
L.002 LDS Church. The Book of Mormon Pavilion, 'Ancient America Speaks': An Exhibit by the LDS Church. N.p., n.d. A pamphlet containing photographs of Book of Mormon exhibits shown at the World’s Fair and a short message stating that the Book of Mormon is “a recipe book for joy.” [J.W.M.]

L.003 “La Secta de los Mormones en los Estados Unidos.” El Correo de Ultramar 12/17 (1853): 267-70. Discusses the curiosities of Mormonism, including the emergence of the Book of Mormon. Claims that the book grew out of a bad novel, Spaulding’s manuscript, and was originally entitled The Golden Bible. Berates Joseph Smith for claiming to translate reformed Egyptian. [D.M.]

L.004 “The Lamanites.” Juvenile Instructor 13 (15 March 1878): 51. Notes that scientists recognized that the ancestors of the American Indians were highly civilized and had apparent ties to the East. The Book of Mormon is the one reliable source to explain this. [D.M.]

L.005 Lamb, Artemus. “The Fulfillment of Mormon Prophecy.” World Order: the Baha’i Magazine (November 1944): 258-62. The prophecies and teachings of the Mormon Church are contained in a book published under the same name, “Mormon.” Provides an account of the visit of the angel Moroni and the prophecies of the Old Testament that he quoted. These prophecies spoke of Joseph Smith’s calling, and the “Last Days” when Jesus Christ will return. None have been fulfilled. In 1844 a young Persian too received a call. He was the Bab (the Gate) through whom God would be revealed. He prophesied that God would not appear for a thousand years. [J.W.M.]

L.006 Lamb, Charles W. An Exposition of Mormonism, and a Defence of Truth, Being a Refutation of the Report That the Book of Mormon Originated in Solomon Spaulding’s ‘Manuscript Found.’ Corinnell, IA: n.p., 1878. Author refutes the Spaulding theory and offers evidence as to the Book of Mormon’s divine origin. [E.G.]


L.008 Lamb, David. “The Four-Part Pattern in Prophecies.” ZR 44 (August 1989): 1, 8. In the Old Testament there is a four-part pattern used by prophets in prophesying: “(1) identification of sin, (2) need for repentance, (3) judgment of God (if people do not repent), and (4) future in Christ.” The article shows how Samuel the Lamanite, Alma, Lehi, and Abinadi followed this pattern. [A.T.]

L.009 Lamb, David. “Friend: A Covenant Term.” ZR 49 (June 1990): 1, 3-4. Also in Recent Book of Mormon Developments; Articles From the Zarahemla Record, 2:50-51. Independence, MO: Zarahemla Research Foundation, 1992. The term friend is often used to express a covenantal agreement between two individuals. Such was the case between Zoram and Nephi (2 Nephi 1:55, RLDS versification). Other examples include Isaiah 41:8, 2 Chronicles 20:7, and Zechariah 13:6. [A.T.]

L.011 Lamb, David. “The Meaning of the Name ‘Mormon.’” ZR 43 (June 1989): 1-2. Suggests that the Book of Mormon was not named after a man, but after a place called Mormon where the Nephites once covenanted to observe the laws of God. This important place was very suitable as a name for a book of scripture. [A.T.]

L.012 Lamb, David. “Priests and Teachers.” ZR 59 (January/February 1992): 1, 4. Points out several doublets in the Bible and Book of Mormon: parents and teachers, priest and scribe (teacher), Lord and master (teacher), ruler and teacher, and teacher and king. It is characteristically Hebraic to think of a vocation or calling in connection with being a teacher, thus the emphasis on teacher is an evidence for the authenticity of the Book of Mormon. [D.M.]

L.013 Lamb, David. “The Righteous Branch.” ZR 48 (April 1990): 64. Both Lehi and Jeremiah denominate Joseph of Egypt (2 Nephi 3) as the “righteous branch,” an expression that generally refers to Christ. This fact suggests that Lehi possessed or had access to a copy of Jeremiah’s writings or that Nephi and Jeremiah were acquaintances. [A.T.]

L.014 Lamb, David. “Search the Words of Isaiah.” ZR 60 (March/April 1992): 1, 4. Suggests following the directive of Jesus to take the writings of Isaiah seriously. To accomplish this assignment one must learn the manner of the Jews. [D.M.]

L.015 Lamb, David. “A Turnabout in the Meaning of Repentance.” In Recent Book of Mormon Developments; Articles From the Zarahemla Record, 2:224-25. Independence, MO: Zarahemla Research Foundation, 1992. Lamb explains the Hebrew meaning of the verb “to repent” (shub) and shows that the Book of Mormon treatment of repentance is in accordance with the Hebrew. For example, 3 Nephi 8:65 (RLDS versification) says “return and repent.” Shub means to turn around or return. [B.D.]


L.017 Lamb, Martin Thomas. The Golden Bible or the Book of Mormon, Is It From God? Salt Lake City: Salt Lake Herald, 1887. A polemical work against the Book of Mormon written by a Baptist minister who views the Book of Mormon as an absurd and shallow fraud. He enumerates various absurdities and anachronisms, including, the use and modification of biblical language and names, Lehi’s desert journey, Jaredite barges, modern words and ideas, lack of archaeological evidence, contradictions with the Bible, rapid population growth, lack of pre-columbian iron, steel, brass, coins, barley, wheat, domesticated animals, and Book of Mormon geography. [M.R.]

L.018 Lamb, Martin Thomas. The Mormons and Their Bible. Philadelphia: Griffith & Rowland, 1901. A polemical work against Mormonism. Much of the book is devoted to an attack on the Book of Mormon along the same lines as the author’s 1887 work, The Golden Bible. [M.R.]

L.020 Lambert, Joseph R. "Thoughts on Charity." SH 48 (13 February 1901): 125-29. An understanding of what charity is and is not is essential in gaining safety from the counterfeits of Satan. The Book of Mormon teaches us best about charity, defining it as "the pure love of Christ" (Moroni 7:47), an everlasting, unselfish love. It is not simply a feeling, but an eternal truth that leads to complete obedience, mercy, and forgiveness. [J.W.M.]


L.023 Lambert, R. G. "Hawaiian Mythology." Juvenile Instructor 11 (15 October 1876): 235. Sees some elements of Hawaiian myth as correlative to the Book of Mormon. Sites some particulars of Captain Cook. [D.M.]

L.024 Lambert, Richard J. "Are You Reading the Book of Mormon?" SH 74 (10 August 1927): 923-24. Challenges members of the Church to read the Book of Mormon. Reading it will increase faith in Jesus Christ, give personal knowledge of the contents of the book, establish the habit of relying upon the word of God, give spiritual vision, and create unity in the Church. [J.W.M.]

L.025 Lambert, Richard J. "As Centennial Date Nears, Book of Mormon Readers Increase." SH 74 (31 August 1927): 1010. Many have started reading the Book of Mormon in response to the challenge to read the book before the centennial celebration. [J.W.M.]

L.026 Lambert, Richard J. "The Book of Mormon Center of Interest." SH 74 (7 September 1927): 1034. Forming small groups will assist members in reading the Book of Mormon before the commemoration of the centennial. [J.W.M.]

L.027 Lambert, Richard J. "Book of Mormon in Print a Hundred Years." SH 77 (19 February 1930): 209-10. Lambert praises the one hundred-year anniversary of the Book of Mormon, discusses the rarity and value of the first edition and urges all to heed its counsel. [B.D.]

L.028 Lambert, Richard J. "Book of Mormon Pageant at Independence." SH 74 (14 September 1927): 1059. "Remembering Cumorah" is a pageant to commemorate the centennial of the Book of Mormon. [J.W.M.]

L.029 Lambert, Richard J. "Book of Mormon Readers." SH 74 (26 October 1927): 1251-52. Letters and cards flooding the Church offices tell of new interest in reading the Book of Mormon. Excerpts from letters are included.
L.030 Lambert, Richard J. "Book of Mormon Would Help Them." SH 74 (13 July 1927): 795. Quoting the Wisconsin Evening Telegram concerning the origin of the native inhabitants of America, the author declares the joy of knowing the truth contained within the pages of the Book of Mormon. [J.W.M.]

L.031 Lambert, Richard J. "Interest in Book of Mormon Increases." SH 74 (2 November 1927): 1274. As individuals and families value the Book of Mormon more, they are spending more time reading it with greater rewards of spirituality and faith. [J.W.M.]

L.032 Lambert, Richard J. “Of Interest to Book of Mormon Believers.” SH 76 (23 January 1929): 82-83. An article appeared in the Kansas City Times asserting that according to the Book of Mormon, a race of people wandered across the "Behring’s Strait and down into the Continent of North America, establishing a great civilization." "In response to requests from the Church offices a rather lengthy and corrective news story" was published to correct the error. [B.D.]


L.034 Lambert, William O. G. “The Earth’s Interior.” Our Desert Home 2 (June-July 1883): 126-29, 152-53. Argues that the scriptures, including the Book of Mormon, refer to places inside the earth. Makes reference to the parable of the olive tree and to the habitation of the lost tribes of Israel. [D.M.]


L.036 Lampert, J. M. Concordance to the Book of Mormon. Lamoni, IA: Herald House, 1898. A 14-page concordance to the Book of Mormon. [D.M.]

L.037 Lancaster, James E. “By the Gift and Power of God: The Method of Translating the Book of Mormon.” SH 109 (15 November 1962): 798-802, 806, 817. Reviews the accounts of several witnesses (including Joseph Smith, David Whitmer, Oliver Cowdery, Martin Harris, Michael Morse, Isaac Hale, and Emma Smith) to the procedures in translating the Book of Mormon. Joseph Smith provided few details regarding translation methods because he wanted to de-emphasize mechanical devices for receiving revelation, in deference to depending directly on the Holy Spirit. [D.M.]


The Book of Mormon taught that America is a land of promise and the hope of the world. All other lands stretch out their hands for the material, political, and spiritual wealth that America offers. [J.W.M.]

Landon, Donald D. *The Book of Mormon is Christian*. Independence, MO: Herald House, 1962. A tract designed to persuade the reader that Christology in the Book of Mormon qualifies the book to be Christian scripture, consistent with the Bible. [D.M.]

Landon, Donald D. *How the Book of Mormon Confirms the Message of Christ*. Independence, MO: Herald House, 1962. A tract published by the Reorganized Church designed to introduce interested readers to the Book of Mormon. Teachings from the Book of Mormon are consistent with and in agreement with biblical doctrines. [D.M.]

Lane, Keith H. “Symbolic Action and Persuasion in the Book of Mormon.” M.A. thesis, Brigham Young University, 1990. Takes the methodology of Kenneth Burke to plead that Mormons read some passages of the Book of Mormon as rhetorical devices and accept Christ and live by his code. The rhetoric is couched within “scenes” from the Book of Mormon. [D.M.]


Lanier, Roy H. “The Book of Mormon and Eternal Progression.” *Christian Soldier* 4 (14 August 1942): 1, 3. Argues that the Book of Mormon doctrine on eternal progression contradicts Mormon teachings on the same, and the Book of Mormon therefore cannot be based upon truth. [D.W.P.]

Lanier, Roy H. *Is the Book of Mormon from God*. Richland, WA: Swift and Thayer, n.d. A polemical work against the Book of Mormon, which discusses internal anachronisms in the Book of Mormon and contradictions with the Bible. [M.R.]


in the New Testament. Comments on President Benson's statements that the Book of Mormon confounds false doctrine and that members of the Church should know it better than any other text. [D.M.]

L.052 Largey, Dennis L. “Built Upon the Rock.” Ensign 22 (January 1992): 47-51. Study of the Book of Mormon makes a difference in testimony, gospel knowledge, and lays a firm foundation for faith in Christ. The Book of Mormon contains the “words of life” and is a “voice of warning,” supports and enhances biblical teachings and was vital to the Restoration. [A.C.W.]

L.053 Largey, Dennis L. “Enduring to the End.” In Doctrines of the Book of Mormon, 1991 Sperry Symposium, edited by Bruce A. Van Orden and Brent L. Top, 57-69. Salt Lake City: Deseret Book, 1992. The principle of enduring to the end is specifically taught 22 times throughout the Book of Mormon. Endurance might be considered the fifth of the first principles and ordinances. God’s children are to endure afflictions and temptations, to continue in the faith, and are entitled to divine help. Enemies of endurance include Satan’s inspiration, murmuring, hardness of heart, immorality, apostasy, and priestcraft. [N.K.Y.]


L.055 Largey, Dennis L. “‘Enemies of Righteousness’: The Book of Mormon Identifies Latter-day Forces That Oppose the Lord.” Ensign 19 (December 1989): 6-11. Shows how 2 Nephi 28 exposes the enemies of Christ. They are identified as false doctrines, false teachers, priestcrafts, pride, apathy, and Satan. [D.M.]

L.056 Largey, Dennis L. “Enos: His Mission and His Message.” In The Book of Mormon: Jacob through Words of Mormon, To Learn with Joy, edited by Monte S. Nyman and Charles D. Tate Jr., 141-56. Provo, UT: Brigham Young University Religious Studies Center, 1990. Enlarges on several themes in Enos including forgiveness as a consequence of a “wrestle before God,” concern for other people, revelation, confidence that the Lord honors his covenants with his disciples, and the importance of parents teaching their children. [D.M.]

L.057 Largey, Dennis L. “Lessons from the Zarahemla Churches.” In The Book of Mormon: Mosiah, Salvation Only through Christ, edited by Monte S. Nyman and Charles D. Tate Jr., 59-71. Provo, UT: Brigham Young University Religious Studies Center, 1991. The materials in Mosiah 25-27 were selected for the benefit of members of the Church: the standard of truth is set forth for a darkened world; the Nephites dealt with flattery, teaching the rising generation, persecution, transgression in the Church; and the conversion of Alma the Younger and the Sons of Mosiah is a model for hope. [D.M.]

L.058 Larsen, Dean L. American Indians Today. Provo, UT: Extension Publications, 1965. A booklet containing four lectures on the Indians. Author endeavors to identify the American Indians, deals with the condition and status of the North American Indians as of 1964, discusses the LDS Indian programs, and is concerned with the ways in which the Caucasian sector of the Church can be of service to the Indians. [D.M.]

L.059 Larsen, Dean L. “Likening the Scriptures unto Us.” In The Book of Mormon: Alma, The Testimony of the Word, edited by Monte S. Nyman and Charles D. Tate Jr., 1-13. Provo, UT: Brigham Young University Religious Studies Center, 1992. The Book of Mormon bears a primary role in standing as a second witness of Jesus’ divinity. It also holds a great value by virtue of what we can learn from the experiences of the people in the record by finding vivid
parallels for our own day. For instance, the people of the Book of Mormon sometimes dwindled in unbelief and apostasy, often followed periods of righteousness and prosperity. [N.K.Y.]

L.060 Larsen, Dean L. “Looking Beyond the Mark.” Ensign 17 (November 1987): 11-12. Makes an analogy between the shot put of an athlete and the scripture that states that “blindness came by looking beyond the mark” (Jacob 4:14). The mark needs to be faith in Jesus Christ. Replacing faith in the Savior with other goals, including pursuing the mysteries, pride, and reading scriptural commentaries only is the downfall of mankind. [J.W.M.]

L.061 Larsen, Dean L. You and the Destiny of the Indian. Salt Lake City: Bookcraft, 1966. Largely concerned with the identity of the American Indians, their noble heritage, and their role in the events of the latter days. Several Book of Mormon passages dealing with the Lamanites are reviewed and listed. [D.M.]


L.063 Larsen, Wayne A., Alvin C. Rencher. “Response to Book of Mormon ‘Wordprints’ Reexamined” Sunstone 6 (March-April 1981): 22-26. A reaction to an article by D. James Croft (Sunstone, March-April 1981) who challenges the methodology of an earlier article by Larsen and Rencher (BYU Studies, Spring 1980). Larsen and Rencher claim that different word styles of each Book of Mormon author can be reasonably maintained, though they recognize that their studies have limitations. [D.M.]

L.064 Larsen, Wayne A., Alvin C. Rencher, and Tim Layton. “Multiple Authorship of the Book of Mormon.” NE 9 (November 1979): 10-13. Results of the author’s use of statistical analysis to determine how many individuals authored the Book of Mormon. Results: “The odds against these books being the work of one author exceeded 100 billion to one!” Also compares Book of Mormon authors with Joseph Smith’s contemporaries, specifically men suggested as having been authors of the Book of Mormon. Result: “None of the wordprints of the modern authors resembled the Book of Mormon wordprints at all.” Also did cluster analysis, discriminant analysis, and classification analysis. A brief description is given of each with the results. [A.T.]


L.066 Larson, Anthony E. Parallel Histories: The Nephites and the Americans. Orem, UT: Zedek Books, 1989. Suggests ways in which incidents and historical situations in the Book of Mormon are similar to those of the present era. Twelve parallels may be drawn between the Book of Mormon society and modern American society that may predict future events in America. Both nations had similar origins and crossed the ocean as a result of difference of religion and philosophy. Both degenerated in morality. This work is reviewed in P.289. [J.W.M.] [D.M.]

L.067 Larson, Clinton F. Corianton and Moroni. Provo, UT: Brigham Young University, 1961. Two dramatic plays using Book of Mormon material showing the “tragic potential in the parallel destructions of the peoples of Jared and Nephi.” [J.W.M.]
L.068 Larson, Clinton F., Stuart Heimdal, and Paul R. Cheesman. *Illustrated Stories from the Book of Mormon*. Provo, UT: Promised Land Publications, 1967. This is a sixteen-volume work for young readers. Major events are narrated and illustrated. [B.D.]


L.070 Larson, Kenneth Lloyd. "UFOs and Time of the End Patterns: Some Comments on the Bible and the Book of Mormon." *Flying Saucers* 80 (Spring 1973): 14-24. Sightings of flying saucers in specified years are tied in with the advent of the Book of Mormon, the coming judgments, and the establishment of Zion. [D.M.]

L.071 Larson, Stan. "The Historicity of the Matthean Sermon on the Mount in Third Nephi." In *New Approaches to the Book of Mormon*, edited by Brent Lee Metcalfe, 115-63. Salt Lake City: Signature, 1993. Using textual criticism to determine whether or not the Book of Mormon is an ancient document must include an establishment of the "original" text of Matthew. A detailed comparison is made of several passages showing the Book of Mormon was clearly revised, but retains the problematic language of the King James Version that scholars have questioned for years. It varies significantly from the "original" text generated by scholars from early documents. The author asserts that Joseph Smith wrote the Book of Mormon and that he flagrantly plagiarized the Bible. Illustrations are included in the article. [J.W.M.]

L.072 Larson, Stanley R. "Changes in Early Texts of the Book of Mormon." *Ensign* 6 (September 1976): 77-82. Makes comparisons between the original hand-written printer's manuscript and subsequent editions of the Book of Mormon, pointing out changes in the Book of Mormon texts. Author examines the changes made and comes to the conclusion that these corrections, when properly reviewed, become a testimony for the truthfulness of the book rather than witnessing against it. Photographs of the original manuscripts are included. [J.W.M.]


L.074 Larson, Stanley R. "Early Book of Mormon Texts: Textual Changes to the Book of Mormon in 1837 and 1840." *Sunstone* 1 (Fall 1976): 44-55. Classifies and discusses the main types of textual changes in the 2nd (1837, Kirtland) and 3rd (1840, Nauvoo) editions of the Book of Mormon, including corrections of typos from the 1st (1830, Palmyra) edition, revisions by Joseph Smith for the 2nd edition, corrections in the 3rd edition by reference to the original manuscript, and accidental errors in both editions. [R.S.]

L.075 Larson, Stanley R. "I Have a Question: Chronological dates are recorded at the bottom of the pages in the Book of Mormon. How reliable are these dates? Are there any that need to be corrected?" *Ensign* 7 (September 1977): 38-39. The Book of Mormon gives a fairly accurate chronological dating system. The notes are provided to assist the reader in converting that system into the dating system used in the present era. [J.W.M.]

L.076 Larson, Stanley R. "A Most Sacred Possession: The Original Manuscript of the Book of Mormon." *Ensign* 7 (September 1977): 89-91. Provides a brief historical outline of the original manuscript, during and after the translation, a detailed description of the appearance of the manuscript, and a synopsis of its value. He points out
four examples of corrections that have been made. Church historian Leonard Arrington believes that this document is the most sacred possession of the Church. [J.W.M.]


L.078 Larson, Stanley R. “The Sermon on the Mount: What Its Textual Transformation Discloses Concerning the Historicity of the Book of Mormon.” *Trinity Journal* 7 (1986): 23-45. Compares the version of the Sermon on the Mount that appears in 3 Nephi with what textual critics of the dominant school (from Tischendorf to the Alands) have proposed is the original text for Matthew’s version of the sermon. Selects eleven variant passages that all these textual critics have agreed on and shows that in all eleven cases the Book of Mormon agrees with Erasmus’s “Textus Receptus” (on which the 1611 King James Version of the New Testament was based) but against what these textual critics have proposed. Assumes that the reconstructed text of these textual critics must be the original text (despite our substantial lack of knowledge concerning the history of the New Testament text for the first several centuries) and therefore concludes that the Book of Mormon text for the Sermon on the Mount is non-historical. [R.S.]

L.079 Larson, Stanley R. “A Study of Some Textual Variations in the Book of Mormon Comparing the Original and the Printer’s Manuscripts and the 1830, the 1837, and the 1840 Editions.” M.A. thesis, Brigham Young University, 1974. A horizontal columnar comparison of the original manuscript, the printer’s manuscript, corrections in the printer’s manuscript for the 1830, 1837, and 1840 editions. Also presents a review of the bringing forth of the Book of Mormon, and six appendices. [D.M.]

L.080 Larson, Stanley R. “Textual Variants in the Book of Mormon Manuscripts.” *Dialogue* 10 (Autumn 1977): 8-30. Examines fifty textual changes found in the currently published Book of Mormon in contrast with the original hand-copied printer’s manuscript. There are three categories of variations: (1) corrections within the manuscripts themselves, (2) transcription errors, and (3) differences between the manuscript version and the printed copy. [J.W.M.]

L.081 LaRue, William Earl. *The Foundations of Mormonism*. New York: Revell, 1919. The Book of Mormon is a fabrication that plagiarizes from the Bible. An evidence of failed prophecy is that so few Indians have accepted the book and joined the Mormon Church. According to the author, the Book of Mormon “has made no valuable contribution to the knowledge of religion. It is a cunningly devised fable that requires ignorance, credulity, and superstition in order that one may believe in it.” [M.R.]

L.082 Lasseter, Courtney, J. “Lehi’s Dream and Nephi’s Vision: A Look at Structure and Theme in the Book of Mormon.” *Perspective: A Journal of Critical Inquiry* (Winter 1976): 50-54. A challenge to the idea that the Book of Mormon is composed of discreet, unrelated episodes, but rather it is literally unified. The vision of the tree of life, for example, unfolds themes that appear throughout the book. The symbolism of the tree of life as the love of God as manifested in Christ is seen dramatically through a chronological view of Jesus’ role on earth—from his condescension, to the crucifixion, to his personal visit to the Lehites. [D.M.]

“Latter-day Scriptures in Two More Languages.” *Ensign* 20 (March 1990): 78. Selections from the Book of Mormon are available in Chamorro, which is spoken in Guam. [J.W.M.]

Laub, Normand D. “He Knew David Whitmer.” *Ensign* 11 (September 1981): 63. While laboring as a missionary in Jackson County, Missouri, this author met a man who as a child had known David Whitmer and was present when Whitmer bore witness of the Book of Mormon prior to his death. [J.W.M.]


Layton, Lynn C. “An ‘Ideal’ Book of Mormon Geography.” *IE* 41 (July 1938): 394-95, 439. Contains a map of the proposed geography of the Book of Mormon but does not super-impose this geography over a present-day map. The author makes an analysis of the geographical descriptions in the Book of Mormon text. [J.W.M.]


Layton, Melaine N. *I Pray that the Eyes of Your Heart May be Enlightened*. Wheeling, IL: n.p., 1975. This polemical treatise on Mormonism ventures into several issues, including the reported methods by which the Book of Mormon was translated, the changes that have been made in the book since 1830, and the King James language found in the book. The author sees a connection between the Book of Mormon and Ethan Smith’s *View of the Hebrews*. [D.M.]


Lea, Leonard J. “New Information about Old American Civilization.” *SH* 76 (28 August 1929): 1047-48. Quotes several passages from A. Hyatt Verrill, *Old Civilizations of the New World* wherein Verrill writes that archaeology does not reveal a primitive culture that gradually evolved to a higher state. Verrill wonders at the technological abilities of the ancient Americans and maintains that they probably used steel. Evidence of the wheel is presented and a discovery of Greek- and Phoenician-inscribed pottery near the Amazon. These evidences support the Book of Mormon. [B.D.]

Lea, Leonard J. *Presenting the Book of Mormon*. Independence, MO: Reorganized Church of Jesus Christ of Latter Day Saints, n.d. A four-page pamphlet inviting the reader to consider the Book of Mormon. [D.M.]

Lea, Leonard J. “‘Secret Combinations.’” *SH* 84 (6 March 1937): 292. True secret combinations are alliances between the criminal underworld and corrupt government officials. They are designed to exploit, to plunder public treasures, and to promote vice. [J.W.M.]
Leaders Thanked, Books Presented. CN 57 (28 February 1990): 7. Personalized copies of the Book of Mormon were given to members of the Virginia State Legislature in a gesture to thank public servants. [M.D.P.]

The Learning of the Peoples of the Book of Mormon. The Relief Society Magazine 5 (September 1918): 534. The Book of Mormon peoples had access to the early teachings of the Bible. They had great opportunities of learning and built complex and important civilizations. The tedious task of record keeping on plates of metal seriously hampered their ability to pass on their learning. [J.W.M.]

Leavitt, Carrick D. "Papyrus Boat Sails Ocean." CN 40 (18 July 1970): 15. Reports the Atlantic crossing by Thor Heyerdahl in his papyrus boat Ra 2. This achievement is seen as important support for Book of Mormon accounts that the Nephites, Jaredites, and Mulekites crossed the oceans on their way to the Americas. [J.W.M.]

Leavitt, Janit Perry. "Prized Possession." Friend 23 (June 1993): 15-17. A story for children teaching that the Book of Mormon is a "prized possession" that should be shared with friends. [S.H.]

LeBaron, E. Dale. "The Book of Mormon: Pattern in Preparing a People to Meet the Saviour." In Doctrines of the Book of Mormon, 1991 Sperry Symposium, edited by Bruce A. Van Orden and Brent L. Top, 70-79. Salt Lake City: Deseret Book, 1992. One of the purposes of the Book of Mormon is to provide guidance in preparing individuals and groups for the Second Coming of Jesus. The editors (Nephi, Mormon, Moroni) saw our day and selected materials that are germane to this era. The signs of the coming are becoming so common that we scarcely recognize them. [D.M.]

LeBaron, E. Dale. "The Role of the Book of Mormon in Preparing a Generation to meet the Savior." In The Sixth Annual Church Educational System Religious Educators' Symposium on the Book of Mormon, 48-51. Salt Lake City: Church of Jesus Christ of Latter-day Saints, 1982. Discusses the great experiences of Nephi, Mormon, and Moroni that qualified them to write and abridge the Book of Mormon. All three were personally visited by Jesus Christ and received a clear vision of the latter days. Therefore, their input to the Book of Mormon is geared specifically for the latter days and preparing individuals for the Second Coming. The article includes two charts illustrating Book of Mormon references regarding latter-day challenges and "Mormon's Abridging Methods—Ratio of Pages to Years." [A.T.]


Leddy, Herbert J. "Selections from Book of Mormon Translated into Guam Language." CN60 (17 February 1990): 11. Parts of the Book of Mormon were translated into Chamorro, the language of Guam, and presented to leaders of government in Guam. [M.R.]

Lederer, Dr. Visions of Joseph Smith, the Seer; Discoveries of Ancient American Records and Relics. Lamoni, IA: Reorganized Church of Jesus Christ of Latter Day Saints, 1896. An evangelical tract written by a former Jew supporting the Book of Mormon and its claims to antiquity. The author discusses evidence that he feels supports the Book of Mormon, such as the testimony of the witnesses, the Newark Stone, and similarities between native Americans and Hebrews. [M.R.]
Lee, George P. “Lamanite Heritage.” CR (October 1975): 149-51. Proud of his Lamanite heritage, and proud to bear testimony that Lamanites are a chosen people, Lee urges all people to unite and to become one regardless of nationality or race. [R.C.D.]

Lee, Harold B. Address Delivered by Elder Harold B. Lee. Cambridge, MA: New England Mission, 21 May 1962. An address to missionaries on the angel “flying in the midst of heaven” (Moroni) and the Book of Mormon containing the fullness of the gospel. [D.M.]

Lee, Harold B. “Communion with Deity.” IE 69 (December 1966): 1142-44. Aaron chided Ammon for boasting, but Ammon reminded his brother that he did not boast in his own strength, but in the strength of God. Spiritual strength is needed to serve in our earthly missions thus we must be attuned to God through repentance, faith, good works, and continual prayer. [J.W.M.]

Lee, Harold B. “The Iron Rod.” Ensign 1 (June 1971): 5-10. See also CR 141 (April 1971): 89-94. Lehi’s vision of the tree of life provides the best antidote for the modern malady known as aimlessness. The rod of iron or the word of God gives direction to those who are seeking. Liberals both in the Church and out are like those who scoffed in the vision. Hold fast to the iron rod and continue to learn the truths of the Savior to remain steadfast. [J.W.M.]

Lee, Hector. The Three Nephites: The Substance and Significance of the Legend in Folklore. Albuquerque, NM: University of New Mexico Press, 1949. A scholarly analysis of the legend of the Three Nephites among Latter-day Saints in Utah. Lee explains the history of the Three Nephites and shows the chronological frequency and distribution of the legends. Lee analyzes the dominant motifs of the legends and discusses their historical, sociological, and psychological impact. More than thirty legends of the Three Nephites are included in the appendix. [B.D.]


Lee, S. N. “Remarkable Discoveries in America.” MS 71 (3 June 1909): 337-38. Reports that Mr. Kinkaid, an employee of the Smithsonian Institute, found an entrance to a very large cave while traveling in the Grand Canyon. He estimates that more than fifty-thousand highly civilized people would have been able to live in this cave system hewn out of rock. The author speculates this could have been a Jaredite colony. Such discoveries will ultimately show that Joseph Smith is a prophet and was inspired of God to bring forth the Book of Mormon. [J.W.M.]

Legg, Phillip R. Oliver Cowdery: The Elusive Second Elder of the Restoration. Independence, MO: Herald Publishing House, 1989. Gives an in-depth historical account of the life of Oliver Cowdery who was scribe for Joseph Smith as he translated the Book of Mormon, and a witness who never denied his testimony. He died at the age of 43, following years of difficulties, disappointment, and failing health. Contains Elizabeth Cowdery’s testimony that Oliver affirmed his testimony of the divinity of the book. [J.W.M.]


L.117 Leigh, Samuel F. *Testimony of the Three Witnesses*. Samuel F. Leigh, 191?. A brief tract recounting the testimony of the Three Witnesses to the Book of Mormon and their subsequent adherence to that testimony until the time of their deaths. [M.R.]

L.118 Leonard, Glen M. “Documents, Press Recall Palmyra Events.” *CN* 60 (31 March 1990): 7. Many people have preserved one of the original 5,000 copies of the Book of Mormon. These have been collected by Church members or the Church History Museum. [M.R.]

L.119 LePlongeon, Augustus. *Sacred Mysteries among the Mayas and the Quiche 11,500 Years Ago*. New York: Robert Macoy, 1886. The sanctuaries and religious rituals of the Mayas and Quiche are investigated. The question of where and when Freemasonry originated is examined. Religious symbols of the New World are compared with symbolic representations of old Egypt, Greece, Rome, and elsewhere in the Old World. [D.M.]

L.120 LePoidevin, Cecil George. *Zion, Land of Promise: An Atlas Study of Book of Mormon Geography*. N.p.: n.p., 1977. An atlas containing numerous drawings of maps in which various geographical locations in the Book of Mormon are identified. Migration patterns, battle sites, missionary routes, and the paths of explorations are mapped. Relevant Book of Mormon verses are offered with some commentary. [D.M.]

L.121 Lesh, Ralph F. *Ancient Mesoamerica: A Preliminary Study of Book of Mormon Geography*. Independence, MO: Zarahemla Research Foundation, 1980. Large map of Central America showing the migration routes of the Book of Mormon peoples. Uses double arrows to indicate a northward direction as well as a true north to accommodate directions used in the Book of Mormon. Identifies the "Narrow Neck" with the Isthmus of Tehuantepec. [J.W.M.]

L.122 Lesh, Ralph F. "The Book of Mormon as Indicative of the Universality." In *Restoration Studies IV*, edited by Marjorie B. Troeh, 208-17. Independence, MO: Herald Publishing, 1988. There was a great deal of influence from the Freemasons and the Legend of Enoch upon the way the revelation of the Book of Mormon to Joseph Smith was interpreted. There are many similarities between the legend of Enoch and Joseph Smith's testimony concerning the Gold Plates. The Book of Mormon was revealed to the prophet in answer to his questions concerning his nineteenth-century environment. [J.W.M.]

Upon review of the other theories, the author continues to support his theory that the north of the Nephites was true North. [A.T.]

L.124 Lesh, Ralph F. “Is North, North?” In Recent Book of Mormon Developments, 86-89. Independence, MO: Zarahemla Research Foundation, 1984. Also published in ZR 19/20/21 (Winter/Spring/Summer 1983): 21-24. The author published Ancient Mesoamerica in 1980 in which he used a double north arrow—one labeled “northward” and the other “true north” to show that they may not have meant the same thing for the Nephites. After the publication of this book, authors challenged his theory. After a review of the other theories, the author continues to support his theory that the north of the Nephites was true north. [A.T.]

L.125 Lesh, Ralph F. “Lehi in the North Pacific: An Alternative to the Equatorial Route.” ZR4 (1979): 3-4, 10. A challenge to the view taken by the Committee on American Archaeology, appointed by the RLDS conference in 1894, that Lehi’s ocean route was along the equator. Author argues for a route north of the equator, the Kuroshio or Japan Current, and believes that Lehi sailed north of Hawaii. The voyagers eventually landed in Guatemala or El Salvador. [D.M.]

L.126 “Lesser Lights of the Book of Mormon.” Contributor 1 (April 1880): 149-51. Focuses on the book of Enos, first describing the contrasting lifestyles of the Nephites and Lamanites of his day, then retelling the events Enos recorded about his life. [D.M.]

L.127 Lesueur, James W. “Ancient American Ruins and Their Story.” Utah Genealogical and Historical Magazine (January 1920): 28-33. Some traditions of the Native Americans speak of people of the American continent who were descendants of Shem and were scattered at the time of “the confusion of tongues,” of people who believed they descended from the Jews and had preserved traditions of Moses and a miraculous crossing of the Red Sea. Joseph Smith brought forth the Book of Mormon by the power of God and it explains the ruins and ends the mystery surrounding them. [J.W.M.]

L.128 Lesueur, James W. The Guatamalan (sic) Petroglyphs: The Nephite Story or From Whence Came the Aztecs. Mesa, AZ: n.p., 1946. The author reviews many Indian legends and beliefs that parallel Book of Mormon claims. Such legends include: Jesus Christ visiting the Americas, their ancestors as descendants of Hebrews and their travel across the sea, and the voyages of Hagoth. The author interprets the Boturini Codex of the Peregrinacion de Los Aztecas, using the Book of Mormon. His interpretation parallels precisely the history of the Book of Mormon peoples. [B.D.]

L.129 Lesueur, James W. Indian Legends. Independence, MO: Zion, 1928. The legends of Indians who dwelt in North, Central, or South America are compiled. The legends concern the Indians’ origin, migrations, wars, cosmogonic stories, recitals of a universal flood, the building of a great tower, and visitations of a god and white prophets. Religious beliefs of the Indians are listed. One section juxtaposes selected passages in the Book of Mormon with analogous Indian legends. [D.M.]

L.130 Lesueur, James W. Untitled talk. CR (7 April 1918): 118-20. Proposes external evidences of the Book of Mormon by claiming that in the Salt River Valley, Arizona, there exist ruins of a great Nephite city, fifteen miles wide and thirty or forty miles long, and a Nephite irrigation canal that is still used. [B.D.]


L.135 “Letter Confirms His Testimony.” CN 52 (9 October 1982): 23. Brent F. Ashworth announces that he has acquired a 110-year-old letter written by Martin Harris concerning his testimony of the Book of Mormon. The complete text is contained in the article. (Editor’s note: this letter has since been shown to be a forgery.) [J.W.M.]

L.136 “Letter to the Editor.” The Reflector 2 (6 January 1831): 77. Writes that Joseph Smith’s Book of Mormon, the “most clumsy of all impositions” has excited curiosity. [J.W.M.]

L.137 “Letters from the West.” TS 2 (15 February 1841): 322-24. Reprint of an article from the Upper Mississippian that relates some aspects concerning the Book of Mormon. Says that Joseph Smith found brass plates and was instructed by the Lord to employ people to translate them. The translation contained a prophecy about the condition of the Latter-day Saints, including their persecutions in Missouri. The Times and Seasons editor notes that some of the views about the Book of Mormon in the article are off quite “widely from the mark.” [D.M.]


L.139 Lewis, Ben E. “The Most Correct Book.” In BYUSY (18 January 1972). Provo, UT: Brigham Young University, 1971. An admonitional speech encouraging individuals to regard the Book of Mormon with resolution. The stories relating Alma’s encounter with Korihor and Alma’s parting words to his three sons are recalled. The Book of Mormon is vital to our spiritual condition. [D.M.]

L.140 Lewis, Carl G. Book of Mormon. Lamoni, IA: Carl G. Lewis, 191?. A tract defending the LDS understanding of the condemnation of polygamy set forth in Jacob 2. The writer notes that polygamy is only permitted when the Lord commands it. [M.R.]

L.141 Lewis, Gordon R. The Bible, The Christian, and Latter-day Saints. Philadelphia, PA: Presbyterian and Reformed, 1975. A polemical work against Mormonism, where the author alleges that Protestant doctrines are contained in the Book of Mormon, such as monotheism, the trinity, and others. Other Book of Mormon problems dealt with include anthropological and archaeological difficulties, the Smithsonian statement, the Anthon denial, textual changes, King James English, plagiarism, problems with the testimonies of Book of Mormon witnesses, environmental influence, Hebrew origin of Indians, anachronisms, absurdities, and alleged doctrinal problems. [M.R.]

Mormon are discussed. Many of the same arguments are posed in the author's work, The Bible, the Christian, and Latter-day Saints. [M.R.]


L.144 Ley, Zenas H. "Synopsis of a Discourse Delivered at Lamoni, Iowa." SH 26 (15 December 1879): 360-71. The sealed book foretold in Isaiah 11 is the Book of Mormon. To bring this book to light was the divine call of Joseph Smith. The "other sheep" of whom Jesus Christ referred were the people on the American continent. [J.W.M.]


L.147 Lindgren, A. Bruce. “Sign or Scripture: Approaches to the Book of Mormon.” Dialogue 19 (Spring 1986): 69-75. Also in The Word of God: Essays on Mormon Scripture, edited by Dan Vogel, 55-62. Salt Lake City: Signature, 1990. Discusses the value of various approaches to Book of Mormon study. The author asserts that scriptural status does not rest upon historicity. The Book of Mormon may be unhistorical and yet retain its value as scripture, since it "has the capacity to illuminate and communicate the gospel." He considers questions of historicity to be secondary to other concerns. [M.R.]

L.148 Lindgren, A. Bruce. "Sin and Redemption in the Book of Mormon." In Restoration Studies, edited by Maurice L. Draper and A. Bruce Lindgren, 201-6. Independence, MO: RLDS Temple School, 1983. The Book of Mormon portrays humanity as being sinful and depraved. Far from depicting an optimistic view that man is capable of progressing in righteousness to great heights, the Book of Mormon outlines the cyclical model of people ultimately succumbing to pride and sin after a period of righteousness and resultant prosperity. Enduring to the end is required but difficult. The predicament graphically presented in the Book of Mormon is answered in the redemption motif of Romans 8. [D.M.]

L.149 Lindsey, Jessie M. Book of Mormon Genealogy, with Index, and Period Covered about 2200 B.C. to 421 A.D. Honolulu: n.p., 1963. A self-published work containing a brief explanation of the Book of Mormon, several Jaredite and Lehite genealogical charts, and an index identifying each person in the Book of Mormon. [D.M.]

L.150 Lindsey, Robert. A Gathering of Saints: A True Story of Money, Murder and Deceit. New York: Simon and Schuster, 1988. Tells the history of the coming forth of the Book of Mormon, the translation and loss of the 116 pages of manuscript, the story of the book, and the claim that Mormons made of the reinstitution of God’s Old Testament Church. The author presents much Church history and organization to set the stage for the deceit and murder that took place in Salt Lake City in conjunction with the Mark Hofmann forgeries. [J.W.M.]

L.151 Linn, William Alexander. "New Light on Mormonism." The World Today 3 (September 1902): 1828-32. Sidney Rigdon placed a manuscript in Smith's hands to proclaim as the Book of Mormon. This conspiracy was contrived by Rigdon and the manuscript was a revised edition of Solomon Spaulding's manuscript. [J.W.M.]
L.152 Linn, William Alexander. *The Story of the Mormons: From the Date of Their Origin to the Year 1901*. New York: Macmillan, 1902. A history of Mormonism written by a non-Mormon. Chapters 6-11 discuss various aspects of the Book of Mormon, such as its translation, the 1834 Anthon denial, the role of the Three Witnesses, the Kinderhook plates, alleged quotes from Shakespeare, and various anachronisms and absurdities such as the presence of common Bible passages, pre-Columbian domesticated animals, and grammatical blunders. [M.R.]


L.155 Lipsit, S. J., C. W. Clark, David Winslow, James D. Wardle, Jim Christenson, and Evan A. Shute. “Shall We Improve the Book of Mormon?” *SH* 102 (7, 21 February, 21 March, 4, 18 April 1955): 139, 186, 273-74, 329, 370-71. Editorials concerning whether or not changes should be made to the Book of Mormon. Lipsit warns against tampering with Divine will; Clark argues that the book’s imperfections show that Joseph Smith was not the author; Winslow supports correction of punctuation and grammatical errors; Wardle gives a history of various Book of Mormon editions, saying that a corrected edition is needed; Christenson argues for a modern English version of the Book of Mormon; Shute, whose original proposal for another edition of the Book of Mormon aroused the controversy, urges the RLDS church to work on foreign language translations of the Book of Mormon and to set up a committee to produce a “good English” translation of the Book of Mormon. [A.C.W.]

L.156 “List Motivates Missionaries to Read the Book of Mormon.” *CN* 58 (11 June 1988): 5. A challenge was given to the missionaries at the LDS Missionary Training Center to read the Book of Mormon. Several missionaries accepted the challenge to read it. [M.D.P.]

L.157 "Listen to the Lessons from History of Past." *CN* 45 (12 April 1975): 4. N. Eldon Tanner spoke on how Church members should heed the lessons of the past, especially those found in the Book of Mormon. [M.D.P.]

L.158 Litster, Allen, E. “I Have a Question: How many languages has the Book of Mormon been translated into and how many copies have been distributed in the years since it was first printed?” *Ensign* 7 (September 1977): 37-38. Since 1830 the Book of Mormon has been published in twenty-seven languages. Eighteen million copies have been distributed by the LDS church and one million copies by the RLDS. [J.W.M.]


crucifixion, Christ’s ministry among the Nephites, subsequent righteousness, ensuing wickedness, Mormon and Moroni’s abridgments, and the Nephite destruction. [A.C.W.]


L.163 Little, James A. “Reflections on Reading the Book of Mormon.” MS 39 (30 July 1877): 501-3. A testimony of the Book of Mormon. The Book of Mormon exposes false doctrine and guides men in the proper course of their lives. Consistent with God’s divine justice and mercy, God had guided his peoples on both the eastern and western continents. The Book of Mormon is not a history of a people, for that would not have changed human affairs, but it is a book of doctrine. [B.D.]

L.164 Lively, Asenith. “The Name of the Church and of the People of God.” SH 65 (13 November 1918): 1104-5. The Book of Mormon clearly teaches the name of Jesus’ church and outlines the requirements of membership. One must be willing to take the name of Christ upon him or herself and enter into covenants with him. [J.W.M.]


L.167 Lloyd, R. Scott. “Book of Mormon Crucial to Survival, Prophet Declares.” CN 58 (21 May 1988): 4. Social, ethical, cultural or educational converts will not survive under the heat of the day unless their taproots go down to the fullness of the gospel that the Book of Mormon contains. [R.H.B.]


L.169 Lloyd, R. Scott. “Reach Out to Others, Leaders Urge.” CN 57 (30 May 1987): 6. Admonishment by President Benson at a regional conference to “read, ponder, and teach” from the Book of Mormon, especially since “it was written for us.” [A.C.W.]


L.171 Lloyd, T. E. Carroll-Lloyd Exposé: Elder T. E. Lloyd Replies to Rev. Carroll, Defending the Book of Mormon and Prophetic Mission of Joseph Smith. N.p., 1895. The Bible does not indicate a cessation of revelation, and was not intended to be the last and only rule of faith and practice. Joseph Smith received revelation that the Book of Mormon was a divine document. Hurlbut originated the Spaulding theory. Professor Anthon’s statement is examined. Discusses the witnesses to the Book of Mormon and finds their testimonies valid. [J.W.M.]
L.172 Logan, Cordell Eckre. "A Voice From the Ground." In Logan's Spiritual Matter, 55-64. U.S.A.: n.p., 1980. The story of the Book of Mormon begins with those who came out from Babylon in the days of the Tower of Babel and then completes the story with Lehi’s and Ishmael’s families who were Joseph’s seed who left Jerusalem. [J.W.M.]

L.173 “The Long-Lost Records.” MS 20 (October 1858): 669-71. A reprint of a letter published in the Liverpool Daily Post written by the Rev. Dr. Baylee concerning a well found in the countryside near Chicago. Though a date or period may not be assigned to this find, the long-lost records of these people have been disclosed in the Book of Mormon. An earnest plea is made to read this “long lost chronicle of the past” with an unbiased mind to learn the truth under the guidance of the Holy Ghost. [J.W.M.]

L.174 Longden, John. "A Marvelous Work." IE 63 (June 1960): 436-37. Faithful men and women all over the world bear witness of the authenticity of the Book of Mormon. The message can be spread throughout the world through Church members. Two stories, one of a Methodist minister and another of a young Baptist, reveal the value of this concept. [J.W.M.]

L.175 “The Lord Leads the Jaredites to a Promised Land.” Friend 20 (May 1990): 19-22. An illustrated story for children. The brother of Jared saw the Lord and the Jaredites were led across the sea to the promised land. [M.D.P.]

L.176 Louthan, Bruce D. “Belief in Transoceanic Influence Becomes Intellectually Respectable—Again.” SEHA 132 (April 1973): 1-7. Four separate books accept the theory of diffusion from the Old World in explaining the origin of the pre-Columbian inhabitants of the Americas. The first two books are anthologies, the other two books were authored by scholars Cyrus Gordon and Thor Heyerdahl. [D.M.]

L.177 Lovalvo, V. James. It Is Written: Truth Shall Spring Out of the Earth. Fresno, CA: Mid-Cal Publishers, 1980. Both the Apostasy and the Restoration are prophesied of in the Book of Mormon. The book is an important part of the Restoration. This work discusses Old World apostasy, then retells the history of the coming forth of the book, its story, the testimony of the witnesses, and a brief analysis of its teachings. [J.W.M.]

L.178 Loveland, Jerry K. "Hagoth and the Polynesian Tradition." BYU Studies 17 (Autumn 1976): 59-73. Accepts the common LDS belief that the Polynesians are descended from expeditions spearheaded by Hagoth, although there is not irrefutable evidence in Polynesian lore that links them with Hagoth. The traditions voiced by current Polynesians are not totally reliable due to changes that could enter into the legends, but there are some possible parallels arising out of Polynesian legends. [D.M.]

L.179 “A Lover of Truth.” Evening and Morning Star 3 (September 1842): 86-88. The author tells of series of lectures that he attended delivered by G. J. Adams in which he testified and gave evidence of the truthfulness of the Book of Mormon. [M.D.P.]

L.180 Loving, Albert L. From the Tower of Babel to the Hill Ramah Cumorah in Mexico. Independence, MO: Author, 1976. Speaks concerning the Jaredites and the Lehites, with emphasis on the Tower of Babel and the dispersion. Claims that the Hill Cumorah is located in the state of Morelos in Mexico. [D.M.]

L.181 Lowe, Gareth W. “The Book of Mormon and Early Southwest Cultures” UASN 19 (12 April 1954): 1-3. Believing that Book of Mormon events took place in Mesoamerica, the author speculates that peoples of the southwest section of the United States had connections and correspondences with their Mesoamerican
neighbors. Other Asiatic peoples also likely played a part in the development of North American Indian culture. [D.M.]

L.182 Lowe, Gareth W. “The Book of Mormon and the Late Southwest Archaeology.” *University Archaeological Newsletter* 18 (25 February 1954): 1-2. Discourages students of the Book of Mormon from associating all archaeological remains in the Americas with the Book of Mormon, since many of them differ in time and space. [D.M.]

L.183 Lowe, Josiah Beatson. *Mormonism Exposé: Being a Lecture on the Doctrines and Practices of the Latter-Day Saints.* Liverpool: Edward Howell, 1852. A polemical tract against the doctrines of Mormonism and the Book of Mormon. The testimony of the Book of Mormon witnesses is suspect since they all left the Church. The Book of Mormon shows evidence of borrowing from the language of the Bible and the King James Version. The Book of Mormon also contradicts the Bible in many places. These and other anachronisms in the book make it difficult to believe it to be the word of God. [M.R.]


L.185 Lubben, Mary. “Chest Is ‘Storehouse’ of Mormon History.” *CN* 43 (8 December 1973): 10. Tells of a chest that belonged to Frederick Kesler in which was his prize possession—one page of the original manuscript of the Book of Mormon. It has been donated to the LDS church. [M.D.P.]

L.186 “Lucy M. Smith Letter Discovered.” *CN* 52 (28 August 1982): 3, 14. Tells of a newly discovered letter written by Lucy Mack Smith that contains new information about the lost 116 pages of Joseph Smith’s translation of the gold plates. (Editor’s note: this letter has since been shown to be a forgery.) [M.D.P.]

L.187 Ludlow, Daniel H. *The Book of Mormon—A Modern Scripture.* N.p.: n.p., 2 February 1958. Typescript of a speech given on Temple Square. When Joseph Smith translated the Book of Mormon, scholars believed the Bible was a closed book. This is no longer so because some scholars believe there may be additional scripture. Ezekiel foretold the Book of Mormon. The Book of Mormon story tells of three groups who migrated to America. The visit of Christ to America fulfills his prophecy to his disciples found in the book of John. [J.W.M.]

L.188 Ludlow, Daniel H. “The Book of Mormon was Written for Our Day.” *Instructor* 101 (July 1966): 265-66. Lists Book of Mormon passages that demonstrate that the book was written for our day. Also lists twelve Book of Mormon subjects that are particularly relevant for the people of the latter days. [D.M.]


L.191 Ludlow, Daniel H. *A Companion to Your Study of the Book of Mormon*. Salt Lake City: Deseret Book, 1976. A Book of Mormon study guide that includes a verse-by-verse commentary, five appendices, a number of charts and maps, and several expositions discussing the history behind the Book of Mormon, the purposes of the Book of Mormon, the major plates, a historical overview of biblical history preceding the Book of Mormon period, and a secular history of the peoples in the Book of Mormon. [D.M.]


L.193 Ludlow, Daniel H. "I Have a Question: Shouldn't Moroni’s promise in the Book of Mormon (Moroni 10:4) always work?" *Ensign* 16 (March 1986): 50-51. Also in *A Sure Foundation: Answers to Difficult Gospel Questions* 18-21. Salt Lake City: Deseret Book, 1988. Ludlow analyzes Moroni’s promise in Moroni 10 and includes verses 1-5 that seem to indicate that it is necessary to study more than just the Book of Mormon. Biblical study is required, then ponder and pray with sincerity and faith, which makes one capable of recognizing the truths and promptings as the Holy Ghost manifests them. [J.W.M.]

L.194 Ludlow, Daniel H. "I Have a Question: Why do we say that the Book of Mormon contains the fulness of the gospel (D&C 20:9) when it doesn’t contain some of the basic teachings of the Church? Why doesn’t it include such doctrines as the three degrees of glory, marriage for eternity, premortal existence of spirits, and baptism for the dead?" *Ensign* 15 (September 1985): 17-19. Also in *A Sure Foundation: Answers to Difficult Gospel Questions*, 11-15. Salt Lake City: Deseret Book, 1988. The Book of Mormon definition of the gospel of Christ is revealed in 3 Nephi 27:13-22: the Atonement, faith in Jesus Christ, repentance, baptism, and the gift of the Holy Ghost. None of the four compilers intended to include all of the teachings and ordinances of Christ. Important doctrines are restored when the church membership is ready to accept them. [J.W.M.]

L.195 Ludlow, Daniel H. *Introduction to the Book of Mormon and Its Teachings*. Provo, UT: n.p., 1963. Supplementary guide for a BYU class, with comments about selected passages from the first half of the Book of Mormon and quotes from various authors. [D.M.]


L.198 Ludlow, Daniel H. “A Priceless Possession: How to Gain a Testimony of the Book of Mormon.” *NE* 16 (October 1986): 46-50. Pointing out that “signs follow them that believe,” Ludlow distinguishes some of the signs that do follow believers and shows that the Lord is not adverse to signs. Signs follow faith. An outlined method of study is given. Knowing the book is true is different than being able to live by its precepts. [J.W.M.]
L.199 Ludlow, Daniel H. Selected Reading and Reference Materials for Scripture (Book of Mormon) 121. Provo, UT: Brigham Young University Press, 1963. A forty-six page booklet containing quotes from a variety of sources dealing with various aspects of the Book of Mormon. Designed as a supplementary resource for freshman Book of Mormon classes at Brigham Young University. [D.M.]


L.202 Ludlow, Daniel H. A Supplement for Religion 421 and 422. Provo, UT: Brigham Young University Press, 1968. Designed as a supplement for students in Book of Mormon classes to provide essential background information, to acquaint students with the doctrinal and other great messages of the Book of Mormon, and to provide them with additional materials and bibliographical sources. Includes visual materials relating to the Book of Mormon. [A.T.]

L.203 Ludlow, Daniel H. “The Title Page.” In The Book of Mormon: First Nephi, The Doctrinal Structure, edited by Monte S. Nyman and Charles D. Tate Jr., 19-33. Provo, UT: Brigham Young University Religious Studies Center, 1988. Reviews statements by Joseph Smith that the title page of the Book of Mormon was translated from the last leaf of the gold plates. Notes changes in the title page between various editions of the Book of Mormon and proposes that one portion of the title page was written by Mormon and another by Moroni. [A.T.]


L.205 Ludlow, Daniel H., comp. “The Holy Scriptures.” In Latter-day Prophets Speak: Selections from the Sermons and Writings of the Presidents of the Church of Jesus Christ of Latter-day Saints, 343-56. Salt Lake City: Bookcraft, 1948. Quotes Latter-day prophets Brigham Young, George Albert Smith, Wilford Woodruff, Joseph Smith, Heber J. Grant, and John Taylor on a variety of topics concerning the scriptures. These include “The scriptures are the word of God,” “Read the Scriptures,” “The Book of Mormon . . . the American Scripture,” “We Believe the Book of Mormon to Be The Word of God,” “The Bible and The Book of Mormon Agree,” and many others. [J.W.M.]

L.206 Ludlow, Douglas Kent. “Liahona.” In Encyclopedia of Mormonism, edited by Daniel H. Ludlow, 2:829-30. 5 vols. New York: Macmillan, 1992. A brief description of the Liahona, also referred to as the ball, compass or director that was shown to Joseph Smith and the Three Witnesses along with the Book of Mormon plates. [B.D.]

L.207 Ludlow, Victor L. “Book of Mormon’s Framework Shaped by Ancient Roots.” CN 58 (2 January 1988): 7, 12. Shows how features in the Book of Mormon reflect Semitic roots. The following areas are cited: tribal culture, stewardship of Nephite kings and judges (King Benjamin’s speech echoes aspects of the biblical Samuel and Moses), authentic Semitic names, vows and oaths, and the line of prophets. [D.M.]
L.208 Ludlow, Victor L. *Isaiah: Prophet, Seer and Poet.* Salt Lake City: Deseret Book, 1982. Author analyzes the book of Isaiah "in terms of historical context, literary style, scriptural context, and doctrinal application." Emphasis is placed upon Isaiah's cultural and historical surroundings and his use of parallelism. LDS perspectives are employed where possible (e.g., wide use of the Book of Mormon Isaiah passages is made), yet passages are interpreted in an open-ended fashion, with the assumption that Isaiah's pronouncements may typically refer to more than one event. Isaiah is affirmed as the sole author of the text. [A.L. & P.H.]

L.209 Ludlow, Victor L. *Jesus’ “Covenant People Discourse” in 3 Nephi: With Old Testament Background and Modern Application.* Provo, UT: Brigham Young University Religious Studies Center, 1988. The first purpose of the Book of Mormon as stated on the title page is to demonstrate to the remnant of the House of Israel the great things the Lord has done for their fathers, and to show that because of past covenants latter-day generations are not excluded from divine interest. [D.M.]

L.210 Ludlow, Victor L. "Jesus’ Covenant Teachings in Third Nephi." In *Rediscovering the Book of Mormon,* edited by John L. Sorenson and Melvin J. Thorne, 177-85. Salt Lake City: Deseret Book and FARMS, 1991. At least 113 passages in the Book of Mormon contain important information about the Lord’s covenants with his people. Most of these are concentrated in 3 Nephi. The Lord gives key signs and events that demonstrate that his covenants are being fulfilled in the Book of Mormon. [J.W.M.]


L.215 Lund, A. William. "The Book of Mormon—Greatest Missionary." *DN Church Section* (26 March 1932): 5, 7. The "Book of Mormon is the greatest missionary in all the world." Those who prefer to believe the Spaulding theory should publish the manuscript and make a comparison. There are two tests that must be applied to any man claiming to be a prophet of God: Are the things he prophesied coming true? Are the doctrines he teaches the same as those taught by Jesus Christ? In both instances Joseph Smith passes the test. [J.W.M.]

L.216 Lund, Anthon, H. "Discourse by Elder Anthon H. Lund." MS 62 (25 January 1900): 49-53. A testimony that a prophet of God guides the Church. Similar to the dream of Lehi, mists of darkness surround individuals today. The
rod of iron, relied on in faith, leads to the tree of life. Lund explains that he reveres the Bible, but he also believes the Book of Mormon. [B.D.]

L.217 Lund, Anthon H. Untitled talk. CR (April 1902): 87-89. The Book of Mormon has been translated into Tahitian, Samoan, Maori, Hawaiian, and Turkish. There are many external and internal evidences of its authenticity and the Holy Ghost will tell individuals that it is true. The discovery of the Spaulding manuscript destroys the Spaulding theory, though some wrongly say there was another manuscript. Sidney Rigdon did not know about the Book of Mormon until after it was published. The writing style of the Book of Mormon differs from Sidney Rigdon's. [B.D.]

L.218 Lund, Anthon H. Untitled talk. CR (October 1905): 6. Explains that the British mission is distributing pamphlets that tell about the Book of Mormon. Many saints of other nations desire the Book of Mormon printed in their own language. It is difficult to get the books into countries like Turkey and Armenia. Others, like saints in Japan, are awaiting a translation. [J.W.M.]

L.219 Lund, Anthon H. Untitled talk. CR (April 1908): 115-20. The Lord told the Prophet Joseph Smith he was to perform a marvelous work. The publication of the Book of Mormon took moral courage. It proved to be a good missionary tool and many received a testimony of the truths it contained. Brigham Young, Joseph Young, Phineas Young, Lorenzo Young, and John Young are among the first converts because of the convincing power of the book. [J.W.M.]

L.220 Lund, Anthon H. Untitled talk. CR (October 1912): 11-15. Bearing testimony that Latter-day Saints esteem the Bible as the word of God as highly as any people on earth, this author calls attention to some discrepancies in the various translations to show the possibility of errors in the text and offers the Book of Mormon as an answer to know how correctly the Bible has been preserved. The Latter-day scriptures are as important as are the ancient ones that they support and sustain. [J.W.M.]

L.221 Lund, Anthon H. Untitled talk. CR (October 1919): 35-41. In this testimony of the "vitality of 'Mormonism,' " Lund testifies that nothing will stop the work of the Lord. He mentions that although all the Three Witnesses fell away from the Church, they never denied their testimonies of the Book of Mormon. Oliver Cowdery rejoined the Church at Council Bluffs. [B.D.]

L.222 Lund, Anthon H. Untitled talk. CR (4 April 1920): 16-22. Lund mentions the testimonies of the Three Witnesses. Martin Harris and Oliver Cowdery rejoined the Church but David Whitmer died without returning. All three held to their testimonies all their lives. [B.D.]

L.223 Lund, Gerald N. “An Anti-Christ in the Book of Mormon—the Face May Be Strange, but the Voice Is Familiar.” In The Book of Mormon: Alma, The Testimony of the Word, edited by Monte S. Nyman and Charles D. Tate Jr., 107-28. Provo, UT: Brigham Young University Religious Studies Center, 1992. An entire chapter of the Book of Mormon is dedicated to Korihor, an example of an anti-Christ. Korihor acts as a negative example of the "power of the word" in contrast to the positive side, which is illustrated and discussed in the chapters before and after Alma 30. Points out that Korihor’s views in three branches of philosophy—metaphysics, axiology, and epistemology—are still taught today. [D.M.] [N.K.Y.]

L.224 Lund, Gerald N. “Countering Korihor’s Philosophy.” Ensign 22 (July 1992): 16-21. Relates Korihor’s philosophical foundations and rationalizations to current beliefs and arguments used against the gospel. Alma’s answer used revelation and true doctrine, not academic debate, and exposed Korihor’s lies. [A.C.W.]
L.225 Lund, Gerald N. “Divine Indebtedness and the Atonement.” In *The Book of Mormon: Mosiah, Salvation Only through Christ*, edited by Monte S. Nyman and Charles D. Tate Jr., 73-89. Provo, UT: Brigham Young University Religious Studies Center, 1991. Mosiah taught that as a result of our nothingness and of constant blessings, especially that of the Atonement, we are indebted to our “heavenly King,” for which we should be profoundly grateful. [D.M.]


L.227 Lund, Gerald N. “The Fall of Man and His Redemption.” In *The Book of Mormon: Second Nephi, The Doctrinal Structure*, edited by Monte S. Nyman and Charles D. Tate Jr., 83-106. Provo, UT: Brigham Young University Religious Studies Center, 1989. Focus is on 2 Nephi 2. Outlines aspects that deal with the Fall and the Redemption. Illustrates with charts the role of the Messiah, the place of grace and works, and the difference between one who has a broken heart and a contrite spirit and one who does not. Discusses the importance of opposition. [D.M.]

L.228 Lund, Gerald N. "‘Knowest Thou the Condescension of God?’ “ In *Doctrines of the Book of Mormon*, 1991 Sperry Symposium, edited by Bruce A. Van Orden and Brent L. Top, 80-92. Salt Lake City: Deseret Book, 1992. Notes that the word "condescension" relative to God’s relationship to the world is used three times by Nephi, twice in his dream of the tree of life, and once in his psalm (2 Nephi 4:26). Proposes that there are three applications to this word in those passages: (1) the birth of Christ, (2) his mortal ministry, and (3) his mercies. Discusses the significance of the christological hymn in Philippians 2:5-8. [D.M.] [N.K.Y.]

L.229 Lund, Gerald N. “The Mysteries of God Revealed by the Power of the Holy Ghost.” In *The Book of Mormon: First Nephi, The Doctrinal Foundation*, edited by Monte S. Nyman and Charles D. Tate Jr., 151-59. Provo, UT: Brigham Young University Religious Studies Center, 1988. Examines 1 Nephi 9:6, 1 Nephi 10:17, and 1 Nephi 10:18-21, as prelude to Nephi’s vision. The vision of Nephi is used as a basis for discussing the question, “When Nephi says the Lord knows all things, does that truly imply that he has all knowledge in the Universe?” The author then describes the vastness of the universe and discusses time and relativity in relation to Nephi’s vision. [A.T.]


L.231 Lund, Herbert Z. “Joseph Smith and the Book of Mormon.” MS 95 (26 October 1933): 689-95. Argues against statements that Joseph Smith produced the Book of Mormon by way of “visionary seizures.” The testimony of the Three Witnesses is reprinted, as is a description of David Whitmer’s testimony before he died. [A.T.]

L.232 Lundeen, Vernon E. “Just What is the Book of Mormon?” SH 98 (15 January 1951): 59-60. To clarify false impressions about the Book of Mormon, this article gives a brief summary of the narrative in the Book of Mormon, an account of its discovery and translation, and explains that the RLDS church is the “legal and spiritual successor” to the foundation built upon the doctrine of the Book of Mormon. [A.C.W.]
L.233 Lundgren, Alice. ” ‘In the Learning of the Jews’: A Testimony.” ZR 27-28 (1985): 14-15. Refers to mourning rituals enacted by Jews upon the death of a loved one and demonstrates how the rituals apply directly to the pattern given in Alma 30:2, where fasting, mourning, and prayer are mentioned. [D.M.]


L.235 Lundquist, John M., and John W. Welch. ”Kingship and Temple in 2 Nephi 5-10.” In Reexploring the Book of Mormon, edited by John W. Welch, 66-68. Salt Lake City: Deseret Book and FARMS, 1992. In antiquity kings and temples were closely related. Nephi’s intent to build a temple paved the way toward his kingship. It was necessary for covenant ceremonies at the temple to establish a legitimate state. [J.W.M.]

L.236 Lundquist, John M., and Stephen D. Ricks, eds. By Study and Also by Faith. 2 vols. Salt Lake City: Deseret Book and FARMS, 1990. These two volumes contain essays written by various authors in honor of Hugh W. Nibley. Many of the articles are related to Book of Mormon topics, such as the sacramental covenants, the Lamanite view, external evidences of the Book of Mormon, Lehi’s family and others. This work is reviewed in D.128. [J.W.M.]


L.240 Lundstrom, Harold. “Original Words of the Book of Mormon.” IE 51 (February 1948): 84-86, 116. During the period of 1820-1830 coining words was less common than at any subsequent time in America. The fact that the Book of Mormon contains so many unfamiliar words is a testimony of its divinity. B. H. Roberts studied the names in the Book of Mormon and found that Jaredite names end with consonants and Nephite names in vowels. One hundred eighty-one new words came forth out of seventy-five working days of translation. [J.W.M.]

L.241 Lundstrom, Joseph. ”Book of Mormon Manuscripts: 2 ‘Original’ Copies Were Made.” CN 38 (26 October 1968): 5, 14. There were two copies of the manuscript of the Book of Mormon—the original manuscript (written mostly by Oliver Cowdery as Joseph translated) and the printer’s copy (recopied mainly by Emma Smith). The original was placed in the cornerstone of the Nauvoo House and the printer’s manuscript went to Oliver Cowdery who gave it to David Whitmer just prior to his death. [J.W.M.]


L.243 Lundstrom, Joseph. “ ‘Unto Three Shall They Be Shown.’ ” CN 11 (13 July 1968): 10. Visitors to the visitor’s center on Temple Square in Salt Lake City, Utah, can hear readings of testimonies of the Book of Mormon from the
Three Witnesses, Emma Smith, and Lucy Mack Smith. [M.D.P.]

**L.244** Lyman, Albert R. *A Voice Calling*. Salt Lake City: Deseret News Press, 196?. A pamphlet directed to the American Indians as a missionary message. Summarizes the contents of the Book of Mormon and invites the Indians to investigate the book. [D.M.]

**L.245** Lyman, Melvin A. *Out of Obscurity into Light*. Salt Lake City: Albany Books, 1985. Using President Kimball’s definition of Lamanite, this book focuses upon the native American inhabitants as descendants of Lehi and Ishmael. The author tells of the evil treatment that these children of Lehi have received in North and Latin America. Archaeological, historical, and traditional evidence reinforce the Book of Mormon. The Book of Mormon records the Lord’s promises to the Lamanites and those who are under obligation to aid in the fulfillment of these blessings. [J.W.M.]

**L.246** Lyman, Richard R. “The Twenty-Second Day of September.” *MS* 99 (16 September 1937): 600-1. An editorial commemorating Joseph Smith’s receipt of the gold plates from the hand of the angel Moroni. [R.H.B.]

**L.247** Lynn, Ervin. “The Book That Would Not Burn.” *Ensign* 16 (October 1986): 61-62. A Book of Mormon had been delivered to a home in New Mexico by two missionaries. Some time later the home burned and among the ashes was found the “untouched Book of Mormon.” This miracle converted and strengthened many. [J.W.M.]

**L.248** Lynn, Wayne B. *The Book of Mormon Our Unpaid Debt*. Salt Lake City: Church of Jesus Christ of Latter-day Saints, Church Schools, Dept. of Seminaries and Institutes of Religion, 198?. Noting that the Book of Mormon came from the ancestors of the Lamanites, the author admonishes Church members to take more seriously the mandate to inform the Lamanites of their book and their great role in the latter days. [D.M.]