K.001 Kaiser, Edgar P. How to Respond to the Latter-day Saints. St. Louis: Concordia, 1977. A polemical work against Mormonism, attempting to instruct and inform Christians on how to respond to various Mormon questions. After a brief account of the Book of Mormon narrative, the writer notes what he feels are certain internal anachronisms in the book, such as Jaredite barges, use of King James English and New Testament material before Christ, and the number of people slain in battle. He feels that the book’s origin can best be explained as a product of Joseph Smith’s environment. [M.R.]


K.006 Kee-Pi-Po-Kayo (One Hundred Bears) (J. J. Galbreath). “The Book of Mormon.” IE 37 (March 1934): 139. A brief testimony of the truthfulness and value of the Book of Mormon, written by a man who is part Scottish and part Blackfoot Indian. [D.M.]

K.007 Keim, Laurence H. “My Odyssey Of Faith.” Ensign 21 (April 1991): 28-30. A few months after baptism this author was given “anti-Mormon material.” It was then that with earnest prayer, he turned to the Book of Mormon. He was called to serve as a mission trainer in Ecuador where he gained a testimony of the antiquity of the Book of Mormon. [J.W.M.]

K.008 Keir, James F. “Archaeological Proofs of Christ in America.” SH (25 January 1941): 113-14. Contains quotes from archaeological books and newspaper articles that deal with the bearded white god, Quetzalcoatl, who was born of a virgin and was associated with the cross. Christ visited in America and these beliefs are relics of this visit. [J.W.M.]

K.009 Keir, James F. “Is the Book of Mormon True? You Be the Judge.” SH 87 (20 July 1940): 907-10. Either the Book of Mormon is true or a fraud, and many intelligent, honest people have found the former. Its claims are supported by the testimony of men who witnessed the plates, by biblical prophecy, by archaeological study, and by the witness of the spirit. [J.W.M.]

represents a people who dwelt upon the land of America 600 years B.C. who brought no records of the minor prophets who wrote between the time of Lehi’s departure and A.D. 70. [J.W.M.]

K.011 Kelesus, Jeff. " 'Use the Book of Mormon' President Benson Tells Michigan Area Conference." Ensign 16 (December 1986): 68. President Benson states that the two main purposes of the Book of Mormon are (1) to act as a witness for Christ and (2) to counter the criticisms made by the enemies of the Church. [J.W.M.]

K.012 Keller, Roger R. "Mormon and Moroni as Authors." In Reexploring the Book of Mormon, edited by John W. Welch, 269-71. Salt Lake City: Deseret Book and FARMS, 1992. Mormon and Moroni served as authors, compilers, and editors of the Book of Mormon. Wordprint studies and textual analyses demonstrate a distinction between their writings. For example, Mormon used an editorial expression “and thus we see” on twenty occasions, but Moroni utilized the expression once only. [N.K.Y.]

K.013 Kelley, E. L. Antiquarian Evidences Concerning the Book of Mormon. Independence, MO: Ensign, 1896. Speaks about the validity of the Bible and argues that God has spoken to the ancient western world as well as set forth in the Book of Mormon. Adduces archaeological evidence and arguments of reason to defend the Book of Mormon. [D.M.]


K.016 Kelley, E. L. “Unreasonable Men: Or, Fallacious Criticisms Against the Book of Mormon.” SH 50 (21 October 1903): 984-86. A defense of the Book of Mormon against critics. The author finds that the book is in accord with Old Testament prophecies, it is an additional witness for Jesus Christ, and its claims are sustained by scientific discoveries. [J.W.M.]

K.017 Kelley, Edmund Levi, and Clark Braden. Public Discussion of the Issues Between Re-Organized Church of Jesus Christ of Latter Day Saints and the Church of Christ. St. Louis, MO: Christian, 1884. A record of three long debates that took place in Kirtland, Ohio, between the two authors. Items discussed include the question concerning the divine origin of the Book of Mormon and the role or non-role of the Spaulding manuscript in the coming forth of the Book of Mormon. [D.M.]

K.018 Kelley, T. C. “The Book of Mormon on Polygamy.” SH 63 (26 July and 1 August 1916): 709-11, 736-38. Uses the Book of Mormon to refute claims made by LDS authorities concerning polygamy and claims that the LDS practiced polygamy in wickedness. Argues against a statement made by Brigham Young that the Nephites were too wicked to practice polygamy and argues that “raising up seed unto the Lord” is not a valid reason for practicing polygamy. [A.T.]

K.019 Kelley, William H. “Book of Mormon Committee Report.” SH 31 (23 August 1884): 545-48. A report of a committee who compared the manuscript of the Book of Mormon (held by David Whitmer) with the Palmyra and Plano editions. Some differences and changes are noted. [D.M.]
K.020 Kelley, William H. "The Hill Cumorah, and the Book of Mormon." SH 28 (1 June 1881): 161-69. A report of two brothers' visit to Palmyra and Manchester, New York. After conducting interviews with several aged residents regarding the Joseph Smith family and the Book of Mormon, new information regarding the Smiths and the original manuscript of the Book of Mormon is produced. [D.M.]

K.021 Kelley, William H. “Joseph Smith Jr., And The Church of Jesus Christ of Latter-Day Saints.” In Presidency And Priesthood: The Apostasy, Reformation, And Restoration, 193-251. Lamoni, IA: Herald Publishing House, 1895. Retells the events of the coming forth of the Book of Mormon in narrative form, taken from the Times and Seasons interspersed with commentary. Discusses Martin Harris’s visit with Professor Anthon. Shows copies of the Anthon transcript, the Kinderhook plates, and another unidentified facsimile. Argues that the Book of Mormon fulfills biblical prophecy and is an important instrument to end apostasy and begin the Restoration. Concludes with the Witnesses’ testimonies. [J.W.M.]

K.022 Kelley, William H. “Modern Scientific Disclosures Corroborate the Statement of Joseph Smith, Jr.” In Presidency And Priesthood: The Apostasy, Reformation, And Restoration, 252-93. Lamoni, IA: Herald Publishing House, 1895. All of the Mediterranean languages had their birth in Mesopotamia and were transmitted by the descendants of Noah. Many archaeological finds substantiate that many languages derived from one common source. The Book of Mormon peoples had a very advanced civilization and show signs of borrowing from that common source. [J.W.M.]


K.026 Kennedy, James Harrison. Early Days of Mormonism. New York: Scribner’s, 1888. An historical and polemical work directed against Mormonism. The author advances the Spaulding theory to account for the Book of Mormon’s origin. [M.R.]

K.027 Kennedy, James Harrison. "The Three Witnesses of the Book of Mormon." Magazine of Western History 11 (March 1890): 464-78. A discussion regarding the Three Witnesses to the Book of Mormon. While the author presents several of the definite, uncompromising testimonies of the witnesses, he generally depicts them as simple-minded and arrogant. The witnesses are first exploited and then discarded by Joseph Smith. [D.M.]


K.031 Kerr, Todd R. "Ancient Aspects of Nephite Kingship in the Book of Mormon." Journal of Book of Mormon Studies 1 (Fall 1992): 85-118. Nephite kings were expected to fulfill the same roles that kings played in other ancient civilizations—commander of the military forces, chief judicial official, and leader of the national religion. A king's success depended not only on the extent to which he performed each role, but also on the motives behind his service. Some Nephite kings ruled selflessly (like Benjamin) and commanded the respect and praise of the people, while others (like Noah) sought for wealth and fame and roused Old World disdain. [R.H.B.]


K.033 Kidder, Daniel P. Mormonism and the Mormons. New York: Lane & Tippett, 1844. A polemical attack on Mormonism. The Book of Mormon is discussed on pages 11-60, 253-330. The Spaulding theory is espoused by the author. The testimony of the Book of Mormon witnesses is discounted. The Book of Mormon shows clear evidence of being plagiarized from the Bible. The author finds the direction of desert travel by Lehi’s family somewhat absurd. Anthon's 1834 denial is recounted and various other anachronisms are discussed. [M.R.]

K.034 Kidder, Daniel P. Mormonism and the Mormons: A Historical View of the Rise and Progress of the Sect Lifestyles of Latter-day Saints. New York: Carlton and Lanahan, 1942. This polemical work sets out to “unmask the deception” of the Book of Mormon upon which “the whole fabric of Mormonism” rests. It includes an attempt to show that the Book of Mormon was a “sandy foundation upon which to build a religious system” and supports the Spaulding theory. [J.W.M.]

K.035 Kienke, Asa Solomon. Fourteen Objectives for the Reading and Study of the Book of Mormon. N.p., 1920. Lists fourteen objectives with scriptural references for reading the Book of Mormon. Objective examples include: records and plates, prophecy yet to be fulfilled, and Christ’s ministry among the Nephites. [D.M.]


individual may have that kind of faith. [B.D.]

K.039 Kimball, Spencer W. “The Lamanite.” In BYUSY (15 April 1953). Provo, UT: BYU Press. Quoting the Book of Mormon, the author points out the destiny of the Lamanite people and suggests that it is the responsibility of members of the Church to assist in the great work of recovering the Lamanites. Recounts the maltreatment of the Cherokee Nation and other Indian nations. [J.W.M.]

K.040 Kimball, Spencer W. “The Lamanite.” IE 58 (April 1955): 226-28, 246, 250-58. An impassioned retelling of the horrible maltreatment by the white man of the Lamanites (more especially of the Cherokee, Sioux, Navajo, and Apache Indian Nations). This maltreatment was prophesied in the scriptures. President Kimball extends a poignant plea for Church members to possess an active concern for the Lamanites by giving them opportunity, understanding, and warm fellowship. [R.C.D.]

K.041 Kimball, Spencer W. “The Lamanite and the Gospel.” In Faith Precedes the Miracle, 339-49. Salt Lake City: Deseret Book, 1972. The white man has exploited the American Indians and owes a debt to them. Prophecies regarding the Lamanites are recited. The condition of the Indian is improving, their numbers are improving and their standard of living is improving. [D.M.]

K.042 Kimball, Spencer W. “Lamanite Prophecies Fulfilled.” Provo, UT: Brigham Young University Press, 13 April 1965. In a devotional address the speaker shares personal memories of his official ecclesiastical involvement with the American Indian. He reviews the progress they have made, both in joining the Church and in attaining a relatively high standard of living. President Kimball cites a number of scriptures and statements of Church leaders that deal with the future of the Lamanites. [D.M.]

K.043 Kimball, Spencer W. “The Lamanites: ‘And They Shall Be Restored.’” IE 50 (November 1949): 717, 762-65. The Book of Mormon prophesies much concerning the Lamanites. It is the responsibility of the Church to help them to fulfill their great destiny. Many are receiving the gospel and are bearing fervent testimonies and living the gospel. A letter from a father to his son counsels the son to look for the “Mormons,” who have the record of his people. The son then writes of his search for this book that would teach him the true gospel, which he found in the Book of Mormon. [J.W.M.]


K.045 Kimball, Spencer W. “A Personal Liahona.” CR (October 1976): 114-17. Speaking about the Book of Mormon Liahona, President Kimball describes how Lehi and Nephi “worked it” according to their “faith and diligence.” The Liahona dictated to the Nephite group the direction of travel and the manner in which to act. President Kimball likens the Liahona to one’s conscience, teaching that when an individual heeds the conscience, it will guide that person to righteousness. [R.C.D.]

K.046 Kimball, Spencer W. “Redemption of the Lamanites.” In The Teachings of Spencer W. Kimball, edited by Edward L. Kimball, 594-620. Salt Lake City: Bookcraft, 1982. The term “Lamanite” “includes all Indians and Indian mixtures.” The Lamanites have been greatly persecuted, especially in America. It is the Church’s responsibility to help them. [B.D.]
Kimball, Spencer W. Untitled talk. CR (April 1960): 62-68. The Book of Mormon was Spencer Kimball’s traveling companion and it thrilled him with its stories. Men of many professions would find the excitement of a life’s work in this book, but its greatest power is to transform the lives of individuals and to bridge eternity. [J.W.M.]

Kimball, Spencer W. Untitled talk. CR (April 1963): 62-68. Many people may have interest in the Book of Mormon: gentiles, Jews, archaeologists, navigators, students and teachers, astronomers and geologists, politicians, and military men. It is most of all a sacred book, with the record of Christ’s appearance in America. It is a second witness for Christ. [J.W.M.]

Kimball, Spencer W. Untitled talk. In Proceedings of the LaPaz, Bolivia Area Conference, 4-5, 14-15. Liverpool, England: Church of Jesus Christ of Latter-day Saints, March 1977. “Jesus did come and for some days he explained to the Lamanites and the Nephites, who are the parents of the Indians, the same doctrines that he had given the people in Jerusalem.” [J.W.M.]


Kimball, Spencer W. Untitled talk. In Proceedings of the Tonga Area Conference, 2-4. Salt Lake City: Church of Jesus Christ of Latter-day Saints, February 1976. A brief history of the scattering and gathering of God’s people is given. A dispersion with relevancy to the Book of Mormon is detailed in Alma 63, where Hagoth the seafarer led a group of people from the American continent. Groups eventually settled in Hawaii, Tonga, and other islands of the South Pacific. [D.M.]

Kimball, Spencer W. “The Work among the Lamanites Must Not Be Postponed, If We Desire to Retain the Approval of God.” IE 53 (December 1950): 980-82. An exhortation to work more towards redeeming the Lamanites. Kimball encourages the saints to remember them in their prayers and do their utmost to preach to them. He includes a prophecy of Joseph Smith that the saints will go to the Rocky Mountains and there open the door for establishing the gospel among the Lamanites. Wilford Woodruff designated the Zuni, Laguna and Isletas Indians of Southwest New Mexico as Nephite people. [B.D.]

Kimball, Stanley. “Book of Mormon Promises to Indians Coming True, Says Chief.” CN 24 (1 May 1954): 7. Chief Samuel Blue, a member of the Church from the Catawba tribe, North Carolina, claims that the Book of Mormon prophecies concerning the Lamanites are being fulfilled. [D.M.]

Kimball, Stanley B. “Kinderhook Plates.” In Encyclopedia of Mormonism, edited by Daniel H. Ludlow, 2:789-90. 5 vols. New York: Macmillan, 1992. A brief article on the Kinderhook plates. Kimball quickly dismisses the issue since, in 1980 tests at Northwestern University, one of the six plates was proven conclusively to be a nineteenth-century forgery. The plates were shown to Joseph Smith evidently to discredit him if he pretended to translate them. [B.D.]

Kimball, Stanley B. “Kinderhook Plates Brought to Joseph Smith Appear to be Nineteenth Century Hoax.” Ensign 11 (August 1981): 66-74. A discussion of the Kinderhook Plates. After conducting an electronic and chemical analysis, the author concludes that the plates represented an elaborate hoax, possibly perpetrated in an attempt to discredit Joseph Smith. [D.M.]
K.056 Kimball, Stanley H. B. "The Anthon Transcript: Egyptian, Mesoamerican or Phoenician?" SEHA 126 (August 1971): 1-5. A look at the relationship of the characters in the Anthon transcript to ancient Egyptian, Mesoamerican, and Phoenician scripts. The author concludes that while there are similarities between the characters in the Anthon transcript and Semitic languages, little more has been done by scholars than to define the problems. Much research remains to be done. [D.M.]

K.057 Kimball, Stanley H. B. "The Anthon Transcript: People, Primary Sources, and Problems." BYU Studies 10 (Spring 1970): 323-52. Addresses a number of questions incidental to the Harris-Anthon episode, such as who encouraged Harris to consult Anthon (as well as Mitchell), what were the qualifications of the learned men, what was the value of their observations, how reliable was Harris’s report, when was the transcript made, and when did the incident become public and become a missionary tool? [D.M.]

K.058 Kimball, Stanley H. B. "Charles Anthon and the Egyptian Language." IE 63 (October 1960): 708-10, 765. Knowledge concerning the Egyptian language was underdeveloped in the 1820s when Martin Harris presented the Book of Mormon characters and translation to Dr. Charles Anthon. While Anthon was a known Egyptian scholar of the period, he nonetheless lacked sufficient knowledge to vouch for the accurate translation of the characters. [R.C.D.]

K.059 Kimball, Stanley H. B. "I Cannot Read a Sealed Book." IE 60 (1957): 80. Also in A Book of Mormon Treasury, 19-29. Salt Lake City: Bookcraft, 1959, 2nd edition 1976. Tells of Martin Harris’s visit with Charles Anthon and Dr. Mitchell in New York City in February 1828. Presents a historical profile on Anthon and Mitchell. Answers why Martin Harris went to these men instead of any others and how valid their testimony was respecting the characters shown to them. [R.C.D.]

K.060 Kimball, William Clayton. "Partaking of the Fruit." Ensign 10 (July 1980): 16-19. A discussion concerning Alma’s sermon (Alma 32) to the Zoramites about the seed of faith. A greater understanding of this pericope can be gained through an examination of the context, structure, and substance of the sermon. [D.M.]

K.061 "Kin Carry on Work Begun by Samuel Smith." CN 58 (24 September 1988): 3. Descendants of Samuel Smith, the first missionary, have donated enough money to buy 1,000 copies of the Book of Mormon for missionary work. [M.R.]


K.064 "King Benjamin Was a Just, Merciful Ruler in Zarahemla." CN 58 (19 March 1988): 14. Biography of King Benjamin based on the Book of Mormon account. Discusses his teachings and how the gathering he assembled for his farewell address reflects Old World traditions. Speculates about Zarahemla and its probable population at the time of King Benjamin. [A.C.W.]

King, Arthur Henry. "Language Themes in Jacob 5: ‘The Vineyard of the Lord of Hosts Is the House of Israel’ (Isaiah 5:7)." In The Allegory of the Olive Tree: The Olive, the Bible, and Jacob 5, edited by Stephen D. Ricks and John W. Welch, 140-73. Salt Lake City: Deseret Book and FARMS, 1994. An analysis of the rhetorical language of Jacob 5. The scriptures are to be read aloud to gain their full benefits. Jacob 5 is best understood when read in paragraphs as found in the 1830 edition. There are twenty-one paragraphs, each of which is introduced by ritualistic wording and shows a passage of time. [J.W.M.]

King, David S. "‘Proving’ the Book of Mormon: Archaeology Vs. Faith." Dialogue 24 (Spring 1991): 143-46. Reflects on the methodology and goals of Thomas Stuart Ferguson in his aspiration to discover the archaeological proofs of the Book of Mormon. Suggests that there are already accumulated numerous evidences of the Book of Mormon and that others will surface within science’s “own inflexible timetable.” While external evidences may be fascinating and illuminating, “our principle effort should be not so much to seek knowledge about the Book of Mormon as to seek knowledge of the Book of Mormon.” [D.M.]

King, Norm Nielson. "Students’ Mix Makes Early Morning Class Worth Waking Up For." CN 58 (18 June 1988): 7. A group of adults meet in the morning to learn more about the Book of Mormon. [M.D.P.]


King, Inez. "Book of Mormon." SH 90 (15 May 1943): 620-23. A less than smooth exposition in which it is argued that Lehi’s colony landed in South America. The author’s sources include the Book of Mormon and books on American geography and Indian history. [D.M.]

Kinney, Bruce. “The Sacred Books of the Mormons,” in Kinney, Mormonism: The Islam of America, 45-69. New York: Revell, 1912. A polemical treatise on the dangers inherent in Mormonism. Pages 47-69 deal with the Book of Mormon. The author appeals to the Spaulding theory to account for Book of Mormon origins. The testimonies of Book of Mormon Witnesses are discredited. Alleged anachronisms and absurdities are discussed, including the Jaredite barges, the Lamanite curse, Nephite coins, animals, and others. Refers to the many changes made in the book since 1830. He sadly concludes that “the effect of the whole book is disappointing, for, outside of the passages quoted, or, rather, plagiarized from the Bible, there is absolutely nothing uplifting or inspiring.” [M.R.]

Kinney, Inez. "Book of Mormon Geography: An Answer to the Central American Landing Contention." SH 90 (15 May 1943): 620-23. Analyzing historical and legendary accounts of the ancient inhabitants of America in conjunction with Book of Mormon accounts and the geographical lay of the land, the author attempts to associate the Book of Mormon locations with ancient ruins. The greatest concentration of civilization was in Central America and Mexico, but the possibility of a Peruvian landing site is not ruled out. [J.W.M.]


Kinney, Inez. “Yucatan: ‘The Land of the Pheasant and the Deer.’” SH 85 (29 January 1938): 137-40, 146. For twelve years a Jew living in Mexico City gathered evidence to attempt to prove the original inhabitants of America were of Jewish descent. The material that he collected provides a great deal of evidence that the people observed the Mosaic Law, believed in one supreme God, and believed in figures like Adam, Eve, and Noah. [J.W.M.]
K.075 Kinsley, Alvin. "The Straight Road: What Is the Book of Mormon." SH 55 (20 May 1908): 486-87. Mentions the three migrations of people to the Americas as described in the Book of Mormon. Believes that the Book of Mormon is a fulfillment of the "sealed book" prophecy in Isaiah 29, the "stick of Joseph" prophecy in Ezekiel 37, and the "truth to "spring out of the earth" prophecy of Psalm 85. [A.T.]

K.076 Kipling. "Kipling's Estimate of Mormonism." SH 50 (17 June 1903): 545. This is a reprint of Kipling's chapter on "Mormonism" found in his American Notes. He calls the Book of Mormon a "powerful Anaesthetic" and the instruments with which the Book of Mormon was translated "gig-lamps," and he observes that the book has no "style" and is "toilsome" and "vile." [J.W.M.]

K.077 Kirban, Salem. Mormonism: Doctrines of Devils, No. 2: Exposing the Cults of Our Day. Chicago: Moody, 1973. A polemical work against Mormonism. The writer asserts that the Book of Mormon blasphemously adds to God's biblical word in direct contradiction to Revelation 22:18-19. He asserts that the book is full of gross anachronisms, such as the Jaredite barges, number of war casualties, the Lamanite curse, and pre-Columbian domesticated animals. [M.R.]

K.078 Kirby, G. W. The Mormons. Rushden, Northants, England: Stanley L. Hunt, 1959. A polemical tract against Mormonism. The writer considers Joseph Smith's account of the coming forth of the Book of Mormon "fantastic" beyond belief. He feels that the Book of Mormon was a hoax, based largely upon Solomon Spaulding's published novel. He also asserts that the Book of Mormon carelessly plagiarizes the King James translation of the Bible. [M.R.]

K.079 Kirby, William. "Origin of the Book of Mormon—Spaulding Manuscript." In Kirby's Mormonism Exposed and Refuted: Or True and False Religion Contrasted. Forty Years' Experience and Observation Among the Mormons, 412-45. Nashville, TN: Gospel Advocate, 1893. Quoting D.P. Kidder's Mormonism and the Mormons, this author favors the idea that Sidney Rigdon was the impetus behind the Book of Mormon and that Solomon Spaulding's manuscript was the basis for that book. [J.W.M.]

K.080 Kirby, William. "Witnesses to the Book of Mormon Examined and Tested." In Kirby's Mormonism Exposed and Refuted: Or True and False Religion Contrasted—Forty Years' Experience and Observations Among the Mormons, 446-77. Nashville, TN: Gospel Advocate, 1893. Discredits the testimony of the Three Witnesses. Joseph Smith deceived them by preparing fraudulent plates and speaking to them as if he were an angel. Eventually the witnesses abandoned Smith. [J.W.M.]

K.081 Kirk, Thomas J. The Mormons and Missouri. Chillicothe, MO: J. H. Darlington, 1844. The early nineteenth-century conflict between the Mormons and the Missourians is treated. Writing about the Book of Mormon, the author believes that the book is "no idle scheme, nor production of a fanciful moment but required considerable research, and no ordinary degree of sagacity." Kirk produces a brief overview of the Book of Mormon story in the appendix. [D.M.]

K.082 Kirkham, Francis W. "America's Strangest Book." DN Church Section (22 September—10 November 1934; 1, 15, 22 December 1934; 5, 19, 26 January, 1935; 9 February 1935): 1, 8, 5, 8, 3, 4, 5, 5, 5, 8, 7, 4, 5, 6, 6, 7. Fifteen-part series. Joseph Smith was unshakable in his faith that the Book of Mormon was "the most correct book." The observations of the critics of the Book of Mormon by D. H. Bays, Rev. M. T. Lamb, the Wayne Sentinel, and the Palmyra Reflector show that the book is either true or false. The Book of Mormon is evidence of divine intervention. Reprints articles from the Wayne Sentinel dated September 16, 1829—January 2, 1830, that are inflammatory and derogatory toward the Book of Mormon and Joseph Smith. Contains facts concerning the
translation and publication process of the Book of Mormon. Includes Joseph Smith’s own words concerning commencement of the translation with Oliver Cowdery as scribe, the move to Fayette, New York, and publication by E. B. Grandin. Quotes extensively from Lucy Mack Smith concerning Joseph’s reception of the plates, the work of translation, the loss of the 116 pages of manuscript, and Martin Harris’s donation of money for the Book of Mormon. John S. Reed, Esq., a nonmember, delivered testimony before the state convention at Nauvoo in 1844 that Joseph had received the plates. Quotes several authors to prove that it was well-known that Joseph Smith had the plates prior to the publication of the Book of Mormon. Both friend and foe declared Joseph unlearned and devoid of the ability to write the Book of Mormon. Earnest seekers of truth and the knowledge of God acknowledge the Book of Mormon as a divine witness of Jesus Christ. [J.W.M.]

K.083 Kirkham, Francis W. “Answering an Important Question: Did Joseph Smith Obtain the Information in the Book of Mormon about the Origin of the People Who Once Lived in America from Books Published before 1830?” DN Church Section (16 March 1935): 2, 6, 8. Few books on the origin of American Indians were available in 1830 (James Adair, 1765; A View of the Hebrews, Ethan Smith, 1823; The Star of the West, Elias Boudinot, 1816). There is little evidence that Joseph Smith had access to these books because any information available would have related to American Indians in the United States east of the Mississippi. Information dealing with Mexico and Central America would have still been hidden in Spanish libraries. [J.W.M.]

K.084 Kirkham, Francis W. “Attempts to Prove the Book of Mormon Man-made.” IE 54 (October 1951): 726-28. Since the Book of Mormon was first published it “has withstood a century of attempts to prove it man-made.” Gives examples of different attempts and shows how each has failed. [M.D.P.]

K.085 Kirkham, Francis W. “Attempts to Prove the Book of Mormon Man-Made.” In BYUSY (23 February 1954). Provo, UT: BYU Press. Reviews published reports dating between the years 1829-1951 that attempt to prove that the Book of Mormon was a fraudulent work, and then points out the varied reasons people have for claiming the book to be man-made. [J.W.M.]

K.086 Kirkham, Francis W. “The Book of Mormon and How to Read It.” DN Church Section (14 May 1938): 3, 7. As an individual reads the Book of Mormon, he or she should consider the spiritual nature of the book, the “culture of the people described” within its pages, and the manner in which it stands as a second witness, with the Bible, of Jesus Christ. [D.W.P.]


K.088 Kirkham, Francis W. Book of Mormon Writings. N.p., n.d. This collection contains nine articles. Topics include: the appearance of Christ in America, revelations of Book of Mormon prophets that relate to Christ, the Book of Mormon in the early history of the Church, evidence that the Book of Mormon is divine, and the book’s influence on converts. [J.W.M.]

K.089 Kirkham, Francis W. “Early Knowledge of America’s Strangest Book.” IE 47 (September 1944): 552. Discusses the publication and printing process of the Book of Mormon, the present location of the original manuscript of the book, and the statement of the Three Witnesses regarding the authenticity of the Book of Mormon. [L.D.]
K.090 Kirkham, Francis W. "Historic Data Gathered on Book's Origin." DN Church Section 84 (13 May 1933): 1-2, 7. An announcement that "all source material pertaining to the introduction and translation of the Book of Mormon is to be made available to members of the Church." [A.T.]

K.091 Kirkham, Francis W. How and Why the Book of Mormon. Salt Lake City?: n.p., 1964?. An essay that claims that the Book of Mormon was meant for the current age. [D.M.]

K.092 Kirkham, Francis W. "How to Read the Book of Mormon." DN (28 March 1936): 2, 4. The Book of Mormon is a literal translation of an ancient record, not the product of Joseph Smith as Alexander Campbell claimed. Through the spirit individuals may gain testimony of its divine origin. Included are personal testimonies of the Book of Mormon converts Wilford Woodruff and Parley P. Pratt. [J.W.M.]

K.093 Kirkham, Francis W. "The Manner of Translating the Book of Mormon." IE 42 (October 1939): 596-97, 630-32. Quotes Joseph Smith, Oliver Cowdery, and other contemporary accounts to show how and where Joseph obtained the plates. Also quotes Emma Smith and the Three Witnesses to explain that the Book of Mormon was translated with divine aid and with the use of the Urim and Thummim. [A.C.W.]

K.094 Kirkham, Francis W. "New Proof Martin Harris Aided Joseph Smith." DN Church Section (19 September 1936): 1, 8. Presents evidence that Martin Harris “mortgaged his farm for $3,000 to pay for the printing of the first edition” of the Book of Mormon. [D.W.P.]

K.095 Kirkham, Francis W. A New Witness for Christ in America. 2 vols. Independence, MO: Zion’s, 1951, 2nd ed, Salt Lake City: Utah Printing, 1960. Volume 1 consists of a collection of primary documents from individuals, both sympathetic and antagonistic toward the Book of Mormon who were involved in the coming forth of the book. The documents deal with the circumstances in which Joseph Smith obtained the plates and the process of translation and printing the work. Volume 2 continues the compiler’s selection of primary documents relative to varied opinions about the coming forth of the Book of Mormon. Most of the views set forth assume that the Book of Mormon came about in ways other than the process claimed by Joseph Smith. Included are early newspaper notices by Obadiah Dogberry and Alexander Campbell’s resentful evaluation. [D.M.]

K.096 Kirkham, Francis W. Revelations to Nephite Prophets Concerning Jesus, the Christ, the Eternal God before His Appearance in America, after His Resurrection. Unpublished, 1964. An acceptance of the Book of Mormon as a revelation from God is a prerequisite to finding the true value of the book. Passages selected from the Book of Mormon that show that Nephite prophets knew of Jesus Christ, his earthly mission, Atonement, and gospel before his birth in Jerusalem. [J.W.M.]

K.097 Kirkham, Francis W. Source Material Concerning the Origin of the Book of Mormon. Author, 1937. Rehearses the coming forth of the Book of Mormon, as told by Joseph Smith, the mother of Joseph Smith, and others. Also included are statements by those who reject the divine nature of the Book of Mormon. This slender volume is the forerunner of the author’s A New Witness for Christ in America. [D.M.]

K.098 Kirkham, Francis W. Suggestions for the Reading, Study, and Prayerful Consideration of the Book of Mormon. Salt Lake City: Vanity, 1965. Three-page essay that encourages readers of the Book of Mormon to study the volume in such a way that they will receive a testimony. [D.M.]

K.099 Kirkham, Francis W. "What Is the Book of Mormon?" DN Church Section (21 October 1933): 5. The citizens of Palmyra covenanted not to buy a single Book of Mormon from Joseph Smith who claimed a divine origin of the
book. It was denounced by Alexander Campbell in the *Millennial Harbinger* in February 1831. In spite of opposition the Book of Mormon has been carried to the world. Parley P. Pratt’s testimony and Joseph Smith's letter to John Wentworth are included. [J.W.M.]

**K.100** Kirkham, Francis W. “What Is the Book of Mormon?” *DN Church Section* (21 March 1936): 2, 8. The actual translation of the Book of Mormon took place in just under ninety days, though Joseph Smith had the plates from September 22, 1827, to July 1, 1829. The printing contract was made August 25, 1829. The author’s research of 700 items regarding the origin of the Book of Mormon found in the New York City Library confirmed his testimony. A newspaper article is included from the *Wayne Sentinel* about Martin Harris mortgaging his farm and a quote from *Mormonism Unvailed* stating that there are affidavits from 60 persons to prove Joseph’s inability to write the book. [J.W.M.]

**K.101** Kirkham, Francis W. “What Is the Book of Mormon?” *MS* 99 (10 June 1937): 354-56, 364. Describes the origin and translation of the plates of the Book of Mormon. The book, if true, is one of the most important messages ever sent from God to man. If false, it is a cunning, wicked fraud. Kirkham mentions the eleven witnesses who saw the plates, three of whom solemnly declared that a voice from heaven declared the book had been translated by the "gift and power of God." [R.H.B.]


**K.103** Kirkham, Francis W. "Why the Book of Mormon? Revealed Reasons for the Coming Forth of the Book of Mormon." *MS* 111 (June 1949): 168-69, 188-89. The Book of Mormon came forth in the midst of an unbelieving world that by faith and diligent study, mankind could come to know Jesus Christ by revelation. If the book had been a fraud, mistakes would have occurred on every page because of the complexity of the book. [J.W.M.]

**K.104** Kirkham, Francis W. “The World’s New Scripture.” *MS* 98 (28 October 1937): 690-92. When the Book of Mormon was published, a local newspaper called it “The greatest piece of superstition that has come to our attention.” Orson Pratt observed that the book was either true or “one of the most cunning, wicked, bold, deep-laid impositions ever palmed off upon the world.” By 1937, the book was translated into sixteen languages and selling 50,000 copies a year. This should be adequate evidence of the divine nature of the book. [J.W.M.]

**K.105** Kirkham, Francis W. “The Writing of the Book of Mormon.” *IE* 44 (June 1941): 341-43, 370-75. An examination of the people and dates involved in translating the Book of Mormon. Very little of the translation occurred between the time Martin Harris lost the 116 pages of the Book of Lehi and Oliver Cowdery began serving as scribe on April 7, 1829. Information is provided regarding the hand-written manuscripts of the Book of Mormon. [D.M.]

**K.106** Kirkham, Francis W., and Harvey L. Taylor. "Presentation of the Copyrights to *A New Witness for Christ in America* to BYU." *BYUSY* (12 April 1961). Provo, UT: BYU Press. BYU accepts the copyrights of Kirkham’s two new books, *A New Witness for Christ in America*. Kirkham describes his motives behind writing the books and his experience of publishing the work. He also discusses the coming forth of the Book of Mormon to the world. [L.D.]

K.108 Kirkham, James M. Untitled talk. CR (April 1936): 89-91. The author bears testimony of the divine nature of the Book of Mormon and that it comes from God, and he exhorts members to read and teach the Book of Mormon more. [J.W.M.]


K.111 Knapp, Lamont. Interesting Manuscripts. N. p., 196?. A collection of faith-promoting documents. Includes information about the Three Witnesses and a list of ingredients needed to write something as demanding as the Book of Mormon. [D.M.]

K.112 Knight, Hal. “Book of Mormon Is Woven into the Basic Threads of Restored Gospel.” CN 50 (5 January 1980): 6. The Book of Mormon’s publishing history from the rst edition in English in 1830 to the present day is outlined, including the dates of the different language translations of the Book of Mormon. [M.D.P.]


K.116 Knowlton, Clark S. “Problems in Book of Mormon Archaeology.” 13th Annual Symposium on Archaeology of the Scriptures (1 April 1961): 52-54. Book of Mormon archaeology presents many problems: the location of Book of Mormon lands is unknown; many researchers are not qualified and have made serious mistakes; some use writings that support LDS theology and ignore unsupportive writings. There is a need to test theories carefully and slowly create a basis of tested and proven evidence to support the Book of Mormon. [J.W.M.]


K.118 Kocherhans, Arthur J. Lehi’s Isle of Promise. Fullerton, CA: Et Cetera, Et Cetera Graphics, 1989. A word study and commentary on the Book of Mormon, with maps and pictures. Defines words such as knowledge, prophecy, and understanding according to their 1828 meanings. The Nephites fulfilled the promises of God to Abraham, Isaac, Jacob, and Joseph who was sold into Egypt. This work is reviewed in F.085. [D.M.]
K.119 Kocherhans, Gib. “The Need for a Book of Mormon History.” In The Second Annual Church Educational System Religious Educators’ Symposium: A Symposium on the Book of Mormon, 71-73. Salt Lake City: Church of Jesus Christ of Latter-day Saints, 1979. Proposes that the Book of Mormon is an artistic work, compared to a symphony. Suggests outlining the book to make it more meaningful—gives examples of outlines for 1 and 2 Nephi. For example, an outline of 2 Nephi would highlight the patriarchal blessings, the doctrines of the Fall and the Atonement, the testimonies of Christ, and the coming forth of the Book of Mormon. [D.M.]


K.123 Kramer, Glenn G. La Biblia Versus El Libro de Mormon. San Isidro, CA: La Iglesia de Cristo, n.d. A polemical tract against the Book of Mormon. The writer attempts to portray the Book of Mormon as "another gospel" (Galations 1:8) that is opposed to the gospel of Christ. [M.R.]


K.125 Kraut, Ogden. The Three Nephites. Salt Lake City: Kraut, 1988. A collection of stories and testimonials from individuals who have claimed to have experienced encounters with the Three Nephites. [M.R.]

K.126 Kraut, Ogden. The Three Witnesses: A Response to the Utah Evangel. Salt Lake City: O. Kraut, 1986. A response to Robert McKay’s August-September 1985 Utah Evangel article that dealt with the reliability of the testimony of the Three Witnesses. Ogden asserts that, although the witnesses possessed weaknesses, their testimony yet remains effective. Certain biblical witnesses—John the Baptist, Simon Peter, and Judas Iscariot—also had weaknesses, and yet their testimonies remain accepted to the present time. [D.M.]

K.127 Kroeber, Clifton B., and Walker D. Wyman. “Frontier in Perspective.” In Frontier in Perspective, 244-45. Madison: The University of Wisconsin Press, 1957. Discusses the LDS view of the origin of the American Indians. The Book of Mormon suggests that the Indians are the degenerate posterity of a small group of Jews who migrated to the New World before the Christian era. [J.W.M.]

K.128 Kruckenberg, Janet. “Rummage-Sale Book of Mormon.” Ensign 20 (February 1990): 69. A conversion story of a man and his family who were baptized after a Book of Mormon was discovered at a rummage sale. [L.D.]

K.129 Krueger, John R. An Analysis of the Names of Mormonism. Bloomington: Selbstverlag Press, 1979. A study of the proper names extant in the Book of Mormon. Author notes that over 140 biblical names occur in the Book of Mormon, while over 188 Book of Mormon names are nonbiblical. After a technical analysis the writer suggests that efforts “should be directed towards linking up the non-biblical names with names found in post-biblical literature, Talmudic materials, other Semitic languages; and particularly, in materials about South American and North American proto-languages.” [M.R.]

K.131 Kunich, John C. “Multiply Exceedingly: Book of Mormon Population Sizes.” In New Approaches to the Book of Mormon, edited by Brent Lee Metcalfe, 231-67. Salt Lake City: Signature, 1993. There is a real problem in believing the population sizes in the Book of Mormon. Kunich presents a computed estimate of possible growth in the New World according to accepted standards. This study argues that the numbers in the Book of Mormon are greatly inflated. There must have been indigenous native groups. However, this seems unlikely since historians carefully recorded significant events and details, and such a population would not have gone unmentioned. [J.W.M.]

K.132 Kunich, John C. “Multiply Exceedingly: Book of Mormon Population Sizes.” Sunstone 14 (June 1990): 27-44. Believes that the Book of Mormon exaggerates in several places the population numbers of the Lamanites and Nephites. The small numbers in the Lehi-Mulek colonies could not have reproduced nearly so many people. [D.M.]