography of Joseph Smith with some discussion of the Book of Mormon. Chapter 3, “Red Sons of Israel,” discusses environmental influences that Brodie feels Joseph Smith used in fabricating the Book of Mormon. Among these are speculations regarding Indian origins that are discussed in such books as *View of the Hebrews, Moonbuilder Civilizations,* and other works. Chapter 4, “A Marvelous Work and a Wonder,” discusses the Anthon episode, translation of the Book of Mormon, and Joseph Smith, Sr.’s, dream of the tree of life; In Chapter 5, “Witnesses for God,” the author rejects the Spaulding theory in favor of an environmental explanation. She also notes various alleged anachronisms and problems in the Book of Mormon. These include the description of Jaredite boats, domesticated animals in America, Old World crops in America before Columbus, and others. This work is reviewed in H.259. [M.R.]

B.446 Bronson, H. C. “The Book of Mormon is the Stick of Ephraim.” *SH* 30 (1 September 1883): 565-66. Argues that the tribe of Ephraim exists upon the Americas and that the Book of Mormon is referred to in Ezekiel 37:16 as the stick of Ephraim. [A.T.]

B.447 Brook, Zadoc. *Introduction to the Book of Mormon.* Monongahela, PA: Gilkey and Underwood Printers, 1923. Publication of the Church of Jesus Christ (Bickertonite Group). A general introduction of the Book of Mormon, with some discussion dealing with discoveries in Central America and Peru that the author believes to be “evidence to the divinity of the Book.” [L.D.]
B.448 Brookbank, T. W. “A Book of Mormon Consistency.” IE 13 (September 1910): 997-98. The author notes that Jesus did not mention the Scribes and Pharisees in his 3 Nephi discourses, even in the parallel passages from the Sermon on the Mount. [D.M.]

B.449 Brookbank, T. W. “The Book of Mormon Needed.” MS 72 (March 17, 24, 1910): 161-66, 177-80. The moral and religious principles contained in the Book of Mormon are akin to those in the Bible. The Book of Mormon does, however, contain new teachings. It specifies the proper mode of baptism, rejects infant baptism, rejects the doctrine of predestination, is a second witness of the Savior, stresses the terrible consequences of disobedience to gospel laws, and demonstrates the principle of modern revelation. [R.H.B.]

B.450 Brookbank, T. W. “The Book of Mormon Originally Written in Hieroglyphics.” IE 14 (March 1911-September 1911): 395-99; 500-505; 703-10; 983-88. Offers some evidence from worldwide sources to corroborate Mormon’s statement in the Book of Mormon that the text was written in reformed Egyptian characters. [L.D]

B.451 Brookbank, T. W. “Concerning the Book of Mormon.” MS 76 (February 1914): 88-92. Argues that the idea that Joseph Smith actually wrote the Book of Mormon is ridiculous and such an accomplishment would be similar to someone writing a 10-year historical work in a few weeks. [B.D.]

B.452 Brookbank, T. W. “Concerning the Book of Mormon Plates.” MS 75 (July 1913): 424-28, 440-45. Argues that it would be useless to show the Book of Mormon plates to the public, for a display of the gold plates would not build faith in Jesus Christ. The Lord has already sent a multitude of witnesses to testify of the Book of Mormon. [B.D.]

B.453 Brookbank, T. W. Concerning the Brass Plates. Liverpool: MS Office, 1924. This short apologetic work argues from biblical evidence that the brass plates represented the master copy of the Israelite scriptures in Palestine until Lehi took them to the Americas. Also claims that the brass plates were written in Egyptian hieroglyphics. [A.L. & P.H.]

B.454 Brookbank, T. W. “Concerning the Brass Plates.” MS 83 (July-August 1921): 433-36, 449-53, 465-68, 481-84, 497-501. In response to the objection that Israelites could not have engraved a record on brass plates, Brookbank shows examples in the Old Testament that indicate that they did in fact use brass in creating records (Isaiah 8:1-2 and Habakkuk 2:2). The brass plates used by Isaiah and Habakkuk are what became the brass plates that Lehi took to the America. [B.D.]

B.455 Brookbank, T. W. “Concerning the Charge of Copying.” MS 76 (3 September 1914): 568-73. Answers the charge that Joseph Smith copied passages from the Bible into the Book of Mormon by arguing that often the Lord does not repeat laws and prophecies to men verbatim. This is clearly seen in the Hebrew Bible where it is observed that men who lived in the same land and in corresponding time periods recorded events differently as a comparison between passages of the Bible shows. [J.W.M.]

B.456 Brookbank, T. W. “Concerning the Urim and Thummim.” MS 76 (August 1914): 552-7. Argues that the Urim and Thummim used by Joseph Smith was the same employed by the Israelites as mentioned in the Bible. The Mulekites brought it to the American continent and it was handed down through the generations and finally buried with the plates that Moroni gave to Joseph Smith. [B.D.]

B.457 Brookbank, T. W. “A Defence [sic] of the Book of Mormon.” MS 86 (17 January 1924): 36-39, 52-55, 59-60. Presents evidences of the Book of Mormon, including: the Book of Mormon omits the letters q, x, or w from proper
names, does not use contractions, indicative of a Hebrew language; omits from the book of Ether references to the priesthood, the law of Moses, stories of Abraham, Isaac, Jacob, Joseph, Moses, and other references that are Israelite, except for commentary inserted by Moroni. Also argues that Joseph Smith did not use the published writings of Del Rio, who visited ruins in America in 1767, as he translated the Book of Mormon. [J.W.M.]

B.458 Brookbank, T. W. ‘Easily Caught.’ MS 75 (July 1913): 488-93. Responds to the objection that the Book of Mormon was originally inscribed on metal plates. Numerous examples in the Old Testament demonstrate the working of metal from early ages, including Tubal-Cain’s work with brass and iron (Genesis 4:22), the brass gates of Babylon (Isaiah 45:1-2), the use of steel in Job’s day (Job 20:24), the golden calf made in the wilderness, and all the gold of Moses’ tabernacle (Exodus 25:17-36). [B.D.]


B.460 Brookbank, T W. "Nephite—Christian Experience." MS 72 (10 February 1910): 81-85. There is no greater Christian experience than that of Nephi as recorded in 2 Nephi 4. Nephi traverses from the agony of spiritual battle with the hosts of darkness through various levels of assurance, obtaining relief, gratitude, then victory. Nephi’s conflict provides an example to missionaries who must look to God. [J.W.M.]

B.461 Brookbank, T W. “Parentage of Ancient American Art and Religion.” MS 72 (2 September – 24 November 1910): 609-14, 628-31, 644-47, 661-63, 684-86, 692-95, 708-11, 730-33, 740-43, 747. A series that discusses the Babylonian and Israelite people who established Book of Mormon civilizations. Suggests that the Jaredites were Semites. The ancient ruins left in America have distinct Babylonian and Assyrian influence. The Nephite-Israelite people of the Book of Mormon have also left their mark upon civilization. [J.W.M.]

B.462 Brookbank, T W. “Pitfalls Avoided by the Translator of the Book of Mormon.” MS 71 (6 May 1909): 273-79, 289-93. Describes many mistakes that Joseph Smith could have made if he were a fraud who wrote the Book of Mormon. For instance, Joseph Smith did not incorporate modern geographical names, punctuation, chapter and verse markings, modern terms for clothing, alcoholic beverages, military terms, days of the week, names of months, nor titles such as mister or doctor. [B.D.]

B.463 Brookbank, T. W. “Reply to a Recent Critic.” MS 75 (9, 16 July 1914): 440-45, 456-61. Defends the Book of Mormon against the charge that it cannot be God-inspired since its literary merits are so poor. Believes that its poor literary style supports its claim even more since good style cannot be had from translating Egyptian hieroglyphics. [B.D.]

B.465 Brookbank, T W. A Study in Hebrew and Indian Languages. Salt Lake City: Salt Lake Efficiency, 1926. Compares the similarities and correspondences between the ancient Hebrew language and Indian language. [L.D.]

B.466 Brookbank, T W. “Were the Brass Plates Written in Egyptian?” Young Woman’s Journal 32 (April, May, June 1921): 204-8, 292-95, 368-70. Looking at a variety of cultural and linguistic aspects to support his point of view, the author defends the Mormon belief that the brass plates were written in Egyptian. [L.D.]

B.467 Brooks, Melvin R. “Book of Mormon.” In Brooks’s LDS Reference Encyclopedia, 51-54. Salt Lake City: Bookcraft, 1960. A brief narration of the coming forth and publication of the Book of Mormon precedes a list and discussion of 28 “Peculiarities of the Book of Mormon,” including: the Book of Mormon does not use surnames, nor names for modern fabric or articles of clothing. Typical of the Hebrew language, contractions are not used nor are the letters q, x, or w used in proper names. [J.W.M.]

B.468 Brooks, Melvin R. “Parables of the Book of Mormon.” In Brooks’s Parables of the Kingdom, 155-57. Salt Lake City: Deseret Book, 1965. A brief historical account of the Book of Mormon is given recognizing that the teachings of the Lord existed in the Book of Mormon before the Savior’s ministry. However, the parables were absent. During his visit, he taught parables in America paralleling those in the Bible. [J.W.M.]


B.472 Brotherton, Edward. Mormonism: Its Rise and Progress. Manchester: L. and S. Smith, 1845. A tract against Mormonism. Pages 20-36 deal specifically with the Book of Mormon, arguing against the witnesses, the use of modern phrases and King James style English, contradictions with the Bible, and various anachronisms and absurdities. Criticizes the Mormon use of biblical prophecy to support the Book of Mormon and provides alternative interpretations for such prophecies. [M.R.]


B.475 Brown, Amanda J. “A Design Study in Costume for Projected Dramatic Productions Prescribing a Book of Mormon Setting Identified Herein as Late Preclassic Mesoamerican Culture.” M.A. thesis, Brigham Young University, 1968. Creates drawings of costumes that attempt to be historically accurate to the Late Preclassic period (500 B.C. — A.D. 200) of Mesoamerica and are dramatically effective. [B.D.]


B.478 Brown, Cheryl. “‘I Speak Somewhat Concerning That Which I Have Written.’” In The Book of Mormon: Jacob through Words of Mormon, To Learn with Joy, edited by Monte S. Nyman and Charles D. Tate, 55-72. Provo, UT: Brigham Young University Religious Studies Center, 1990. Gives reasons why the Book of Mormon writers excluded some materials from the Book of Mormon and yet included other items. Knowing what was included and why permits members of the Church to know what the Lord wants them to learn from the Book of Mormon and how he wants them to approach the book. [B.D.]

B.479 Brown, Gayle O. “Book of Mormon Teaches Members How to Love.” CN 55 (27 October 1985): 12. Those who need to learn more about love may study the Book of Mormon. There are many examples found there. [J.W.M.]

B.480 Brown, Gayle O. “Love in the Book of Mormon.” In The Book of Mormon: The Keystone Scripture, edited by Paul R. Cheesman, S. Kent Brown, and Charles D. Tate Jr., 151-63. Provo, UT: Brigham Young University Religious Studies Center, 1988. There are many ways that the Book of Mormon teaches about love. It instructs readers what to love and what not to love. It also demonstrates how individuals can increase their ability to love. [B.D.]

B.481 Brown, Hugh B. “Are Mormons Christians?” In Brown’s The Abundant Life, 23-34. Salt Lake City: Bookcraft, 1965. Bears testimony concerning the Book of Mormon. Claims that no teaching in it contradicts the Bible. Avers that criticisms, to be valid, should be accurate: “I am under no obligation to defend what you say I believe if I don’t in fact believe it. Let me say what I believe and then you can attack my beliefs but don’t set up something that you say I believe and then ask me to defend it.” [D.M.]

B.482 Brown, Hugh B. “The Book of Mormon . . . A Divine Record.” In Brown’s Continuing the Quest, 281-86. Salt Lake City: Deseret Book, 1961. The 9th Article of Faith confirms the Church’s official recognition of all revelation. Acknowledging the Book of Mormon as the revealed word of God in no way diminishes the value or faith placed in the Old and New Testaments. To the contrary, it supports and sustains the miraculous nature of the Bible. Its divine message shows the application of the Savior’s Atonement and resurrection in the lives of hundreds of people. [J.W.M.]


B.486 Brown, Hugh B. “We Affirm Our Faith.” IE 61 (December 1958): 944-45. After one hundred thirty years the influence of the Book of Mormon continues to steadily increase. It is the word of God, a sacred record of ancient inhabitants of America, translated by the power of God. Though many have tried to discredit it, the Book of Mormon is probably the most influential and most widely discussed book in America. It is a witness of Christ. [J.W.M.]


B.489 Brown, Robert L., and Rosemary Brown. They Lie in Wait to Deceive. Vol. 2. Mesa, AZ: Brownsworth, 1984. A rebuttal and refutation of the claims made by the authors of Who Really Wrote the Book of Mormon? Shows that the authors apparently falsified statements made by handwriting analysts. Also shows why most today reject the Spaulding origin for the Book of Mormon. [M.R.]

B.490 Brown, S. Kent. “Alma’s Conversion: Reminiscences in His Sermons.” In The Book of Mormon: Alma, The Testimony of the Word, edited by Monte S. Nyman and Charles D. Tate Jr., 141-56. Provo, UT: Brigham Young University Religious Studies Center, 1992. Recalls Alma’s conversion and the profound change it made upon the Nephite church. Allusions to his experience are given in most of Alma’s recorded sermons (see Alma 5, 7, 9-13, 29, 30, 32, 33, 36, and 38-42). Alma saw himself racked with eternal torment for three days and finally received indescribable joy knowing of the Atonement of Jesus, and was born again. [N.K.Y.]

B.491 Brown, S. Kent “The Exodus: Seeing It As a Test, a Testimony, and a Type.” Ensign 20 (February 1990): 54-57. The Israelite exodus of the Old Testament parallels certain Book of Mormon passages and demonstrates that God can and will deliver his people from bondage. Several Book of Mormon characters recalled the Israelite exodus—Nephi, to provide encouragement for his brothers; Helaman, to members of the Gadianton robbers; Alma the Elder, when he fled from King Noah; and the people of King Limhi used it as a pattern. [J.W.M.]


B.493 Brown, S. Kent. “Lehi’s Personal Record: Quest for a Missing Source.” BYU Studies 24 (1984): 19-42. An argument that the brothers Nephi and Jacob employed the personal record of Lehi their father as a primary source in writing their records. In developing their scriptural records, Nephi and Jacob would have had access to their father’s writings or may have recalled his teachings and exhortations. This can be demonstrated by the fact that in many instances the brothers quoted their father directly and at other times they paraphrased what was said or written by him. Through detailed study of the writings of Nephi and Jacob much can be learned about the
record of Lehi. In fact, “three easily discernible categories” pertaining to the nature and content of the record of Lehi come to view. These are his “prophecies, visions, and teachings.” [D.W.P.]

B.494 Brown, S. Kent. “Nephi’s Use Of Lehi’s Record.” In Rediscovering The Book of Mormon, edited by John L. Sorenson and Melvin J. Thorne, 3-14. Salt Lake City: Deseret Book and FARMS, 1991. Explores the references to Lehi’s record as found in 1 & 2 Nephi and Jacob, and discusses Nephi’s use of that record. Lehi’s dreams and prophecies hold instructions on a variety of subjects including the marriage relationship, Adam and Eve, the Fall, choices, the role of the Savior, and the house of Israel. [J.W.M.]

B.495 Brown, S. Kent. “The Prophetic Laments of Samuel the Lamanite.” Provo, UT: FARMS, 1992. Explains how the laments of the prophet Samuel are part of the literary genre known as lament literature. The first lament, apparently an individual lament, is recorded in Helaman 13:32b-33a; the second lament, characterized as a communal lament, is found in Helaman 13:33b-37. [B.D.]

B.496 Brown, S. Kent. “The Prophetic Laments of Samuel the Lamanite.” Journal of Book of Mormon Studies 1 (Fall 1992): 163-80. The sermon of Samuel the Lamanite comprises poetic forms that bear similarities to laments found in the Bible and the Dead Sea Scroll Thanksgiving Hymns. The prophetic laments of Samuel exhibit a set of prophecies that find fulfillment in later periods, including during the days of Mormon, the compiler and editor of the Book of Mormon. [R.H.B.]

B.497 Brown, S. Kent, John A. Tvedtnes, and John W. Welch. “When did Jesus Appear to the Nephites in Bountiful?” Provo, UT: FARMS, 1989. Brown concludes that “the cumulative evidence weighs in the direction of the Savior’s having come to the Nephites only after a substantial period of time. That period must have assuredly extended into the latter half of the year—presumably between October and April—if we trust Mormon’s chronological notions concerning the timing of both the destruction (3 Nephi 8:5) and the manifestation of the Savior (3 Nephi 10:18).” See also under John Tvedtnes. [B.D.]

B.498 Brown, S. Kent, and Terrance L. Szink. “Lehi.” In Encyclopedia of Mormonism, edited by Daniel H. Ludlow, 2:827-28. 5 vols. New York: Macmillan, 1992. Lehi, the patriarch of the Book of Mormon people, led his family from Jerusalem about 600 B.C. His descendants split into two groups following his death. He was a prophet whose words are partially retained in the Book of Mormon. Many of his prophecies are yet to be fulfilled. [J.W.M.]

B.499 Brown, Wade. The God-Inspired Language of the Book of Mormon: Structuring and Commentary. Clackamas, OR: Rainbow, 1988. Arranges the entire text of the Book of Mormon according to parallelistic patterns. Presents explanations on the different forms of parallelisms and poetic patterns and shows how they relate to the interpretation of the text. This work is reviewed in P.070 and in W.441. [B.D.]

B.500 Bryant, Verda Evelyn Bilger. Between the Covers of the Book of Mormon. Independence, MO: Herald House, 1945. A re-creation of Book of Mormon stories, with a concern for telling them rather than analyzing or criticizing them. [L.D.]

B.501 Bryant, Verda E. “The Book of Mormon . . . Those ‘Queer Names.’ ” SH 91 (19 February 1944): 227, 231. About one-third of the Book of Mormon names have biblical roots and many other names may have had their beginning in the biblical text because of their similarity. [J.W.M.]

B.502 Bryson, Conrey. “Cabeza de Vaca . . . Among the Lamanites.” IE 45 (August 1942): 504-5. Cabeza de Vaca, an European who traversed across what is now Texas in the fall of 1537, mingled among the Indians and found their
traditions and beliefs closely related to Christianity. [J.W.M.]


B.504 Buchanan, Golden R. *America’s Scripture*. Salt Lake City: Church of Jesus Christ of Latter-day Saints, n.d. A tract written to non-LDS presenting an overview of the coming forth and the contents of the Book of Mormon. [D.W.P.]

B.505 Buchanan, Golden R. “Indian Traditions.” IE 58 (April 1955): 240-41, 285-87. A number of ancient religious Indian traditions are rehearsed, including accounts of the creation, the great deluge, a large tower, the scattering of nations, ancient writings, sacred stones, transoceanic crossings, good brothers against evil brothers, darkness and destruction on the American continent, and the visit of a “great white spirit.” The author suggests that a “core of truth” is preserved within these traditions. [R.C.D.]

B.506 Buchmiller, Golden A. “Copyrights Halt Illegal Publication of the Book of Mormon.” CN 50 (1 March 1980): 10. Celebrates the 150th anniversary of the first printing of the Book of Mormon. Also tells how Joseph Smith stopped a local newspaper from printing parts of the Book of Mormon by using his copyrights that he had secured. [M.D.P.]


B.508 Buchmiller, Golden A. “Grandin Building Opens to Visitors in Palmyra.” CN 52 (30 October 1982): 3. Egbert Bratt Grandin, with whom Joseph Smith contracted to publish the Book of Mormon, was the owner of the Grandin Printing Building. A brief description of the present condition and history of the Grandin Building is given along with a history of the printing and publication of the 5,000 copies of the first edition of the Book of Mormon. [A.T.]


B.510 Budge, W. “Appreciate the Book of Mormon.” MS 42 (January 1880): 41-44. Describes the contents of the Book of Mormon and its translation and publication. [B.D.]

B.511 Budge, W. “A Marvelous Work.” MS 41 (20 January 1879): 40-43. The promises and prophecies of the Book of Mormon made to the descendants of the ancient American inhabitants are being fulfilled. The descendants have accepted and rejoiced in the Book of Mormon, as was foretold in the book. The gathering of Israel is based upon faith, repentance, baptism, and the reception of the Holy Ghost. [J.W.M.]

B.512 Budvarson, Arthur. *The Book of Mormon Examined*. La Mesa, CA: Utah Christian Tract Society, 1959. A polemical work against the Book of Mormon. The Book of Mormon contradicts the Bible, and the testimonies of the Three Witnesses cannot be trusted. The Book of Mormon claims to have “the everlasting gospel” and yet many important Mormon doctrines are not found in the book. The Book of Mormon also contradicts many of Joseph Smith’s own teachings and is completely unsupported by archaeological evidence. The Anthon incident is discussed. [M.R.]


B.520 Bulseco, Albert C. “'Blue Book’ Quenched Thirst for Truth.” *CN* 58 (23 July 1988): 5. Author testifies of the great influence of the Book of Mormon on his personal life by claiming “no other literature made me weep as this book has. Neither has there been any influence that has touched my soul and marked a marvelous change in me.” [R.H.B.]


B.523 Burgess, Allan K. *Living the Book of Mormon*. Salt Lake City: Bookcraft, 1991. Sixty-one brief chapters discuss various sections of the Book of Mormon. Gospel application is the goal of the author. The author states, “When we immerse ourselves in the scriptures with the desire to apply what we learn, we receive a much deeper
understanding and witness of the eternal truths found there than when we merely read to learn facts” (preface). This work is reviewed in S.432. [D.W.P.]


B.526 Burgess, J. M. *The Book of Mormon Contradictory to Common Sense, Reason, and Revelation; or, The Mormon Hierarchy Founded Upon a Fiction*. Liverpool: J. Blevin, 1850. A polemical work against the Book of Mormon. Deals with alleged internal inconsistencies within the Book of Mormon, contradictions with the Bible, absurdities of Nephite destruction of Christ’s death, Jaredite barges, Christian teachings before Christ. [M.R.]

B.527 Burgess, S. A. “The Book of Mormon: A Brief Notation on Editions.” *SH* 77 (26 March 1930): 369-71. Burgess discusses the different editions of the Book of Mormon, including items about when and where they were printed. [B.D.]

B.528 Burgess, S. A. “The Book of Mormon and Archaeology,” *SH* 74 (27 July 1927): 862-63. Presents a list of works written on the subject of the Book of Mormon and archaeology. Much has been unearthed to prove Book of Mormon statements that were once in question. [J.W.M.]

B.529 Burgess, S. A. “The Book of Mormon and Archaeology,” *SH* 74 (10 August 1927): 925-26. The Book of Mormon introduced many new ideas into the world, including its own language from which it was translated, the liahona or compass, and the existence of Christianity in America long before archaeology proved it to exist in America. [J.W.M.]


B.531 Burgess, S. A. “The Book of Mormon and the Bible.” *SH* 74 (13 July 1927): 797-98. The Book of Mormon is a manifestation that God loves all people and an “added witness of the goodness of God” and his concern for all humanity. It was never intended that the Book of Mormon replace the Bible, as some contend. [J.W.M.]

B.532 Burgess, S. A. “Book of Mormon Archaeology,” *SH* 86 (4 February 1939): 136, 142. Reports that there exist more than seventy-five editions of the Book of Mormon and several archaeological books that prove the authenticity of the book. [J.W.M.]


B.535 Burgess, S. A. “The Book of Mormon Plates.” SH 74 (20 July 1927): 830-31. Discusses the ancient plates and records from which came the present Book of Mormon. These are (1) The brass plates of Laban, (2) the large plates of Nephi, (3) the small plates of Nephi, (4) the record of Zeniff, (5) the twenty-four gold plates or record of the Jaredites, (6) and the gold plates of the Book of Mormon. [J.W.M.]


B.538 Burgess, S. A. “Emma Smith and the New York Sun.” SH 80 (12 September 1933): 1163-64. The authenticity of a letter purported to have been written by Emma Smith is called into question. Emma Smith denies the truthfulness of the letter and bears witness that at no time did she ever question Joseph Smith’s divine calling or the divinity of the Book of Mormon that he translated. [J.W.M.]

B.539 Burgess, S. A. “Family of the Brother of Jared.” Journal of History 18 (1925): 255-56. Argues that the LDS reading of the word “families” in Ether 1:16 is incorrect. The word “families” should be corrected, according to the original manuscript of the Book of Mormon, to read “family.” The RLDS version of the Book of Mormon presents the correct reading. [B.D.]

B.540 Burgess, S. A. “The Plates of the Book of Mormon.” SH 74 (15 June 1927): 691-92. Reviews the historical events dealing with the reception and translation of the gold plates by Joseph Smith. Joseph Smith was given great assistance from God to perform his prophetic work. [J.W.M.]

B.541 Burgess, S. A. “Various Editions of the Book of Mormon.” SH 74 (22 June 1927): 719-21. The editions of the Book of Mormon include the original manuscript, the first edition, the Liverpool editions, the editions of the Reorganized Church, the Salt Lake editions, the Chicago and Independence editions, and translations into Welsh, French, German, Dutch, Danish, Swedish, Spanish, Italian, Hawaiian, Tahitian, and Japanese. [J.W.M.]

B.542 Burgess, S. A. “Where the Plates Were Found.” SH 74 (3 August 1927): 893-94. Oliver Cowdery provides a description of the Hill Cumorah area where the gold plates were found and the sacred events that took place there. [J.W.M.]

B.543 Burgess, S. A. “Where Was the Book of Mormon Translated?” SH 88 (19 April 1941): 491-92. Sets forth the places where the Book of Mormon was translated, beginning in Harmony, Pennsylvania, to its completion in the home of Peter Whitmer, Sr. The role of Martin Harris and the lost 116 manuscript pages are also discussed. [J.W.M.]

B.544 Burgon, Glade L. “An Analysis of Style Variations in the Book of Mormon.” M.A. thesis, Brigham Young University, 1958. Reviews the style, vocabulary, and unique characteristics of the various books within the Book of Mormon. Concludes that the books were authored by a number of writers rather than a single writer, Joseph Smith. [J.W.M.]
B.545 Burgon, Glade L. “The Book of Mormon and the Charge: ‘The Product of One Man of Mediocre Ability.’” *IE* 65 (January-February 1962): 44-48 108-9, 134-35. An apologetic work responding to claims that the Book of Mormon is the product of one man of mediocre ability. The author reports the findings of an analysis comparing the styles of different Book of Mormon writers and concludes that the different writers each have different styles. This supports Joseph Smith’s claim that he translated the work. [B.D.]


B.547 Burgon, Heber J. “Internal Evidences of the Book of Mormon.” *MS* 67 (11 May 1905): 292-93. Cites the promise made in Moroni 10:4 that honest seekers may receive a spiritual witness of the truthfulness of the Book of Mormon. The testimonies of many thousands of converts bears witness to this truth. [R.H.B.]


B.549 Burns, Dawson. *Mormonism Explained and Exposed.* London: Houlston and Stoneman, 1853. A polemical tract against Mormonism. The Book of Mormon abounds in anachronisms, such as the use of the compass in 600 B.C. The Book of Mormon witnesses only claimed to see the plates with their "spiritual eyes," therefore their testimony is of questionable value. The author asserts that the Spaulding theory best accounts for the origin of the Book of Mormon. [M.R.]

B.550 Burr, Brenda Hulse. “Home Evening Scripture Parties.” *Ensign* 20 (April 1990): 73. One enjoyable way to approach Book of Mormon scripture reading with the family is given. [B.D.]

B.551 Burrell, Maurice C. “The Mormon Scriptures.” In Burrel’s *Wide of the Truth: A Critical Assessment of the History, Doctrines and Practices of the Mormon Religion*, 16-40. London: Marshall, Morgan, & Scott, 1972. Pages 16-40 of this polemical work deal with Mormon scripture, including the Book of Mormon. The author claims that the Book of Mormon has undergone numerous changes since its publication in 1830 and the testimony of Book of Mormon witnesses is of no value. Traditional Mormon usages of biblical prophecies to prove the need for the Book of Mormon are dismissed. While archaeologists have found abundant evidence for the Bible, there exists no archaeological evidence for the Book of Mormon. The book betrays a dependence upon *View of the Hebrews* and the Bible and plagiarizes much of the New Testament. It also attributes King James English to people living thousands of years ago. Theories regarding its origin are briefly reviewed. [M.R.]

B.552 Burrell, Maurice C. *Mormonism.* London: Church Book Room Press, 1961. A polemical work that sets forth claims against Mormonism and its doctrines. The account of the angel and his gold plates is of questionable authenticity since the plates themselves are not available for inspection. Charles Anthon denied the Mormon version of the Martin Harris incident, and Harris must have lied or exaggerated greatly. There is no archaeological evidence for the Book of Mormon. It attributes King James English to people who lived thousands of years ago, and moreover it attributes Christian ideas and phrases to people who lived long before Christ’s coming in the flesh. The testimony of the Book of Mormon witnesses is also dismissed as worthless. [M.R.]

B.554 Burton, Alma P. “The Natural Man . . . An Enemy to God?” IE 68 (December 1965): 1094-95, 1182-83. King Benjamin stated that “the natural man is an enemy to God, and has been since the fall of Adam” (Mosiah 3:19). Brigham Young declared mankind God’s noblest work, but when Adam and Eve fell from the presence of God they were brought into an unnatural state, in contact with influences of an evil nature. The “natural man” spoken of by King Benjamin is equivalent to President Young’s “unnatural man.” Both refer to mankind that has been estranged from God. [J.W.M.]


B.556 Burton, Theodore M. Untitled talk. CR 155 (October 1985): 80-83. Uses Alma 41:9-10 and 3 Nephi 18 to exhort the Saints to love and help a person who has transgressed come back into the Church. [B.D.]


B.561 Bush, Edna K. “Magnificent Messages.” Instructor 102 (November 1967): 460. Gives references for several “choice passages” in the Book of Mormon, which include sermons, father-to-son talks, letters, missionary experiences, and visits of Jesus Christ. Accompanying chart details compilation of records that made up the plates given to Joseph Smith. [A.C.W.]


B.566 Bushman, Richard L. “The Book of Mormon in Early Mormon History.” In New Views of Mormon History: A Collection of Essays in Honor of Leonard J. Arrington, edited by Davis Bitton and Maureen Ursenbach Beecher, 3-18. Salt Lake City: University of Utah Press, 1987. Many scholars have concluded that magic “lay at the heart of nineteenth-century Mormonism,” but they overlook the role that the Book of Mormon played in the attitudes of the early Church. Bushman proposes to analyze broad themes in the Book of Mormon and consider how they affected the early Church. Also explains how prominent the theme of record keeping is in the Book of Mormon, and the manner in which whole societies lived, perished, and were restored based on record keeping. The importance of records and their translation greatly affected the Church, especially Joseph Smith who was constantly occupied with translating records. [B.D.]

B.567 Bushman, Richard L. “Faithful History.” In Faithful History: Essays on Writing Mormon History, edited by George D. Smith, 1-17. Salt Lake City: Signature Books, 1992. Written histories change as historical methods and new evidence is uncovered; Mormon history is consistent with this. Mormon historians may obtain insights into the nature of history from the Book of Mormon. It offers clues of what are appropriate concerns for Mormon historians—the tension between humanity and God, the Church and the world, and economic forces. The eyes of those who love God see the effects of revelation, providential direction, and inspiration on history. [J.W.M.]

B.568 Bushman, Richard L. Joseph Smith and the Beginnings of Mormonism. Chicago, IL: University of Illinois Press, 1984. Explains the history of Joseph Smith’s family, the first vision, and the translation of the Book of Mormon. Provides details about the restoration of the gospel and early Mormon teachings relating to revivalist churches, such as the Cambellites. This work is reviewed in J.100 and in W.014. [L.D.]

B.569 Bushman, Richard L. “Joseph Smith in the Current Age.” In Joseph Smith: The Prophet, The Man, edited by Susan Easton Black and Charles D. Tate Jr., 33-48. Provo, UT: Brigham Young University Religious Studies Center, 1993. The writings of the Book of Mormon prophets were concerned deeply with the rise and fall of nations as well as public and private morality. Such ideas from the book and subsequent revelations aided Joseph Smith in outlining a new organizational pattern that ultimately led to the desire to build Zion. It is the vision of Moroni, the concept of a miraculous translation of the Book of Mormon, and continuing revelation that makes it so hard for rational, educated people of our day to accept the gospel. [J.W.M.]

B.570 Bushman, Richard L. “The Lamanite View of Book of Mormon History.” In By Study and Also by Faith, edited by John M. Lundquist and Stephen D. Ricks, 2:52-72. Salt Lake City: Deseret Book and FARMS, 1990. Considers the Book of Mormon story from the standpoint of the Lamanites and other people who dissented from the Nephites. The continual Lamanite complaints, beginning with Laman and Lemuel, were that the government
power and rule belonged to them. The angry Lamanites and Nephite dissenters were consistently at war with the Nephites to subject them, to enslave them, to force them away from their belief in Christ and his gospel, and to destroy them. This militant, complaining, and forceful manner that led to deprivation is contrasted with the submissive, righteous, and faithful response of the Nephites that led them to prosperity and happiness. [A.A.]


B.572 Butler, Margot J. "Women in the Book of Mormon." In The Sixth Annual Church Educational System Religious Educators' Symposium on the Book of Mormon, 9-12. Salt Lake City: Church of Jesus Christ of Latter-day Saints, CES, 1982. Lists every woman mentioned in the Book of Mormon and provides a thought or note that might assist instructors when teaching about each woman. [A.T.]

B.573 Butterworth, F. E. How to Mark the Book of Mormon, a Packet of Missionary Insert Materials with Instructions. Independence, MO: Herald House, 1973. Presents a method of marking the Book of Mormon by linking certain subjects together. Includes missionary inserts to be glued to the pages of the Book of Mormon where the subject is marked. [B.D.]


