M.001 M., R. "Sacred Stones in the Vicinity of Near, Licking County, Ohio." MS 28 (1, 8 December 1866): 753-59, 769-74. "The Two Bibles" refers to the discovery of "sacred stones of Ohio," upon which were inscribed Hebrew phrases (MS 28/41:641-43). This article analyzes the inscriptions further, showing that the decalogue was poorly written. It suggests the tribes of Dan, Reuben, Zebulun, or Joseph could have wandered to America and deposited the stones in Ohio. [B.D.]

M.002 M., W. A. "The Book of Mormon in Prophecy." MS 69 (16 May 1907): 305-11. Old Testament prophecies of Christ are conclusive proofs of his divinity; therefore, biblical prophecies of Book of Mormon are conclusive proofs of its divinity as well. [A.C.W.]

M.003 M., W. A. "Lessons from the Life of Nephi." MS 70 (November 1908): 705-8. The account of Nephi’s conduct and Laman and Lemuel’s treatment of him while crossing the ocean teaches important principles of the gospel. A righteous person will prosper and the unrighteous will not. We bind ourselves by cords that hinder us by evil speaking, neglect of prayer, disobedience, and failure to pay tithing. [B.D.]

M.004 Mabey, Charles R. "Let Its Words Be Judged." MS 64 (October 1902): 641-47. Though external evidence validates the Book of Mormon, it is the internal evidence that reveals its divinity. Like the Bible, the Book of Mormon rebukes sin, explains the existence of mankind, is filled with the "pure spirit of inspiration," explains the law of opposition, and discusses the philosophy that brings one to believe in God. [J.W.M.]


M.007 MacGregor, D. "Shackles Fettering the Book of Mormon." SH 48 (13 February 1901): 129. The size and price of the Book of Mormon often prevent its sale. It is the best missionary tool available and should go to “every nation, kindred, and people.” It has a heavenly influence that penetrates the hearts of men to convict, convert, and confound. It is a lack of faith that prevents its wide distribution. [J.W.M.]


witnessed by Mormon. Comments on Mormon’s message to the present world. Concludes by discussing Moroni’s role in winding up his father’s record. [D.M.]

**M.010** Mackay, Thomas W. “Mormon’s Philosophy of History: Helaman 12 in the Perspective of Mormon’s Editing Procedure.” In *The Book of Mormon: Helaman through 3 Nephi 8, According to Thy Word*, edited by Monte S. Nyman and Charles D. Tate Jr., 129-46. Provo, UT: Brigham Young University Religious Studies Center, 1992. The concerns and cosmology of Mormon as a historian and editor coalesce in Helaman 12. History is explained providentially rather than mechanistically or apart from God’s intervention as a reaction to human behavior. [D.M.]

**M.011** Mackenna, Irma de. “The Book of Mormon Taught Me to Read.” *Ensign* 5 (February 1975): 40-41. An elderly lady in Chile learned to read from the Book of Mormon through the help of the Lord. She prayed for help, and had her daughter read a few lines which she then memorized and then began to study line by line to learn to read. [J.W.M.]

**M.012** Maddox, Julie Adams. “Lehi’s Vision of the Tree of Life: An Anagogic Interpretation.” M.A. thesis, Brigham Young University, 1986. A look at Lehi’s vision from a literary-critical point of view. Emphasis is placed on symbolic aspects of the tree of life, especially as it relates to death and renewal of life. [D.M.]


**M.014** Madsen, Brigham D. “B. H. Roberts’ Studies of the Book of Mormon.” *Dialogue* 26 (Fall 1993): 77-86. Uses B. H. Roberts’s “Studies of the Book of Mormon” and other of his writings as evidence that Roberts in his later years believed the Book of Mormon to be a product of Joseph Smith’s “fertile imagination” and Ethan Smith’s book *View of the Hebrews*. [S.H.]

**M.015** Madsen, Brigham D., ed. *Studies of the Book of Mormon*. Urbana and Chicago: University of Illinois Press, 1985. A collection of letters by B. H. Roberts concerning his work on the Book of Mormon in 1921-22, together with “Book of Mormon Difficulties: A Study” (1922) and “A Book of Mormon Study” (1922), with “A Parallel” (1927). A biographical essay by Sterling M. McMurrin praises Roberts as an honest and vigorous intellectual and emphasizes his concern about Book of Mormon questions for which no satisfactory answer had yet been found. Madsen finds that B. H. Roberts seriously questioned the ancient authorship, the origin, the substance, the literary style, and the historical authenticity of the Book of Mormon. This work is reviewed in S.108, S.261, W.155, and in S.109. [J.W.M.]

**M.016** Madsen, Brigham D., and Sterling M. McMurrin. *Reply to John W. Welch and Truman G. Madsen*. N.p.: by the authors, March 1986. John W. Welch suggested that Brigham D. Madsen, editor of *Studies of the Book of Mormon*, a collection of writings of B. H. Roberts, intended to attack the Book of Mormon. This typescript reply contends that there was no such desire, but argues that B. H. Roberts had serious doubts concerning the Book of Mormon that were obvious in his writings. [J.W.M.]
M.017 Madsen, John M. “Jesus Christ, the Son of the Living God.” Ensign 23 (May 1993): 26-27. The Book of Mormon is the “instrument” with which to “flood the earth” with a knowledge of the divine mission of Jesus Christ so that the inhabitants may “be of good cheer.” [S.H.]

M.018 Madsen, Truman G. “B. H. Roberts after Fifty Years: Still Witnessing for the Book of Mormon.” Ensign 13 (December 1983): 10-19. A brief history of the life of B. H. Roberts and his work as a defender of the Book of Mormon. Argues that Roberts never lost his testimony of the Book of Mormon as some critics have claimed. Roberts’s goal was to prepare future defenders of the book by showing where critics could attack it. [S.P.S.]


M.022 Madsen, Truman G. “Guest Editor’s Prologue.” BYU Studies 10 (Spring 1970): 252-54. Discusses the critics of the Book of Mormon and how they have virtually helped the book prove itself throughout the tests of time. [L.D.]


M.024 Madsen, Truman G., et. al. The Bible and the Book of Mormon: A Panel Discussion. N.p., 9 December 1962. Transcript of a panel discussion presented on television in St. John, New Brunswick, in which the author, president of the New England mission, faces three Protestant ministers. Aspects discussed concern the King James language of the Book of Mormon, archaeology, the divinity of Christ, the trinity, and continuous revelation. [D.M.]

M.025 Madsen, Truman G., and John W. Welch. “Did B. H. Roberts Lose Faith in the Book of Mormon?” Provo, UT: FARMS, 1985. Although Roberts was aware of some potential objections to the Book of Mormon, and was not always prepared to answer them, his conviction regarding its truthfulness never wavered. His views were recorded in several journals of people he interacted with, especially his missionaries in the eastern states. [D.M.]

M.026 Maeser, Karl G. “Sketches from the Book of Mormon: Abinadi.” MS 30 (January 1868): 6-8. A brief description of the mission of Abinadi. He was the Stephen of that dispensation, sent by God in response to the wickedness of King Noah. [B.D.]
Maeser, Karl G. “Sketches from the Book of Mormon: Alma the Great.” MS 30 (February 1868): 69-71. A brief description of the life and mission of Alma: He was of pure blood of Nephi and became one of the greatest prophets and leaders of the Nephites. [B.D.]


Maeser, Karl G. “Sketches from the Book of Mormon: Jacob, the Brother of Nephi.” MS 29 (November 1867): 695-96. Just as Moses had appointed Joshua as the secular leader and Aaron as the spiritual leader of the people, so too had Nephi anointed a king as the secular leader and Jacob the spiritual leader. Jacob provides valuable lessons on polygamy and the outcome of the anti-Christ such as Sherem. [B.D.]

Maeser, Karl G. “Sketches from the Book of Mormon: Nephi.” MS 29 (October 1867): 673-74. A short description of Nephi’s character. Maeser writes that Nephi had a strong character and was an excellent servant of God because of his temperance caused by his submission to the will of God and the promptings of the Holy Spirit. [B.D.]

Maeser, Karl G. “Sketches from the Book of Mormon: The Seven Prophets of the House of Jacob.” MS 29 (November 1867): 759-60. A brief discussion of the seven prophets after Jacob and before King Benjamin. Maeser also summarizes the events that these prophets recorded. [B.D.]

Maestas, John R., and Jeff Simons. The Lamanite. Provo, UT: Brigham Young University, n.d. This work contains statements by prophets from Joseph Smith to Spencer W. Kimball concerning the Lamanites. Topics treated include: “Nephites Found in New Mexico,” “Lamanites a Shield to Us,” “Blessings Promised to Lamanites,” and “Zelph—White Lamanite.” [J.W.M.]

Maestas, John R., and Jeff Simons. The Lamanites—In the Words of the Prophets. Utah: n.p., 1980. Discusses the origin and history of the American Indians (Lamanites), mistreatment of Indians, God’s directing hand in their affairs, and the latter-day responsibility of the Church to take the gospel to them. [L.D.]

Magleby, Kirk A. “And the Waters Prevailed: Some Andean Indian Versions of the Flood.” NE 13 (January-February 1983): 9-12. North, Central, and South American Indians all “preserved the story of the flood.” Their deluge accounts share with the Bible three main themes: “(1) mankind becomes wicked and offends the Gods, (2) a worldwide flood destroys sinners and purifies the earth, and (3) one righteous family or group is spared to begin a new, improved human race.” Samples of the writings of early American explorers relating to Indian traditions about the flood are given. [A.T.]

Magleby, Kirk A. “Four Peruvian Versions of the White God Legend.” NE 8 (December 1978): 14-17. Chronicles recorded shortly after the Spaniards reached South America describe Peruvian legends of a great white god. Author parallels four prominent versions of the white god legend with the account of Christ’s visit to the Nephites shortly after his resurrection. [D.M.]
M.036 Magleby, Kirk A. “A Survey of Mesoamerican Bearded Figures.” Provo, UT: FARMS, 1983. A detailed study of bearded men as found in artifacts and historical accounts of Mexico and Central America. Relates findings to the Book of Mormon, concluding that the groups mentioned in that book resided in Mesoamerica. [D.M.]

M.037 Mahaffey, James Ervin. Found at Last! “Positive Proof” that Mormonism is a Fraud and the Book of Mormon a Fable. Augusta, GA: Chronicle Job Office, 1902. Author dogmatically asserts that the Spaulding Manuscript was the source from whence the Book of Mormon sprang. He lists twenty-two “points of perfect identity” between the two books and dismisses the witnesses’ testimonies on the grounds that they only claimed to have seen with one “eye of faith.” [M.R.]

M.038 Mahoney, W. LeRoy. “A Comparison of the Egyptian and Mayan Calendars.” In 14th Symposium on Archaeology of the Scriptures, edited by Forrest R. Hauck, 87-94. Provo, UT: Brigham Young University, 1963. Lehi’s measurement of time was influenced by the Egyptian calendric system, a system that was ultimately handed down to the Mayans. Several points of similarity between the Egyptian and Mayan calendars are noted, such as a luni-solar year consisting of twelve months of thirty days. [D.M.]


M.040 Mangelson, David R. “The Book of Mormon as an Instrument in Teaching the Historicity of the New Testament of Events of Christ’s Life.” M.A. thesis, Brigham Young University, 1968. The Book of Mormon is a corroborating witness with the New Testament concerning the events of the pre-mortal and historical Jesus. Thematically similar passages from the New Testament and Book of Mormon are juxtaposed in parallel columns, an exercise that allows readers to view the manner in which the Book of Mormon stands as another witness of Jesus Christ. [D.M.]

M.041 Mangelson, David R. “The Book of Mormon As Another Witness of Jesus Christ.” In A Symposium on the Book of Mormon, 76-80. Salt Lake City: Church of Jesus Christ of Latter-day Saints, CES, August 1986. Certain Christian groups exist who do not believe in the divinity of Jesus. The Book of Mormon, with the Bible, stands as a witness that Jesus is the Christ. The Book of Mormon testifies of Jesus Christ with regard to his pre-mortal existence, divine birth, ministry, trials, suffering, death, and resurrection. [D.M.]

M.042 Manges, Robert W., and Beatrice Epstein. From Mormonism into the Restored Church of Jesus Christ. Johnstown, PA: author, n.d. Former members of the “Mormon” Church give reasons for denouncing the LDS church and joining the RLDS church. The Book of Mormon is a second witness for Christ, it states that all are the children of God regardless of race or color. The authors condemn the practice of discrimination against people of color as well as the practice of polygamy, which is also condemned by the Book of Mormon. [J.W.M.]


M.044 Mansfield, M. W. “Jacob’s Isle.” IE 7 (January 1904): 264-67. Discusses the writings in the Bible and Book of Mormon that use the term “isles” and discusses what land is referred to by the prophets. [L.D.]
M.045 “The Manuscript Found.” *SH* 32 (15 August 1885): 528—533. Introduces Spaulding’s *Manuscript Found* and reprints the first few pages of the manuscript for the purpose of showing RLDS readers that the manuscript bears no resemblance to the Book of Mormon. [D.W.P.]

M.046 “The Manuscript Found.” *SH* 50 (18 February 1903): 147. Reprint of a letter from the *Toledo Weekly Blade* accusing ‘Mormons’ of printing Spaulding’s *Manuscript Found* for the purpose of refuting the argument that the Book of Mormon is based on that manuscript. [J.W.M.]

M.047 “Manuscript of Solomon Spalding” *Journal of History* 17 (April 1924): 169-82. An RLDS publication, containing primary documents relative to the Spaulding manuscript, including letters from L. L. Rice and a lecture by James H. Fairchild of Oberlin College. Concludes that it is unlikely that Spaulding had anything to do with the Book of Mormon. [D.M.]


M.050 Marchant, Byron. *Mormonism’s Connection to the British Enlightenment*. Salt Lake City: by the author, 1988. Accepts Sidney Rigdon as the real impetus behind the Book of Mormon. Sees the following chain in nascent Mormonism: from Sidney Rigdon to Alexander/Thomas Campbell and from them to John Locke. [D.M.]

M.051 Markham, Julie Cannon. “Chapter-a-Week Home Evening.” *Ensign* 20 (February 1990): 72. Describes several successes in reading a chapter of the Book of Mormon at each family home evening. Gives specific examples. [D.M.]


M.055 Marler, Ezra L. *Christ in the Book of Mormon*. Salt Lake City: Deseret Book, 1956. An anthology of scriptural quotations from the Book of Mormon. The brief work is divided into two main sections—the predictions of Christ’s birth in the holy land and his visit to the Americas. No commentary is supplied by the compiler. [D.M.]


M.057 Marler, Ezra L. *History and Stories in the Book of Mormon*. Salt Lake City: Deseret Book, 1956. Historical narratives are extracted from the Book of Mormon and quoted verbatim to create a Book of Mormon history. The selections are arranged in historical order from 1 Nephi to Mormon, with the exception of the book of Ether, which is placed last. [D.M.]


M.059 Marquardt, H. Michael. “Early Nineteenth Century Events Reflected in the Book of Mormon.” *Journal of Pastoral Practice* 3/1 (1979): 114-36. A polemical article that attempts to enumerate numerous modern environmental factors that influenced the Book of Mormon such as anti-Masonic influences, theories regarding Indian origins, and money digging. The 1826 trial of Joseph Smith, Anthon episode, Book of Mormon witnesses, lack of archaeological evidence, and plagiarisms from the Bible are also discussed. [M.R.]

M.060 Marquardt, H. Michael. “The Use of the Bible in the Book of Mormon.” *Journal of Pastoral Practice* 2/2 (1978): 95-117. A polemical article attempting to show that the Book of Mormon uses biblical material anachronistically and that the Book of Mormon plagiarizes biblical material. Numerous examples are listed. The writer also suggests that many Book of Mormon events are patterned after events in the Bible. [M.R.]

M.061 Marquardt, H. Michael. *The Use of the Bible in the Book of Mormon and Early Nineteenth Century Events Reflected in the Book of Mormon*. Salt Lake City: Modern Microfilm Company, 1979. Two articles reprinted from the *Journal of Pastoral Practice* 2/3 (1978-1979). In the first article the author argues that Joseph Smith used the KJV to write the Book of Mormon. To show plagiarism, the author lists Book of Mormon passages opposite Bible passages. In the second article, the author argues that early nineteenth-century attitudes contributed to the Book of Mormon: secret combinations and anti-Masonic feelings, the origin of the American Indians, Joseph’s money digging. There is no archaeological evidence for the Book of Mormon and the exhortation to pray for truth (Moroni 10:2-5) does not work. [B.D.]

M.062 Marriott, Dean L. “I Have a Question: Is the book of Revelation the remainder of the vision Nephi recorded in 1 Nephi?” *Ensign* 17 (June 1987): 25—26. Both Nephi and John beheld similar visions but each wrote only a portion of what he saw. It is not entirely clear if the book of Revelation is that portion of Nephi’s vision that the apostle John was commanded to write. Differences and similarities between the two records are examined. [S.P.S.]

M.064 Marsh, Herbert J. *Book of Mormon Reference*. Houston, TX: Texas Mission, 10 April 1943. A small handbook of references for missionaries. The scriptural references are placed according to topic: “Where does faith come from?” “Is sincerity of belief enough?” “Who should be baptized?” and “Are revelations continuous?” [J.W.M.]

M.065 Marshall, Craig G. “Father Lehi.” *Ensign* 6 (September 1976): 58-63. An overview of the life and personality of Lehi. Lehi was an exceptional prophet, a visionary character who prophetically foresaw events concerning his family down through the ages. [B.T.]


M.068 “Martin Harris’s 1873 Letter to Walter Conrad.” *BYU Studies* 23 (Winter 1983): 112-19. Contains an explanation written by Brent Ashworth of how the Martin Harris letter was acquired, and a photocopy of the manuscript along with a transcription. (Editor's note: this letter has since been shown to be a forgery.) [L.D.]

M.069 Martin, Walter. *The Kingdom of the Cults*. Minneapolis, MN: Bethany Fellowship, 1965. A polemical work against several religious faiths that the author sees as heretical. He devotes a chapter to Mormonism. Items discussed pertaining to the Book of Mormon are lack of archaeological evidence, Spaulding theory, Anthon denials, Mongoloid origin of native Americans, and contradictions with the Bible. [M.R.]


M.072 Martineau, Theodore. “Voices from the Dust.” *IE* 36 (January 1933): 146-47. Chihuahua, Mexico was once inhabited by a brilliant civilization. A visit to the ruins shows remarkable skills in masonry, textiles, and pottery, as well as a preoccupation with warfare and ingenious designs for protection. The inhabitants of this civilization may have been the Gadianton robbers. [D.M.]

M.073 Martinez, Arturo R. Untitled talk. In *The Official Report of the First Mexico and Central American Area General Conference of the Church of Latter-day Saints*, August 1972, 140-42. Salt Lake City: Church of Jesus Christ of Latter-day Saints, 1972. Expresses gratitude for ancestors who received the testimony of the truthfulness of the Book of Mormon. They followed the council of Moroni to pray to God in the name of Christ and after much study received a manifestation of the truth through the Holy Ghost. A great and mighty people lived at one time in Guatemala. The Book of Mormon unfolds their history. They were they of whom the Savior testified were his “other sheep.” [J.W.M.]
M.074 Marty, Martin E. “Two Integrities: An Address to the Crisis in Mormon Historiography.” Faithful History: Essays on Writing Mormon History, edited by George D. Smith, 169-88. Salt Lake City: Signature, 1992. Since historians cannot prove or disprove the truth of the Book of Mormon or whether Joseph Smith was a prophet, they should adopt a middle ground and only discuss secondary issues. Thus, they simply seek to understand how the Book of Mormon influences those who believe in it without discussing whether or not it is true. [B.D.]


M.076 Matheny, Deanne G. “Does the Shoe Fit? A Critique of the Limited Tehuantepec Geography.” In New Approaches to the Book of Mormon, edited by Brent Lee Metcalfe, 269-328. Salt Lake City: Signature, 1993. Many Book of Mormon geographers agree that the geographical setting of the Book of Mormon must be found in a limited area. At first glance it seems that their theories fit areas of Mexico and Mesoamerica, but an intensive study uncovers many problems, the first of which is directional, since the Mayan directional systems have been deciphered. Archaeology poses another problem. Specific locations proposed by Book of Mormon archaeologists to be possible Book of Mormon sites are compared with actual archaeological sites and are found to be lacking similarity. The models proposed by Book of Mormon geographers fall short of plausibility and probability. This work is reviewed in S.513. [J.W.M.]

M.077 Matheny, Ray T. “An Analysis of the Padilla Gold Plates.” BYU Studies 19 (Fall 1978): 21-40. Discusses the circumstances of the discovery of the Padilla gold plates, their physical description, means of production, and the content of the engravings on them. The article attempts to determine the plates’ historical value. “If authentic [the Padilla gold plates] represent the most significant archaeological evidence of the Book of Mormon yet to appear.” Author concludes that the plates are not authentic. [L.D.]


M.080 Matthews, Robert J. “Abinadi: The Prophet and Martyr.” In The Book of Mormon: Mosiah, Salvation Only through Christ, edited by Monte S. Nyman and Charles D. Tate Jr., 91-111. Provo, UT: Brigham Young University Religious Studies Center, 1991. Article is divided into two parts: (1) a historical sketch of Abinadi, including the circumstances he faced before King Noah’s court; (2) A consideration of Abinadi’s doctrinal teachings, with emphasis on the raison d’etre of the law of Moses and clarifications on the Atonement and resurrection. [D.M.]

covered in the Book of Mormon: the mission of Christ, the Fall and the Atonement, salvation only through Christ, the nature of God, the devil, spiritual gifts, the ministry of angels, and the philosophies of men. Includes a table listing the names of Christ in the Book of Mormon. [D.M.]


M.083 Matthews, Robert J. A Bible! A Bible! Salt Lake City: Bookcraft, 1990. Joseph Smith taught that the Book of Mormon is a witness for the Bible. It testifies of Jesus Christ and His divinity, teaches a wide range of secular and religious topics, and identifies the enemies of Christ. The Book of Mormon is the most correct of any book on earth, the keystone of the LDS religion, and individuals will “get nearer to God by abiding by its precepts than by any other book.” [J.W.M.]

M.084 Matthews, Robert J. “The Bible and Its Role in the Restoration.” Ensign 9 (July 1979): 40-45. The Bible played a vital role in the Restoration of the gospel. The angel Moroni used biblical verses to instruct Joseph Smith. Many basic doctrines of the Church, including the age of accountability, three degrees of glory, and celestial marriage, were developed as a result of Joseph’s efforts to translate the Bible. The literary style of the Book of Mormon was adopted from the Bible. [D.M.]


M.086 Matthews, Robert J. Book of Mormon and Bible Study Handouts: Some Book of Mormon Parallels to the Bible. Unpublished holdings in the LDS Church Office Building, 1967. There are many parallel passages in the Book of Mormon and the Bible. [J.W.M.]

M.087 Matthews, Robert J. “The Book of Mormon as a Co-Witness with the Bible and as a Guide to Biblical Criticism.” In The Sixth Annual CES Religious Educators’ Symposium on the Book of Mormon, 55-58. Salt Lake City: Church of Jesus Christ of Latter-day Saints, 1982. Explains what the eighth article of faith means with regard to the Bible. The paper describes variations in biblical texts and the ways in which those variations came about. The Book of Mormon clarifies and restores the text of the Bible. [A.T.]


M.090 Matthews, Robert J. “The Doctrine of the Resurrection as Taught in the Book of Mormon.” BYU Studies 30 (Summer 1991): 41-56. Discusses aspects of the resurrection as taught by each prophet in the Book of Mormon, while noting that every writer on the subject emphasized peculiar features. There is no one place in the Book of Mormon where the complete teachings on the resurrection are brought together. The author lists 23 separate components of resurrection scattered throughout the Book of Mormon. [D.M.]


M.092 Matthews, Robert J. Handouts for Religion Classes. Unpublished holdings at LDS Church Office Building, 1967. Interesting Book of Mormon facts and their scriptural references: medical practices, the Nephites and Jaredites probably never met, Mormon was probably impressed to name his son Moroni while abridging the Nephite records, occupations and callings of Book of Mormon personalities, and other items. [J.W.M.]

M.093 Matthews, Robert J. “I Have a Question: Why do the Book of Mormon selections from Isaiah parallel the King James Version and not the older—and presumably more accurate—Dead Sea Scrolls text?” Ensign 10 (March 1980): 40. For two reasons the Isaiah passages in the Book of Mormon parallel the King James Version rather than the Dead Sea Scrolls. First, the Dead Sea Scrolls have been found to differ considerably from texts of the same vintage. Second, the translation in the Book of Mormon may not reflect the “minute and highly detailed analysis of every word on the gold plates.” [J.W.M.]

M.094 Matthews, Robert J. “I Have a Question: Why have changes been made in the printed editions of the Book of Mormon?” Ensign 17 (March 1987): 47-49. The changes and corrections made in various editions of the Book of Mormon were necessary to correct “typographical errors, misspellings, misplaced or dropped words, and ambiguities.” These original textual errors arose from non-standardized spelling in the 1800s, errors made by various scribes, editors and typesetters, and from the difficulty of communicating the things of God in the language of man. [S.P.S.]

M.095 Matthews, Robert J. “Jacob: Prophet, Theologian, Historian.” In The Book of Mormon: Jacob through Words of Mormon, To Learn with Joy, edited by Monte S. Nyman and Charles D. Tate Jr., 33-53. Provo, UT: Brigham Young University Religious Studies Center, 1990. Compiles the historical information available on Jacob, discusses his and his brother Joseph’s calling as priest and a teacher, and summarizes his style of speaking and the content of his message. [D.M.]

M.096 Matthews, Robert J. “Joseph Smith—Translator.” In Joseph Smith: The Prophet, the Man, edited by Susan Easton Black and Charles D. Tate Jr., 77-87. Provo, UT: Brigham Young University Religious Studies Center, 1993. A prophet is an instrument of God to bring forth scripture. The Prophet Joseph Smith brought forth many scriptures, many through the gift of translation: the Book of Mormon, the Doctrine and Covenants, the Joseph Smith Translation of the Bible, the Book of Abraham translated from papyri, and the scroll of Joseph of Egypt part of which was also translated from papyri. [J.W.M.]

Matthews, Robert J. “The New Publications of the Standard Works—1979, 1981.” *BYU Studies* 22 (Fall 1982): 387-424. Discusses the changes in format of the Book of Mormon, Doctrine and Covenants, Pearl of Great Price, and the Bible in their new editions. There was a need for publication of an LDS edition of the Bible and that led to an update of the other standard works of the Church. Contains photographs of the printer’s copy of the Book of Mormon, the original Book of Mormon manuscript, the “Kirtland Revelation Book,” and Joseph Smith translations. [L.D.]

Matthews, Robert J. “Notes on Lehi’s Travels.” *BYU Studies* 12 (Spring 1972): 312-14. Sets forth the sources that declare that the course of Lehi ended up in “South America, in Chile, thirty degrees south latitude.” [L.D.]


Matthews, Robert J. “Resurrection.” *Ensign* 21 (April 1991): 6-11. Examines the doctrine of the resurrection in the Old and New Testaments. The teachings in the Book of Mormon clarify why the death and resurrection of Jesus Christ are vital. Explores the teachings of Lehi, Jacob, Benjamin, Abinadi, Amulek, Alma, and those given at the temple when Christ appeared. Jesus atoned for man’s sins and the resurrection was an important part of the plan. [J.W.M.]

Matthews, Robert J. “The Savior’s Sermon to the Nephites Compared with the Sermon on the Mount.” In *The Sixth Annual Church Educational System Religious Educators’ Symposium on the Book of Mormon*, 52-54. Salt Lake City: Church of Jesus Christ of Latter-day Saints, 1982. The two sermons are compared and contrasted using the KJV, JST, and Book of Mormon. The elements examined include: the Beatitudes, the Lord’s prayer, the law of Moses, and Scribes and Pharisees. The author concludes that the Nephite sermon is “fresh and independent, totally adapted to the particular situation of the Nephite people to whom it was given.” [AT.]

Matthews, Robert J. “Some Comparisons of the Book of Mormon with the Old and New Testaments.” In *A Symposium on the Book of Mormon*, 18-23. Salt Lake City: Church of Jesus Christ of Latter-day Saints, 1979. Cites the promise of 3 Nephi that the records of Judah and those of the Nephites would be combined. Compares Matthew 5 with 3 Nephi 12; Matthew 6 with 3 Nephi 13 and JST Matthew 6; JST Matthew 7 with Matthew 7. [N.K.Y.]
M.105 Matthews, Robert J. “Some Thoughts on the Atonement.” Provo, UT: FARMS, 1989. Uses the greater knowledge presented in the Book of Mormon to clarify Jesus’ “points of doctrine” concerning his Atonement. The dimensions of the Atonement include elements of love, service, legality, and debt payment. A divine redeemer of mortal and immortal parentage was needed to offer the holy sacrifice. [J.W.M.]

M.106 Matthews, Robert J. “Two Ways in the World: The Warfare between God and Satan.” In Studies in Scripture: 1 Nephi to Alma 29, edited by Kent P. Jackson, 146-61. Salt Lake City: Deseret Book, 1987. 2 Nephi 26-30 contrasts the ways of God and Satan. Shows the modus operandi of the two and refers to prophecies about how they would be (and are being) expressed in the latter days. [D.M.]

M.107 Matthews, Robert J. “What the Book of Mormon Tells Us about Jesus Christ.” In The Book of Mormon: The Keystone Scripture, edited by Paul R. Cheesman, S. Kent Brown, and Charles D. Tate Jr., 21-43. Provo, UT: Brigham Young University Religious Studies Center, 1988. A variety of Christological roles of Jesus found in the Book of Mormon are discussed, including Jesus Christ as the universal Savior, the resurrected Lord, and as the figure who wrought the Atonement. [D.M.]

M.108 Matthews, Robert J. “What the Book of Mormon Tells Us about the Bible.” In Doctrines of the Book of Mormon, 1991 Sperry Symposium, edited by Bruce A. Van Orden and Brent L. Top, 93-113. Salt Lake City: Deseret Book, 1992. The Book of Mormon declares the Bible to be a sacred and true record, but it sustained serious losses in its early stages, which has caused considerable stumbling. Many biblical scholars today reject the authenticity of many of the teachings of Jesus. The Book of Mormon confirms the truthfulness of the Bible. [D.M.]

M.109 Matthews, Robert J. Who’s Who in the Book of Mormon? Salt Lake City: Deseret Book, 1964, [R]1976. A Who’s Who of Book of Mormon personalities. Part 1 presents a listing of each person named; part 2 contains a listing of all people not specifically named. Appendix 1 provides a description of the Book of Mormon plates; appendix 2 presents random facts about the Book of Mormon; appendix 3 names the categories of people in the Book of Mormon. This work is reviewed in R.223. [D.M.]

M.110 Matthews, Robert J. “Why Have Changes Been Made in the Printed Editions of the Book of Mormon?” In A Sure Foundation: Answers to Difficult Gospel Questions. 33-39, Salt Lake City: Deseret Book, 1988. Translating from one language to another is difficult at best; spelling errors and dropped or misplaced words are common. The process is complex and with each edition small mistakes are corrected. Spelling had not been standardized at Joseph Smith’s time. The same kind of process took place with the Bible. [J.W.M.]

M.111 Matthews, Robert J. “Why the Book of Mormon Is the Keystones of Our Religion.” In A Symposium on the Book of Mormon, 86-90. Salt Lake City: Church of Jesus Christ of Latter-day Saints, CES, August 1986. While not depreciating the Bible, the author sees the Book of Mormon as being a more correct work, since its language was not at the mercy of so many generations of translations with their inevitable errors. The Book of Mormon testifies profoundly about Christ and his Atonement, and other crucial aspects of life that weigh heavily on mankind. This work is reviewed in H.178. [D.M.]

M.112 Mattson, Vernon W., Jr. The Dead Sea Scrolls and Other Important Discoveries. Brandon, FL: Buried Records, 1978. A compilation of quotations by different people on the Dead Sea Scrolls and other ancient records. The author ties the
archaeological discoveries in both hemispheres to the Book of Mormon and retells the story of the gold plates from Joseph
Smith’s point of view. [D.M.]

church. The Book of Mormon compliments the Bible and the two make the Lord’s sacred record complete. A short synopsis
of the book is presented as well as historical facts concerning its coming forth. A promise is made to all who sincerely desire
to know of its truthfulness. [J.W.M.]

M.114 Maxfield, M. Richard. “The Book of Mormon and the Conversion Process to the Church of Jesus Christ of Latter-day
Saints: A Study of Recent Converts.” Ph.D. diss., Brigham Young University, 1977. Examines the conversion stories of a
number of LDS converts and attempts to determine the precise role of the Book of Mormon in the conversion process.
Determines that personal prayer, the witness of the Spirit, and the spirit of the missionaries tended to be more formidable
determinants in the conversion process than did the influence of the Book of Mormon. [D.M.]

relates her philosophical journey from transcendentalism to existentialism to Mormonism and explains how her studies of
Emerson and modern poets prepared her for her conversion. [S.H.]

Suggestions for effective daily study of the Book of Mormon coupled with a testimony of its benefits. [S.H.]

Mormon as an ancient record that was predestined to come forth in this day and is a work relevant to our day. [L.D.]

Nephi, The Doctrinal Structure*, edited by Monte S. Nyman and Charles D. Tate Jr., 1-17. Provo, Utah: Brigham Young
University Religious Studies Center, 1988. The Book of Mormon answers the great question, “Is there really a redeeming
Christ?” The Book of Mormon restores truth lost from the Bible, is important for our time, and provides and defines a plan
and purpose for our existence. Reviews Moroni’s promise, the way Book of Mormon peoples observed the law of Moses and
the importance of searching the scriptures. [A.T.]

M.119 Maxwell, Neal A. “The Book of Mormon is Relevant Today.” *Instructor* 105 (July, August, September, October,
November 1970): 240-41, 306-7, 316-17, 370-71, 404-5. Five-part series showing how the Book of Mormon is relevant
today: all generations need to learn from the past for it teaches of the sorrowing of the damned and the danger of unchastity.
Author details some of the “magnificent miscellany” contained in the Book of Mormon, such as the erosion of spiritual
experience, reason vs. inspiration, and the importance of two-way communication; shows how the Book of Mormon is
congruent with the Bible; details some milestones for modern Christians found in the Book of Mormon in the areas of charity,
prayer, and testimony. [A.C.W.]

Explores the divine declaration of Jesus Christ as found in the book of Mosiah in the Book of Mormon and the manner in
which mortals may become children of Christ. The author explains the value of exploring all of the rooms and corridors of
the Book of Mormon that he likens to a vast mansion. The Restoration has produced a great feast of gospel messages.

Mosiah, using the teachings of King Benjamin, Mosiah, Abinadi, and Alma the Younger. There are significant insights into
Christ’s role and ministry and the process by which mortals may become his children and receive eternal life. The
Atonement is relevant because it opens the way to reconciliation with Father. Book of Mormon prophets exemplify the way.

Joseph Smith as a seer. Referring to the translation of the Book of Mormon, the author writes that “since Joseph, who knew
the ‘particulars’ [of the translating process], chose not to describe them in detail, we cannot presently be definitive about
methodology.” [D.M.]

on 2 Nephi 31:15 wherein it is written that “he that endureth to the end, the same shall be saved.” Testing is an integral part
of life; endurance is more than merely putting up with a problem. It is learning from what we experience, loving and
proceeding in spite of fatigue. It enlarges the mind and the heart. [J.W.M.]

given to the BYU Management Society. Contains reflections on Joseph Smith and the Restoration. Talks about B. H.
Roberts’s testimony of the Book of Mormon and various allegations against Mormonism. [D.M.]

Benjamin describes how to be a true disciple of Christ. The process begins with casting away the tendencies of the natural
man and intently striving to become a follower of Christ through obtaining godly characteristics, giving service to fellowmen,
and rendering all that we have to God. “The qualities of a disciple haven’t changed since King Benjamin spoke centuries
ago.” [B.D.]

address concentrating on Jacob’s observation of people who “miss the point” or “look beyond the mark.” [D.M.]

Mormon is to support the Bible in bearing witness of Christ. Though it is a highly complex instructional book in its plot,
structure, and symbolism, its greatest value lies in its spiritual message. The purpose of scriptures is to remove stumbling
blocks, to elevate our minds, hearts, and standards, and to deepen our trust by revealing the purposes of God. [J.W.M.]

City: Deseret Book, 1978. Attempting to encourage greater scripture study, the author testifies that the Book of Mormon is
the “most correct book,” a second witness for Christ, and that there is “a seamless structure of truths” in the scriptures. The
scriptures define reality in very profound ways. The Book of Mormon passages sustain and clarify many biblical teachings. [J.W.M.]

M.129 Maxwell, Neal A. *That Ye May Believe*. Salt Lake City: Bookcraft, 1992. A collection of letters written to the author’s grandchildren with Book of Mormon scriptures interspersed throughout. Early members of the Church had received a firm testimony in spite of limited amounts of leisure time to study its contents. The author bears his own witness of the timeliness in which the Book of Mormon came forth. [J.W.M.]


M.131 “Mayan Stone Highways.” *MS* 91 (31 October 1929): 701-2. Presents an extract from *Science Supplement* concerning discoveries of ancient Mayan cities, roads, temples and other ruins of interest to Latter-day Saints. [R.H.B.]

M.132 Mayer, Alfred G. “The Mastadon at the Brooklyn Institute Museum.” *SH* 48 (29 May 1901): 440-41. In 1899 a skeleton of a mastodon was found in North America and scientists believe that these ancient relatives of the elephant co-existed with men. [J.W.M.]

M.133 Mayhew, Henry. *The Mormons: Or Latter-day Saints*. London: Office of the National Illustrated Library, 1852. An historical work on Mormonism, from a non-Mormon perspective. The author notes what he feels are several problems in the testimonies of the Book of Mormon witnesses. He recounts Anthon’s 1834 letter of denial and accepts the Spaulding theory for the book’s origin. He also asserts that much of the material from the Book of Mormon has been plagiarized from the Bible and that there are many anachronisms and ungrammatical expressions in the book. [M.R.]

M.134 Mazzuchelli, Samuel. “The False Prophet Joseph Smith, Golden Book of Mormon—Sect of the Latter-day Saints and Their Absurd Doctrines. In Mazzuchelli’s *Memoirs, Historical and Edifying of a Missionary Apostolic*, 303-10. Chicago: W. F. Hall, 1915. Claiming Joseph Smith to be the “great impostor of our century,” this article tells a brief history of the “prophet’s claims.” States that the Book of Mormon was written by Spaulding, claims “sufficient evidence proves” this theory, and continues with blasts against the doctrines of the Church. [J.W.M.]

M.135 McAllister, Duncan M. "Important Appeal to Native Hawaiians and Other Polynesians." *IE* 24 (June 1921): 703-12. Discusses a number of facts and theories that indicate that the Polynesians are descendants of the American aborigines and that the ancestors of the native Americans were Israelites. [L.D.]

M.136 McAllister, Jack. “The Unlikely Daniel Webster Jones: First Spanish Translations from the Book of Mormon.” *Ensign* 11 (August 1981): 50-52. Daniel Webster Jones went with a company of men from Missouri to fight in the war with Mexico. He was taken to Provo to recuperate from a gun accident and was introduced to the Book of Mormon. He was the first to translate portions of the book into Spanish with Miletton G. Trejo. [J.W.M.]

M.137 McBride, W. C. “The Cliff Dwellers and The Mormon Theory.” *Pacific Monthly* (June 1907): 697-713. Written by a non-Mormon, the bulk of the article describes the terrain of the American Southwest. Last few pages deal with Book of
Mormon origins. The author associates the migration of the Jaredites with a statement by Josephus, and he speculates on where the Book of Mormon peoples landed and settled. [D.M.]

M.138 McConkie, Bruce R. “Article 8: We believe the Bible to be the word of God as far as it is translated correctly; we also believe the Book of Mormon to be the word of God.” In McConkie’s *A New Witness for the Articles of Faith*, 389-471. Salt Lake City: Deseret Book, 1985. The Bible contains the fulness of the gospel, however, it has been perverted. Those who believe the Bible believe the Book of Mormon. The Book of Mormon is the record of Joseph, and it comes to us as a voice from the dust. The sealed portion of the Book of Mormon will be opened during the millennium. The restoration of the gospel will be effected as a result of the Book of Mormon. Moroni 10:3-5 teaches how to know the Book of Mormon is true, which knowledge is necessary because the Book of Mormon is the keystone of the Church of Jesus Christ of Latter-day Saints. [B.D.]

M.139 McConkie, Bruce R. “The Book of Mormon.” *IE* 64 (June 1961): 402-5. The best possible missionary tool is the Book of Mormon combined with the power of the Holy Ghost. Joseph Smith said the Book of Mormon is the “most correct of any book on earth” and it is “the keystone of our religion.” Author explains how anyone can find out for himself if the Book of Mormon is true. [M.D.P.]

M.140 McConkie, Bruce R. “The Book of Mormon: A Missionary Tool.” *CR* (April 1961): 38-40. The Book of Mormon is the “most effective, compelling, and persuasive missionary tool ever given to any people in any age.” It is the keystone of the LDS religion. With a testimony of it, the verity of the three greatest truths of the entire Restoration—Jesus Christ is the Son of God, Joseph Smith was a true prophet, and that the Church is true—will also be confirmed. [R.C.D.]


M.142 McConkie, Bruce R. “The Book of Mormon and the Second Coming.” In McConkie’s *The Millennial Messiah*, 146-58. Salt Lake City: Deseret Book, 1982. The Book of Mormon was brought forth to prepare all of God’s children for the Second Coming of Jesus Christ. The Book of Mormon, along with the Bible testifies to all that Jesus is the Christ. The sealed portion of the Book of Mormon will not be revealed until after the restoration of all things. [G.A.]

M.143 McConkie, Bruce R. *The Book of Mormon—Its Eternal Destiny*. N.p., n.d. Excerpts from an address on 18 August 1978 at BYU, and an October 1983 General Conference address. The 8th Article of Faith verifies LDS value of the Bible. Book of Mormon passages concerning the Jesus Christ’s doctrine surpass their counterparts in the Bible. The Book of Mormon’s destiny is to be a witness of Christ, to bring men to Christ, to aid in the gathering of Israel, and to offer salvation to people. [J.W.M.]

McConkie, Bruce R. “The Book That Welcomes the Second Coming.” In McConkie’s The Millennial Messiah, 159-68. Salt Lake City: Deseret Book, 1982. The Book of Mormon bears witness of Jesus Christ, sustains the teachings of the Bible, gathers scattered Israel into the true fold, and prepares humanity for the Second Coming of the Lord. Further, the Book of Mormon is a threat to Satan and will diminish his power. Therefore, Satan tries to convince individuals that revelation has ceased, and that the Book of Mormon is not necessary. [G.A.]


McConkie, Bruce R. “The Keystone of Our Religion.” IE 68 (June 1965): 500-1. Those who seek truth may find it in the same way Joseph Smith did. The way has been prepared through the Book of Mormon, it is the witness of the divinity of the work of Jesus Christ and his Church. [J.W.M.]


McConkie, Bruce R. “Scattering and Gathering of Israel.” In Proceedings of the Mexico and Central America Area Conference, August 1972. Salt Lake City: Church of Jesus Christ of Latter-day Saints, 1973. The Book of Mormon contains a number of teachings regarding the scattering and gathering of Israel. [G.A.]

McConkie, Bruce R. “This Generation Shall Have My Word through You.” Ensign 10 (June 1980): 54-59. Joseph Smith had the responsibility of giving the Lord’s word to the world. That word is found in the scriptures, the chief of which is the Book of Mormon, another witness of Christ comparable to the Bible. [J.W.M.]

McConkie, Bruce R. Untitled talk. CR (October 1949): 75-80. The Book of Mormon is a tool for carrying the message of salvation to the world in this generation through Joseph Smith. The Book of Mormon is a witness that Joseph Smith is a prophet of God. The LDS message centers on three truths: Jesus is the divine Christ, his messages have been restored through Joseph Smith, and the LDS church is the kingdom of God on earth. The Book of Mormon is the living witness to these truths. Those who read the Book of Mormon will “grow in faith and in righteousness until they become the sons of God, heirs to his eternal kingdom.” [B.D.]

McConkie, Bruce R. Untitled talk. CR (April 1965): 27-29. Every person may receive answers in the same way Joseph Smith did. God is no respecter of persons, he answers prayers. The way to receive the answer is through personal faith, prayer, and reading the Book of Mormon. This message was delivered by a holy angel and contains the record of a fallen people and the fullness of the gospel of Jesus Christ. It is the keystone of the LDS religion. [J.W.M.]

McConkie, Bruce R. Untitled talk. CR (April 1968): 19-21. The Book of Mormon contains the voice, mind, and will of God concerning his dealings with a people who possessed the fullness of the gospel of Jesus Christ. Its teachings conform with those of the Bible. Salvation is not found in a book, it is only found in Christ through his atoning sacrifice—it comes by the grace of God. Many prophets assisted in bringing forth the Book of Mormon. All may verify its truthfulness by following Moroni’s counsel. [J.W.M.]
McConkie, Bruce R. Untitled talk. In Proceedings of the Santiago, Chile Area Conference. Salt Lake City: Church of Jesus Christ of Latter-day Saints, March 1977. Since all must hear the gospel, the Lord makes available his greatest missionary tool, the Book of Mormon. The message of the Church centers on three truths—Jesus is the divine Christ, his messages have been restored through Joseph Smith, and the LDS church is the kingdom of God on earth. The Book of Mormon is the living witness to these truths. [J.W.M.]

McConkie, Bruce R. “What Think Ye of the Book of Mormon?” Ensign 13 (November 1983): 72-74. In order for an individual to know for certain whether or not the Book of Mormon is true, that individual must read the book, then ponder and pray about it. Individuals should not rely solely upon the testimony of others, but receive one’s own testimony regarding the Book of Mormon. Outlines two tests that the reader can apply while reading the book to know if it is true. [S.P.S.]

McConkie, Bruce R. “What Think Ye of the Book of Mormon.” In Doctrines of the Restoration: Sermons and Writing of Bruce R. McConkie, edited by Mark L. McConkie, 25775. Salt Lake City: Bookcraft, 1989. Relating an experience with ministers of other faiths, the author points out the problems and importance of presenting the Book of Mormon to the world. The Book of Mormon is an essential part of the restitution of all things, and coupled with the Bible comprises that portion of the Gospel that people are willing to receive. Neither is the complete record of God. The Book of Mormon is a correction text and proves the truthfulness of the Bible. [J.W.M.]

McConkie, Joseph Fielding. “The Book of Mormon and the Doctrinal Restoration.” In A Symposium on the Book of Mormon, 91-96. Salt Lake City: Church of Jesus Christ of Latter-day Saints, CES, August 1986. The Book of Mormon contains the fullness of the gospel. It teaches the plan of salvation and the necessity of gospel ordinances. One mission of the Book of Mormon was to bring about the doctrinal restoration, thus ending the apostasy. [G.A.]


McConkie, Joseph Fielding. “The Final Gathering to Christ.” In Studies in Scripture: Alma 30 to Moroni, edited by Kent P. Jackson, 184-95. Salt Lake City: Deseret Book, 1988. A commentary on the theme of gathering as taught in 3 Nephi 20-22. Defines “gentiles,” and points out their role in the last days; shows how the gathering is connected with the Abrahamic covenant; discusses the New Jerusalem and the role the Jews will have in the gathering. [D.M.]

McConkie, Joseph Fielding. “The Gathering of Israel and the Return of Christ.” In The Sixth Annual Religious Educator’s Symposium on the Book of Mormon, 59-62. Salt Lake City: Church of Jesus Christ of Latter-day Saints, 1982. Uses the Book of Mormon as a guide for understanding the scattering and gathering of Israel. Discusses why the scattering took place, when the gathering will occur, when the old and new Jerusalems will be built/rebuilt, the role of Christ, and other related items. [A.T.]
M.161 McConkie, Joseph Fielding. *His Name Shall Be Joseph: Ancient Prophecies of the Latter-day Seer.* Salt Lake City: Hawkes, 1980. An elaboration of the prophecy of Lehi in 2 Nephi 3, which is similar to the prophecy in JST Genesis 50. A useful study on prophetic anticipations of Joseph Smith. [D.M.]


M.163 McConkie, Joseph Fielding. “The Testimony of Christ Through the Ages.” In *The Book of Mormon: Jacob through Words of Mormon, To Learn with Joy*, edited by Monte S. Nyman and Charles D. Tate Jr., 157-73. Provo, UT: Brigham Young University Religious Studies Center, 1990. Jacob 4 teaches that all prophets testified of Christ; all prophets worshipped the father in the name of Christ; Abraham's offering of Isaac was a representation of Christ (as was the law of Moses); we should not look beyond the mark; and someday the Jews will recognize the Christ known to their fathers. [D.M.]

M.164 McConkie, Joseph Fielding, and Donald W. Parry. *A Guide to Scriptural Symbols.* Salt Lake City: Bookcraft, 1990. Discusses seven principal figures of speech that assist in understanding scriptural symbols: metaphors, similes, implication, symbols revealed in plain language, metonymy, synecdoche, and parallelism. Examples of these principles are found in the Book of Mormon as well as the other books of the standard works. [J.W.M.]


M.166 McConkie, Joseph Fielding, and Robert L. Millet. *Doctrinal Commentary on the Book of Mormon: Volume 2—Jacob through Mosiah.* Salt Lake City: Bookcraft, 1988. Consideration of doctrines taught in the books of Jacob to Mosiah, discussed verse-by-verse or in clusters of verses. Each section includes a heading, one or more verses quoted from the Book of Mormon, and then a commentary by the authors. This work is reviewed in M.304 and in V.045. [D.M.]

M.167 McConkie, Joseph Fielding, and Robert L. Millet. *Doctrinal Commentary on the Book of Mormon: Volume 3—Alma through Helaman.* Salt Lake City: Bookcraft, 1991. Authors make topical comments on each verse (or cluster of verses) of Alma and Helaman. Alma chapters 43-62, which deal with war, do not contain a detailed discussion of verses, but a six-page exposition on various subthemes. The work is doctrinally oriented. This work is reviewed in A.029. [D.M.]

M.168 McConkie, Joseph Fielding, Robert L Millet, and Brent L. Top. *Doctrinal Commentary on the Book of Mormon: Volume 4—3 Nephi through Moroni.* Salt Lake City: Bookcraft, 1992. The final volume of the series, consisting of commentary on verses from 3 Nephi through Moroni. A reflective essay culminates the work. [D.M.]

using warfare chapters as a "type and shadow" of the eternal war between good and evil," individuals can prevail against Satan's forces. [A.C.W.]


M.171 McConkie, Oscar W. "Tradition and the Book of Mormon." DN Church Section (31 March 1928): vii. Claims that the Book of Mormon is without fault both in its history and teaching. Cites Indian legends that relate to the Book of Mormon. Includes a reference to Quetzalcoatl. Discusses ancient American records. [D.M.]

M.172 McConkie, Oscar W. "The Uniting of the Holy Scriptures." DN Church Section (24 September 1938): 5, 7. See also MS 101 (29 June 1939): 406-7, 413-14. Address quoting Moroni’s title page, testimony of the Three Witnesses, Ezekiel 37:15-20, 1 Nephi 29:8, Nephi’s vision of the latter days, and various prophecies about the Jews. Exhorts listeners to repent and serve God. Shows how the Book of Mormon and other latter-day scriptures complement the Bible and provide the fullness of the gospel. [A.C.W.]

M.173 McConkie, Oscar W. "Witnesses Divinely Called." DN Church Section (13 January 1934): 3-5, 8. Witnesses of the truth are a very important part of God’s plan. The Three Witnesses to the Book of Mormon were respected men who approached the Lord in humble prayer in daylight and open air. Eight other witnesses added their testimonies. The chief human witness was the translator, Joseph Smith. [J.W.M.]

M.174 McConkie, Oscar W. "The Witnesses to the Book of Mormon." MS 96 (15 February 1934): 97-103. The legal status of the testimony of the witnesses to the Book of Mormon is important. "Their witness stands unimpeached before the world." Despite apostasy, none ever denied his testimony; all were honorable, upstanding men. [A.C.W.]

M.175 McConley, Myron A. "The Book of Mormon." SH 75 (28 November 1928): 1359. Concentrates on the claim of the Book of Mormon that it is a record of God’s dealings with the ancient inhabitants of America and that Jesus Christ is the God of the American continent. [J.W.M.]

M.176 McCormick, Marjorie A. "You Bring Them and I’ll Read Them." Ensign 7 (September 1977): 75-76. A friend at work gave some LDS tracts to this author’s husband. The couple purchased and read the Book of Mormon, and the Holy Ghost testified of its truthfulness in a miraculous way. [J.W.M.]

M.177 McDermott, Don J. "Joseph Smith and the Treasure of Hiram Abiff." The Cryptic Scholar (Winter/Spring 1991): 40-50. The link between Joseph Smith and the Masons is equivocal. At the time of Joseph Smith’s death, it was thought that Masonry was a threat to free government and the Book of Mormon revealed Masonic secrets. The accounts of the brother of Jared, Lehi, and others contain Masonic elements. [J.W.M.]
M.178 McDonald, A. Melvin. *The Day of Defense*. Denton, TX: Alpha, 1974. Places the Book of Mormon in a hypothetical trial situation with a judge (Jewish rabbi), prosecutors (members of religious denominations), and defendants (LDS missionaries). The verdict is that the Book of Mormon was truly revealed of God. [J.W.M.]

M.179 McDonald, Angus. *Prophetic Numbers: Or the Rise, Progress, and Future Destiny of the Mormons by a Free Thinking Optical Professor, Who Will Deliver Lectures on the Subject, Illustrated by Stereopticon Dissolving Views, and Zodiacal Map*. Salt Lake City: W. M. Egan, 1885. Shows how using the prophetic numbers may prove that the establishment of the LDS church and the coming forth of the Book of Mormon fits the prophetic timetable found in the scriptures such as those in Daniel and the book of Revelation. Advocates that the Book of Mormon substantiates plural marriage. [J.W.M.]


M.181 McDonnell, John. “Lehi’s Vision and the Parable of the Sower.” In *Recent Book of Mormon Developments*, 145-47. Independence, MO: Zarahemla Research Foundation, 1984. Also published in ZR 11 (Winter 1981): 3, 6, 8. Divides the parable of the sower and Lehi’s vision into four responses: the first is unbelief, represented by Laman and Lemuel and the seeds that fell by the wayside; second is “partial belief; no effort”; the third is “more belief; some effort”; and the fourth is “belief leads to faith with assurance.” [A.T.]

M.182 McElveen, Floyd. “The Book of Mormon—Joseph Smith’s or God’s?” In McElveen’s *Will the “Saints” Go Marching In?*, 41-51. Glendale, CA: Regal Books, 1977. In accepting the Book of Mormon, the “Saints” in the Mormon church deny the correctness of the Bible, ancient manuscripts, the Dead Sea Scrolls, and the writings of the Church fathers contemporary with John. The author examines the problems of the Book of Mormon, the language, the poor grammar, and the changes. The witnesses of the Book of Mormon all apostatized from the Church knowing the book’s deceitful nature. [J.W.M.]

M.183 McElveen, Floyd. *God’s Word, Final, Infallible, and Forever*. N.p.: by the author, 1985. Believes that the Bible is infallible, all sufficient, and inerrant. Therefore, there is no need for the Book of Mormon, which adds to God’s word. In fact, adding to God’s word is prohibited by scripture. Provides evidence for the accuracy of biblical manuscripts. [M. R.]

M.184 McElveen, Floyd. *The Mormon Illusion*. Ventura: Regal Books, 1977. A polemical work against Mormonism that enumerates various criticisms against the Book of Mormon, such as changes in the Book of Mormon, translation through the seer stone, use of King James English, Book of Mormon witnesses, Anthon denials, use of Egyptian, and others. [M.R.]


M.186 McGavin, E. Cecil “Book of Mormon and Peace.” *MS* 104 (19 November 1942): 738-39, 749. From the Nephites we learn the importance of self-defense to protect one’s homeland, freedom, and religion, but also the necessity of finding lasting peace. Contrasts two individuals—Moroni and Zerahemnah. [A.C.W.]
McGavin, E. Cecil. “The Book of Mormon and the Red Man.” *DN Church Section* (9, 16 1938): 1, 6, 7, 8. Talks about the American Indians, their customs and culture, and how they are connected with the Book of Mormon. [M.D.P.]

McGavin, E. Cecil. “Book of Mormon Held to Be Introductory Volume.” *DN Church Section* (15 August 1931): 6. The Book of Mormon represents only a “fragment of the inspired writings recorded on metallic plates by Israelitish prophets in America.” There existed many additional records, which may be revealed in a future day. [D.W.P.]

McGavin, E. Cecil. “The Book of Mormon Survives.” *DN Church Section* (18 June 1938): 1, 8. The Book of Mormon was published in an environment of intense opposition. The enemies of the book published strange stories concerning its origin. Newspapers printed numerous articles (some reprinted in this article) prejudicing the public, claiming that the “next generation” would not remember the Book of Mormon. The Book of Mormon survived the opposition and has been published in foreign languages. [J.W.M.]

McGavin, E. Cecil. *Cumorah’s ‘Gold Bible.’* Salt Lake City: Deseret News Press, 1940. A fictional account of a mission president instructing his missionaries on how to use the Book of Mormon effectively as a proselytizing tool. This imaginary exchange takes place in the Palmyra-Manchester area in 1939. [D.M.]

McGavin, E. Cecil. *How We Got the Book of Mormon.* Salt Lake City: Deseret Book, 1960. Details the coming forth of the Book of Mormon by naming its authors and their records, the transferal of the gold plates from generation to generation, the nature of metal records, and Joseph Smith’s role in the process. [D.M.]

McGavin, E. Cecil. “Indian Traditions of the Book of Mormon.” *Instructor* 66 (August 1931): 449-52. Traditions of the Indians tell of “a book” that their forefathers once possessed. It was taken from them, buried, and promised that it would come forth at a later time. Accounts from letters and journals of early missionaries of the Church as well as scholars of ancient Indians tell of these traditions. [J.W.M.]


McGavin, E. Cecil. “The Lord’s Promise to the Lamanites.” *IE* 30 (October 1927): 1095-97. Contrasts the benighted condition of the Indians when the European colonists arrived in America with the glorious promises that are yet to come as prophesied in the Book of Mormon. [D.M.]

McGavin, E. Cecil. “A Man of Destiny.” *IE* 42 (October 1939): 600, 628. The voyage of Christopher Columbus was foreseen by the Book of Mormon prophets. The spirit of the Lord “wrought upon the man.” Columbus wrote to King Ferdinand of his desire to spread the word of God as foretold by the prophet Isaiah in chapters 24 and 64. His journal excerpts show his loyalty to God and his own knowledge of his divine appointment. He recorded that an angel appeared to him and gave him keys to “bind the oceans” and to link the continents. [J.W.M.]

McGavin, E. Cecil. “Martin Harris and the Lost Manuscript.” In McGavin’s *The Historical Background of the Doctrine and Covenants*, 23-39. Salt Lake City: Paragon, 1949. Martin Harris was changeable and fickle, while his wife was strong
willed and aggressive. She was convinced that the new religious movement started by Joseph Smith was fraudulent. No one knows the real story of how the Book of Mormon manuscript pages were lost. The small plates of Nephi filled the gap made by the loss. So strong was the impression of this lesson on Joseph Smith’s mind that from that time forward copies were made of all written material. [J.W.M.]


M.198 McGavin, E. Cecil. A Marvelous Work and a Wonder. Salt Lake City: KSL radio, 1941. A series of radio addresses on the Book of Mormon discussing metal plates, the Spaulding manuscript, Hebrew traits and Bible quotations within it, the antiquity of the book, its current relevance, the Book of Mormon as a witness of the Bible, and the witnesses. [D.M.]

M.199 McGavin, E. Cecil. “Moroni Looks Down upon a World at War.” IE 47 (January 1944): 6, 37. Moroni experienced two aspects of war—he rallied his soldiers in defense of their liberties and later witnessed the destruction of his people. Moroni later wrote concerning the destruction of his people. [D.M.]

M.200 McGavin, E. Cecil. “Quotations from St. Paul in the Book of Mormon.” CN 4 (4 August 1934): 3, 8. Notes that Moroni’s sermons about spiritual gifts, the sacrament, and charity resemble Paul’s teachings in 1 Corinthians 13. Suggests that Jesus was actually the originator of Paul’s words, since Paul could have collected records from his contemporaries that were not included in the four gospels. Moroni would have learned from Jesus’ actual words to his disciples in America, which explains the similarities in the teachings of 1 Corinthians and the Book of Mormon. [A.C.W.]

M.201 McGavin, E. Cecil. “Whitmer Hospitality.” In McGavin’s The Historical Background of the Doctrine and Covenants, 55-60. Salt Lake City: Paragon, 1949. The final work of translation of the Book of Mormon took place in the home of Oliver Cowdery’s good friends, the Peter Whitmers. The final task of translation was done in relative silence and great care was taken so as to create no contention in the home or the neighborhood. The Whitmer sons were given a special witness of the divinity of the work and later as a reward their mother was favored to see the plates at the hands of Moroni. [J.W.M.]

M.202 McGavin, E. Cecil, and A. S. Reynolds. “‘And It Came to Pass.’” DN Church Section (13 November 1938): 2, 7. Discusses the phrase “and it came to pass” in the Book of Mormon and its importance as a token of Hebrew abridgment. [M.D.P.]

M.203 McGavin, E. Cecil, and A. S. Reynolds. “The Coming Forth of the Book of Mormon.” MS 101 (17 August 1939): 517-18, 523. Because of fear, the people of Palmyra tried to prevent publication of the Book of Mormon. For this reason two copies of the translation were made and only portions went to the publisher at a time. A covenant was made among people
in the community that not a single copy would be bought. Despite this difficult beginning, the Book of Mormon has become the second best seller in the nation, published also in Braille. [J.W.M.]

**M.204** McGavin, E. Cecil, and A. S. Reynolds. “The Consistency of the Book of Mormon.” *MS*101 (21 September 1939): 602-3, 606. It would have been impossible for an uneducated farm boy to have written the text of the Book of Mormon without provincialism upon every page. Anachronisms and other errors are not part of it. Much information that has recently been uncovered by archaeologists support the book. Though Shakespeare was an accomplished writer his works contain modernized character's attire. [J.W.M.]

**M.205** McGavin, E. Cecil, and A. S. Reynolds. “Literary Aspects of the Book of Mormon.” *MS* 101 (19 October 1939): 667-68. A literary study of the Bible assists in understanding its origin, purpose, and interpretation; the same is true of the Book of Mormon. Religious truths are conveyed in a distinctive way. The Book of Mormon is mainly narration of a pedantic style with a universal appeal. It was far more important to both recorder and translator that the book be understood than to be a literary masterpiece. [J.W.M.]

**M.206** McGavin, E. Cecil, and Willard W. Bean. “Cumorah-Land, An Ancient Battlefield.” *IE*44 (September 1941): 526, 571-72. Discusses the authors' point of view concerning the identity of the Hill Cumorah as an ancient battlefield. Authors conclude that the scholars “need not search for (Cumorah) in Mexico or Yucatan.” [L.D.]

**M.207** McGavin, E. Cecil, and Willard W. Bean. *The Geography of the Book of Mormon*. Salt Lake City: Bookcraft, 1948. Argues that the Hill Cumorah and Hill Ramah as geographical locations in the Book of Mormon were located in upstate New York. It therefore challenges the theory that the Hill Cumorah was located somewhere in Latin America. At least some Book of Mormon history took place in southeast Canada and the northeast United States. [D.M.]


**M.209** McGimsey, Harry A. *Mormonism Versus the Holy Bible*. Hemet, CA: Vanity, n.d. Small brochure claiming that the LDS church opposes the Bible. Notes that Joseph Smith declared the Book of Mormon to be the most correct book. [D.M.]


**M.211** McGraw, Robert. “Use Book of Mormon to Counter Error, President Benson Teaches.” *Ensign* 19 (January 1989): 75-76. A news report of a talk given by President Benson, wherein Benson outlines a four-step method of dealing with objections to the Church. The Book of Mormon is “the great standard” by which Church members are to show that Joseph Smith is a prophet. The mission of the Book of Mormon is to bring individuals to Christ. [J.W.M.]

Palmyra in 1983. She interprets the activities of the two weeks in an anthropological framework referring to the experience as a rite of passage for young Mormons throughout the country. She quotes testimonies of several participants. [D.M.]

M.213 McKay, David O. “Church President Presents Five Marks to Prove a Claim Authentic.” CN 29 (9 May 1959): 3, 12, 16. Presents five guidelines to determine the authenticity of the New Testament and the Book of Mormon: (1) the claim must be a sensible fact, appealing to the physical senses, (2) there must be witnesses of the fact, (3) the witnesses must be reputable, (4) there must be a memorial/monument to the claim, (5) and the memorial/monument must date back to the claim itself. [A.C.W.]

M.214 McKay, David O. “Power of Choice: Each Age Carries Own Responsibility.” CN 29 (2 May 1959): 4, 8. Address delivered at BYU: applies “proof of truth” to the Book of Mormon, which requires that (1) the event appeal to the physical senses, (2) it have witnesses, (3) their reliability be tested, (4) a memorial remain, and (5) the memorial/monument date back to the original event. Based on these prerequisites, McKay concludes with a testimony of the truthfulness of the Book of Mormon. [A.C.W.]

M.215 McKay, David O. “Three Witnesses of the Book of Mormon.” IE 63 (November 1960): 790-91, 855. A review of the lives of Oliver Cowdery, David Whitmer, and Martin Harris, the Three Witnesses of the Book of Mormon. Although the Three Witnesses later left the Church, none of them ever denied their testimony of the Book of Mormon. [R.C.D.]


M.217 McKay, David O. “Witnesses to the Truth.” IE 54 (July 1951): 493-94, 542. There are many witnesses to the truth. The Three Witnesses saw the plates and bore witness of the validity of the Book of Mormon. The Holy Spirit also is a witness to the truth. [J.W.M.]

M.218 McKay, Robert. “Book of Mormon Translations.” The Evangel 39 (October 1992): 1. Reports statistics of Book of Mormon translations and maintains that the Book of Mormon is not scripture no matter which language it is read in. [A.C.W.]


M.220 McKay, Robert. “Could a Man Have Written It?” The Evangel 39 (October 1992): 12. Points out that even if the Book of Mormon was inspired, it was written by a man or men. Because it contains false doctrine and anachronisms the Book of Mormon is clearly not an inspired work. [A.C.W.]


M.222 McKay, Robert. “A Prophecy of Columbus?” The Evangel 39 (November 1992): 6. Since the Book of Mormon contradicts itself, the Bible, and the LDS church, the statement in 1 Nephi 13:12 traditionally interpreted as a prophecy of
Columbus’s arrival in America was obviously not written before 1492, making the Book of Mormon “at best a pious fraud.” [A.C.W.]

**M.223** McKay, Robert. “Testimony From the Book of Mormon.” *The Evangel* 39 (January-February 1992): 7. Warns that accepting Mormonism due to the Book of Mormon’s influence is dangerous because it contradicts the essentials of Mormonism and is out of harmony with historical and archaeological facts. [A.C.W.]

**M.224** McKay, Robert A., and John L. Smith. *Why Mormonism Is a Cult.* Marlow, OK: Utah Missions, 1985. A polemical tract against Mormonism attempting to explain why Mormonism is a cult. Numerous textual changes in the various editions of the Book of Mormon are noted. The description in 3 Nephi of the destruction of the wicked at the time of Christ’s death is incompatible with the concept of a merciful God. [M.R.]


**M.226** McKeage, Sylvia, and C. B. Woodstock. “An Introductory Study of the Book of Mormon, Part 2.” *Gospel Quarterly* 16 (January-March 1942): 2-72. Consists of a series of thirteen lessons prepared for the study of the Book of Mormon by adults of the RLDS church. The lesson topics include such areas of study as: the reign of King Benjamin, the church in Zarahemla, and Alma’s ministry, and others. [L.D.]

**M.227** McKeever, Bill. *An Open Letter to All Members of the Church of Jesus Christ of Latter-day Saints.* El Cajon, CA: Mormonism Research Ministry, 198?. A polemical letter written against LDS doctrines and teachings. The Book of Mormon

**M.228** McKeever, Bill. *Answering Mormon’s Questions: Bible Explanations to Mormon Misinterpretations.* United States: William McKeever, 1981. A polemical work against Mormonism, which responds to various questions often asked by Mormons dealing with the Bible and Mormon scripture. [M.R.]

**M.229** McKeever, Bill. *Answering Mormons’ Questions: Simple Biblical Explanations to the Most Common Questions That Mormons Ask.* Minneapolis, MN: Bethany House, 1991. Questions 20, 34, and 35 deal with the Book of Mormon: the traditional Mormon interpretation of Ezekiel 37:16-17 is erroneous and the proper interpretation refers to the nations of Israel and Judah; praying about the Book of Mormon is not necessary since the Bible warns against those who preach any other gospel than what has been preached in the Bible; the Book of Mormon is not inspired of God as John 1:18 says that “no man hath seen God at any time” and since Joseph Smith claims to have seen God, he is a false prophet. [J.W.M.]

**M.230** McKeever, Bill. *Joseph Smith vs. the Book of Mormon: They Both Can’t Be Inspired.* El Cajon, CA: Mormonism Research Ministry, 198?. A small tract that presents perceived contradictions between Joseph Smith’s teachings and those found in the Book of Mormon. [D.M.]

**M.231** McKeever, Bill. *An Open Letter to All Members of the Church of Jesus Christ of Latter-day Saints.* El Cajon, CA: Mormonism Research Ministry, 198?. A polemical letter written against LDS doctrines and teachings. The Book of Mormon
is supposed to contain the fullness of the gospel yet does not discuss proxy baptism or celestial marriage. The Book of Mormon condemns the doctrine of a second chance, thereby vitiating the need for baptism for the dead. [D.M.]

M.232 McKeever, Bill. “We Also Believe the Book of Mormon to be the Word of God . . .” El Cajon, CA: Mormonism Research Ministry, 1982. An polemical tract that discusses contradictions and errors in the Book of Mormon. The Bible is the sole word of God. [D.W.P.]

M.233 McKeever, William. “‘Book of Mormon Lands’ Article Draws Harsh Criticism.” Mormonism Researches (Summer 1992): 3—4. Responds to criticisms of author's earlier article “Visiting the Book of Mormon Lands?” Quotes various sources to support his viewpoint that the FARMS tour will not necessarily visit actual Book of Mormon sites. [A.C.W.]

M.234 McKeever, William. “Columbus or Mahoni Moriancumer?” Mormonism Researches (Fall 1992): 3-4, 8. Quotes from Ether and Orson Pratt to discuss the impracticalities of Jaredite barges. [A.C.W.]


M.236 McKeever, William. “Visiting the Book of Mormon Lands?” Mormonism Researches (Spring 1992): 4, 8. Based on a lack of agreement among LDS scholars as to the location of Book of Mormon events, McKeever argues that an upcoming FARMS tour cannot claim to visit Book of Mormon lands. [A.C.W.]

M.237 McKiernan, F. Mark. “Advent of Mormonism into the Western Reserve.” In McKiernan’s The Voice of One Crying in the Wilderness, 1971, 25-42. Lawrence, KS: Coronado Press, 1971. Gives an historical account of the life of Sidney Rigdon, his conversion through the Book of Mormon to the LDS church, and refutes the theory that Sidney Rigdon had any connection with the Spaulding manuscript or authorship of the Book of Mormon. Family members offer proof that Matilda Davidson and Ellen E. Dickinson had reported falsely about Rigdon's involvement. This work is reviewed in H.261 and in R.497. [J.W.M.]

M.238 McKim, B. L. What Shall We Do with the Book of Mormon? Independence, MO: n.p., n.d. Contends that the Book of Mormon has greater authority than the living oracles of the Church. “Other things, which were added to the Church after the translation of that book may be proven not true and still the Church stand, but not so with the Book of Mormon.” [D.M.]


M.242 McNeely, Brent E. “The Book of Mormon and the Heavenly Book Motif.” In *Reexploring the Book of Mormon*, edited by John W. Welch, 26-28. Salt Lake City: Deseret Book and FARMS, 1992. Joseph Smith’s reception of the gold plates from the angel Moroni fits a common pattern of the ancient Near East. Many writings, both biblical (i.e., Exodus 31:18, Ezekiel 2:9-10, Revelation 10:8), and non-biblical (i.e., the Vision of Hermas) were delivered to individuals from a heavenly being. [N.K.Y.]


M.245 Meader, Robert F. W. “The Shakers and the Mormons.” *The Shaker Quarterly* 2 (Fall 1962): 83-96. Gives a brief summary of Joseph Smith’s first vision and the coming forth of the Book of Mormon, stating that Mormons are Trinitarians. For Mormons the Bible is supplemented by the Book of Mormon, the Doctrine and Covenants, and the Pearl of Great Price. The Book of Mormon was the sect’s conversion tool with which the Mormon missionaries approached the Shakers. A narration of events is given comparing LDS historical records with Shaker records. [J.W.M.]


M.248 Mehew, Randall K. *A Most Convincing Witness: Reasons Why the Book of Mormon Is the True Word of God*. Orem, UT: Keepsake Paperbacks, 1990. Presents arguments dealing with the authenticity of the Book of Mormon, including discussions about Jesus, the Shepherd, the witnesses, revelation from God, the translation of the work, ancient discoveries, and testimonials. [R.H.B.]

M.249 “Melchizedek Priesthood: Book of Mormon Is Special Witness.” *IE* 68 (July 1965): 634. Members should “bear their witness of the truth of the restoration of the gospel” and of the Book of Mormon. [M.D.P.]

M.250 “Melchizedek Priesthood for a Spiritual Awakening . . . Read the Book of Mormon.” *IE* 64 (October 1961): 756-57. Tells of the assignment, given to every Melchizedek Priesthood holder, to read the Book of Mormon during the year 1961. [M.D.P.]
M.251 Melonakos, Christine. *Turn Your Little Ones into Book of Mormon Whiz Kids*. Bountiful, UT: Horizon, 1990. Activities for young children designed to increase their fine and gross motor skills while teaching them about the Book of Mormon. [D.W.P.]


M.253 Melville, Alton C. “Quetzalcoatl.” *IE* 32 (December 1928): 122-26. Provides several legends and descriptions of the “feathered serpent” god called Quetzalcoatl and links Jesus Christ and his visit to the Americas (3 Nephi) with him. Quetzalcoatl was known as a light complexioned wise benefactor. After having spent some time with the ancestors of the Aztecs, he promised to return to them. [D.M.]

M.254 Melville, Alton C. “Recent Scientific Investigations: They Substantiate the Book of Mormon.” *IE* 30 (February 1927): 311-14. A study of archaeological remains in Panama lead one archaeologist from New York to call it “the Pompeii of ancient America.” Melville believes Panama finds corroboration with the Book of Mormon in such issues as location and size, commerce, industries, cloth, tools, and elephants. [D.M.]

M.255 Melville, Alton C. “The Reign of the Judges: An Outline of Nephite Government.” *IE* 31 (January 1928): 240-41. Discusses King Mosiah’s political discourse in which he introduces a democratic government and does away with the autocratic government system of kings. Democratic laws that were implemented into the Nephite judicial system at this time include the right to appeal, capital punishment, cross examination, and religious freedom. [L.D.]

M.256 “Members Responding to Prophet’s Challenge.” *CN* 57 (10 May 1987): 10. Church President Ezra Taft Benson challenges members to read the Book of Mormon and the members respond by reading the book. [M.D.P.]

M.257 “Memoir of the Mormons.” *The Southern Literary Messenger* 14 (November 1849): 641-54. A polemical article on Mormonism. Considering the Mormon movement to be a “fanatical delusion,” the author asserts that Joseph Smith used the Spaulding manuscript as the basis for the Book of Mormon narrative. [M.R.]

M.258 Menzies, James S. *The Book is True*. Independence, MO: Herald House, n.d. An apologetic tract wherein the author produces two conversion stories and reasons why the Book of Mormon should be made a matter of prayer. [D.M.]

M.259 Menzies, James S. *A Second Witness for Jesus Christ*. Independence, MO: Herald House, n.d. A tract that emphasizes that America is a choice land and that those who possess it will be free from bondage if they serve Christ; otherwise they will be swept off the land. Quotes Isaiah 29 and John 10:16 to show that the Book of Mormon fulfills biblical prophecy. [D.M.]

M.261 Menzies, James S., Merle P. Guthrie, and Richard M. Reid. *Evidences of the Book of Mormon*. Independence, MO: Herald House, 1966. Authors make reference to secular evidences related to the Book of Mormon that are offered by non-LDS scholars in such matters as medicine and astronomy. They also relate the Book of Mormon to passages in Ezekiel 37, Jeremiah 49, Genesis 49, and Isaiah 29. [D.M.]

M.262 Mercer, Samuel A. B. "Joseph Smith as an Interpreter and Translator of Egyptian." *Utah Survey* 1 (September 1913): 4-36. A defense of F. S. Spaulding's pamphlet *Joseph Smith Jr., As a Translator* that shows that Joseph Smith was either self-deceived or an impostor. Compares the facsimiles in Abraham and the characters of the Anthon transcript and asserts that the Book of Abraham and the Book of Mormon were written in the same Egyptian and therefore the Book of Mormon may be judged on the same basis as the Book of Abraham. The facsimiles have been proven to be falsely translated—thus the Book of Mormon also must surely be a false translation or a product of Joseph Smith. [J.W.M.]


M.266 Mernitz, Susan Curtis. "Palmyra Revisited: A Look at Early 19th Century American Thought and the Book of Mormon." *The John Whitmer Historical Association Journal* 2 (1982): 30-37. The Book of Mormon is a reflection of the views and values of Puritan America that nevertheless shifted in essence from a framework that emphasized "community, hierarchy, and an agrarian economy" to an interest in "individualism, democracy, and competitive market capitalism." In effect, the Book of Mormon is a product of Jacksonian America in general and the burned-over district of Western New York in particular. [D.M.]

M.267 Merrill, A. Brent. "Nephite Captains and Armies." In *Warfare in the Book of Mormon*, edited by Stephen D. Ricks and William J. Hamblin, 266-95. Salt Lake City: Deseret Book and FARMS, 1990. Compares the organization of armies of the Book of Mormon to those of the ancient Near East. Discusses the Nephite captains and chief captains. Fifties, hundreds, thousands, and ten thousands were the usual army units. The Book of Mormon depicts war as being sordid, tedious, destructive, exhausting, and boring. It depicts great military leaders who deplored war and may help us see the futility of it in our day. [N.K.Y.]

M.268 Merrill, Alton D. "An Analysis of the Papers and Speeches of Those Who Have Written or Spoken about the Book of Mormon Published During the Years of 1830 to 1855 and 1915 to 1940 to Ascertain the Shift in Emphasis." M.A. thesis, Brigham Young University, 1940. Provides a bibliographic listing of articles on the Book of Mormon that were published in Church periodicals during the years named in the title of the work, also presents comparisons of themes emphasized in one period over against the other. [D.M.]
M.269 Merrill, Amos N. Lesson Book for the Religion Classes in the Church of Jesus Christ of Latter-day Saints. Salt Lake City: Deseret Book, 1924. A lesson manual on the Book of Mormon designed for students in the seventh grade. [D.M.]

M.270 Merrill, Amos N., and Alton D. Merrill. “Changing Thought on the Book of Mormon.” IE 45 (September 1942): 568. A published summary of Merrill’s thesis, written in 1940 (see above), wherein the author examined publications dealing with the Book of Mormon and noted the themes emphasized during the periods 1830-1855 and 1915-1940. [L.D.]

M.271 Merrill, Byron R. “Government by the Voice of the People: A Witness and a Warning.” In The Book of Mormon: Mosiah, Salvation Only through Christ, edited by Monte S. Nyman and Charles D. Tate Jr., 113-37. Provo, UT: Brigham Young University Religious Studies Center, 1991. Provides a history and definition of the Nephite system of government and shows parallels and differences with the American political system. The warnings outlined in Mosiah 29 are relevant to the present condition in America. [D.M.]

M.272 Merrill, Byron R. “Joseph Smith and the Lamanites.” In Joseph Smith: The Prophet, the Man, edited by Susan Easton Black and Charles D. Tate Jr., 187-202. Provo, UT: Brigham Young University Religious Studies Center, 1993. Joseph taught that the aboriginal inhabitants of North America were literal descendants of Abraham, people of the covenant. Following the first interview with Moroni, Joseph related to his family detailed descriptions of their mode of dress, travel, animals, cities, buildings, warfare and religious worship. He left them a great legacy in the form of the translation of the record of their ancestry, which has done more for the Lamanite than any other effort made in their behalf. [J.W.M.]

M.273 Merrill, Byron R. “To Become as a Little Child: The Quest for Humility.” In Doctrines of the Book of Mormon, 1991 Sperry Symposium, edited by Bruce A. Van Orden and Brent L. Top, 114-26. Salt Lake City: Deseret Book, 1992. To be humble in the scriptural sense does not mean to be obsequious but to obey God cheerfully in all things, to possess the traits of a child, i.e., submissiveness, meekness, patience, being filled with love, and to discard the negative trappings of adulthood. Pride is the opposite of humility, as exemplified by the Rameumptom. Other examples, positive and negative, are given. [D.M.]


M.275 Merrill, Harrison R. “Mexico and the Book of Mormon.” DN Church Section (8, 15, 22, 29 October, 19 November, 1938): 4, 5, 2, 2. Suggests that much of the Book of Mormon activity took place in Mexico, speaks concerning Book of Mormon geography, archaeology, ancient races of Mexico, and traditions of the Mexican Indians. [D.W.P.]

M.276 Merrill, Harrison R., and Sidney B. Sperry. An Interview on the Book of Mormon. N.p., n.d. A radio program made into a booklet, in which Merrill interviews Sperry about the Book of Mormon. Sperry speaks about the population problem, the horse, metals, and the Hebrew language. [D.W.P.]

M.277 Merrill, Hyde M. “Christopher Columbus and the Book of Mormon.” IE 69 (February 1966): 96-98, 135-36. Discusses Lehi’s prophecy regarding “a man among the Gentiles” (Columbus) who would be “wrought upon” by the Holy Ghost and travel “forth upon many waters” (1 Nephi 13:12). Presents evidence from Columbus’s journals and letters that supports the
claim that he was an inspired man who accomplished "a thing more divine than human to have found that way never before known to go to the east where the spices grow" (Sebastian Cabot). [B.W.J.]

M.278 Merrill, Joseph F. “The Coming Forth of the Book of Mormon.” DN Church Section (26 September 1931): 4. Retells Joseph Smith’s account of the angel Moroni’s visit, his acquisition of the plates, and the translation. Concludes with the testimony of the Three Witnesses. [J.W.M.]


M.280 Merrill, Joseph F. “A Marvelous Book.” DN Church Section (8 December 1945): 10, 12. A radio address delivered Sunday, December 1, 1945, over KSL. Explains how Joseph Smith received the plates from the angel, translated them and published them. Determines that the Three Witnesses were privileged to view the plates. [B.D.]

M.281 Merrill, Joseph F. “The Resurrection and the Book of Mormon—An Anthology.” DN Church Section (9 January 1937): 4. The disillusioned disciples of Christ in the Old World were changed from fearful, hesitant men to bold and anxious testifiers when they learned the Savior had risen. The Book of Mormon adds credence to the resurrection both in its content and in its coming forth. As the resurrected Lord was to the ancient apostles, so is the Book of Mormon to the Latter-day Saints. It is to strengthen and make unafraid the disciples of Christ. [J.W.M.]

M.282 Merrill, Joseph F. The Truth Seeker and Mormonism. Independence, MO: Zions, 1946. Transcripts of radio messages, two of which relate to the Book of Mormon. Speaks concerning the truthfulness of the Book of Mormon; contains the testimony of the Eight Witnesses, the final statements of the Three Witnesses, and explores the possibility of collusion. [J.W.M.]

M.283 Merrill, Joseph F. Untitled talk. CR (April 1930): 147-48. The Book of Mormon is physical evidence of the divinity of the Church of Jesus Christ of Latter-day Saints. If the Book of Mormon is true then God is a personal being and has visited the earth. If the Book of Mormon is false, then Mormonism is a fraud. [B.D.]

M.284 Merrill, Joseph F. Untitled talk. CR (April 1937): 37-42. Discusses Joseph Smith’s first vision, the appearance of the angel Moroni, the restoration of the Priesthood, and the Book of Mormon as the best evidence of Joseph Smith’s prophetic call. The book came forth by the power of God and cannot be refuted. [J.W.M.]

M.285 Meservy, Keith H. “The Book of Mormon, Biblical Prophecies about.” In Encyclopedia of Mormonism, edited by Daniel H. Ludlow, 1:159-60. New York: Macmillan, 1992. The Book of Mormon fulfills many Bible prophecies: Joseph, who was sold into Egypt, later prophesied about his numerous descendants; Jesus referred to other sheep of his fold; Isaiah predicted cities like Ariel (Jerusalem) would be destroyed but her speech would whisper as a voice out of the ground; Ezekiel prophesied about two records, one of Ephraim and another of Judah. [N.K.Y.]

M.286 Meservy, Keith H. “Discoveries at Nimrud and the ‘Sticks’ of Ezekiel.” SEHA Newsletter 142 (November 1978): 1-10. The word for “stick” in Ezekiel 37 (Hebrew etz) is normally translated “wood.” The word corresponds to the Babylonian is
le’u, referring to a writing tablet. Etymologically and culturally, it is likely that Ezekiel wrote about joining the tablets of Judah and Joseph to form what would eventually be called the Bible and the Book of Mormon. [D.M.]

M.287 Meservy, Keith H. “Ezekiel’s Sticks.” *Ensign* 7 (September 1977): 22-27. Discusses how Ezekiel knew that Joseph’s stick (the Book of Mormon) would be joined to Judah’s stick (the Bible) from Ezekiel 37:16-17. Provides scriptural and archaeological notes. [L.D.]

M.288 Meservy, Keith H. “Ezekiel’s Sticks and the Gathering of Israel.” *Ensign* 17 (February 1987): 4-13. Links a 1948 discovery—that ancient scribes kept records on wax-covered, wooden writing boards—to the sticks of Joseph and Judah spoken of in Ezekiel 37. The coming together of these two records mark the beginning of the physical gathering of Israel (gathering to lands and countries) and the spiritual gathering of Israel (return to God). [S.P.S.]


M.290 Meservy, Keith H. “The ‘Writing Boards’ of Ezekiel and What They Mean.” In *A Symposium on the Book of Mormon*, 81-92. Salt Lake City: Church of Jesus Christ of Latter-day Saints, 1979. An exposition of Ezekiel 37. In order to bring about the Lord’s program of restoration it was necessary to remedy five problem areas: (1) the scattering of Israel, Judah included; (2) Judah’s nonacceptance of the Messiah; (3) the floundering of Joseph’s descendants resulting from a loss of identity; (4) the need to call Israel back to the Lord; and (5) replacement of false doctrine with true doctrine. The two sticks of Joseph and Judah may be seen as writing tablets or boards. [D.M.]

M.291 Mesle, Carl. “The Fifth and Sixth Gospels.” *Restoration Witness* 7 (April 1969): 4-5. The Book of Mormon is an account of God’s dealings with his people in America and is a second witness for Christ. 3 Nephi may be considered the “Fifth Gospel” and the Doctrine and Covenants represents the “Sixth Gospel” of Christ. Together these works set forth the correct way of life. [J.W.M.]


M.293 *The Message of the Book of Mormon Is True about Its Own Divine Authenticity*. Rozelle, New South Wales: Reorganized Church of Jesus Christ of Latter Day Saints, n.d. A pamphlet that discusses the testimony of the Book of Mormon witnesses and argues that the book carries its own evidence or authenticity. [J.W.M.]

M.294 Metcalfe, Brent Lee. “Apologetic and Critical Assumptions about Book of Mormon Historicity.” *Dialogue* 26 (Fall 1993): 153—84. An attack on the assumptions made by “apologetics” in asserting the historicity of the Book of Mormon. Special attention is paid to showing the inconsistencies in the apologetics methodology and hermeneutics, especially in the areas of chiasmus in the text and a Book of Mormon geography limited to Mesoamerica. The author also shows the contradictions inherent in any attempt to reconcile apologetic and critical methodologies. This work is reviewed in H.035. [S.H.]
M.295 Metcalfe, Brent Lee. *New Approaches to the Book of Mormon*. Salt Lake City: Signature Books, 1993. Contains articles by several authors: Anthony A. Hutchinson, Dan Vogel, Mark D. Thomas, Melodie Moench Charles, Stan Larson, David P. Wright, Deanne G. Matheny, Edward H. Ashment, and Brent Lee Metcalf. This is a scholarly attempt to “expand appreciation of Mormon scripture through critical analysis.” This work is reviewed in G.058, T.338, W.154, B.230, and in S.215. [J.W.M.]

M.296 Metcalfe, Brent Lee. “The Priority of Mosiah: A Prelude to Book of Mormon Exegesis.” In *New Approaches to the Book of Mormon*, edited by Brent Lee Metcalfe, 395-444. Salt Lake City: Signature, 1993. There are three theories regarding the order of dictation of the contents of the Book of Mormon: “The Priority of 1 Nephi,” “The Priority of Words of Mormon,” and “The Priority of Mosiah.” There is much evidence (historical, holographic, and stylistic) to support the priority of Mosiah. The sequence of dictation is very important in determining that Joseph Smith was more than an “inspired marionette” or “a slavish plagiarist” in the process. This work is reviewed in R.470. [J.W.M.]

M.297 Meyer, Edward. “The Origin of Mormonism.” In Meyer’s *The Origin and History of the Mormons*. Translated from the original German by Heinz F. Rahde and Eugene Seaich, 1-44. Salt Lake City: University of Utah, 1961. Meyer discusses the history of the acquisition, translation, and publication of the Book of Mormon as an unbiased historical critic. He proposes natural explanations for many of the supernatural events. He believes that the Three Witnesses did see the plates in a vision. However, he offers the explanation that the vision was probably caused by a sort of group hypnosis or hallucination. [B.D.]

M.298 Michelsen, Rasmus. “Paleontology and the Book of Mormon.” *IE* 36 (January 1933): 150-52. Provides information regarding a number of recent paleontological discoveries that shed light on Book of Mormon statements regarding oxen, sheep, and other animals, and the smelting of iron. [D.M.]


M.300 Mickelson, Lynn A. “What Is Truth?” *Ensign* 20 (November 1990): 27-29. Anti-Mormon literature destroyed the faith of one individual but strengthened a second individual. When dealing with religious literature, the right questions need to be asked, hearts must be prepared, truth must be sought with the aid of the spirit. [J.W.M.]

M.301 Midgley, Louis C. “The Acids of Modernity and the Crisis in Mormon Historiography.” In *Faithful History: Essays on Writing Mormon History*, edited by George D. Smith, 189-225. Salt Lake City: Signature Books, 1992. Discusses Martin Marty’s idea that Mormon historians should not be concerned with the truth of the Book of Mormon or Joseph Smith’s prophetic calling and only discuss secondary issues. (Marty, Martin E. “Two Integrities: An Address to the Crisis in Mormon Historiography.” In *Faithful History: Essays on Writing Mormon History*, edited by George D. Smith, 169-88.) Midgley argues that the truth of the Book of Mormon is a fundamental issue when writing about its impact. The historian’s belief in the Book of Mormon affects the manner in which he/she treats its influence. To adopt a middle-ground approach to the truth or falsehood of the Book of Mormon is to assume the Book of Mormon is false. [B.D.]

Deseret Book and FARMS, 1990. Relates the tensions that have arisen between two types of Mormon historians: those who see history naturalistically and those who perceive a divine dimension. The Book of Mormon is explained on either basis, and the implications of one’s approach yields significant implications. [D.M.]

M.303 Midgley, Louis C. "‘O Man Remember, and Perish Not’ Mosiah 4:30." In Reexploring the Book of Mormon, edited by John W. Welch, 127-29. Salt Lake City: Deseret Book and FARMS, 1992. Elements of the phrase “remember” is repeated some 200 times in the Book of Mormon and emphasized on its title page and in the sacramental prayers. To remember one’s covenants is an essential gospel principle that is taught both in the Book of Mormon and in the Old Testament. [N.K.Y.]


M.309 Midgley, Louis C. “Ways of Remembrance.” In Rediscovering The Book of Mormon, edited by John L. Sorenson and Melvin J. Thorne, 168-76. Salt Lake City: Deseret Book and FARMS, 1991. Over two hundred times the Book of Mormon uses terms related to “remembering” and “forgetting.” The word remembrance seems to carry the connotations of not only recalling past information but also involves an active participation linked with covenant keeping. [J.W.M.]


M.311 Miller, Anita. “If You’re Having Trouble Getting Started.” Ensign 2 (December 1972): 71. A story of conversion through the Book of Mormon. A teacher advised that if anyone had trouble getting started reading the Book of Mormon that they should begin with 3 Nephi. Mrs. Miller did and gave the book to her husband to do the same. Within six months he had completed the entire book and was baptized. [J.W.M.]

American scholars Augustus LePlongeon and Ignatius Donnelly identified Mayan inscriptions with elements of Egyptian writing in them. [D.M.]

M.313 Miller, Helen M. “Now I Wake Early.” *Ensign* 6 (September 1976): 21-22. Two young men with a Book of Mormon answered a desire of the author to know the origin of the ancient inhabitants of America. As a hungry person feasting, the author feasts upon the words of Christ in the Book of Mormon each morning. [J.W.M.]

M.314 Miller, Jeanette W. “The Tree of Life, A Personification of Christ.” *Journal of Book of Mormon Studies* 2 (Spring 1993): 93-106. The author proposes “that the tree of life is a personification of Jesus Christ.” Compares some of the basic elements of Lehi’s dream and its subsequent interpretation with other passages of scripture and with symbolism of the tree of life in other cultures, and writes concerning the tree of life in connection with the temple and temple typology. [A.T.]


M.317 Miller, M. Lee. “Priesthood Principles and Church Organization in the Book of Mormon.” In *The Sixth Annual CES Religious Educator’s Symposium on the Book of Mormon*, 63-65. Salt Lake City: Church of Jesus Christ of Latter-day Saints, 1982. The Church was organized and functioned with common priesthood principles in Book of Mormon times similar to the way in which the LDS church is now organized. Author provides evidence of organizational principles, priesthood functions and priesthood keys, apostolic power, and similar items. [A.T.]

M.318 Millet, Robert L. “Abinadi’s Messianic Sermon (Mosiah 12-16).” In *A Symposium on the Book of Mormon*, 97-103. Salt Lake City: Church of Jesus Christ of Latter-day Saints, CES, August 1986. Covers several points in Mosiah 12-16: the relationship between the law of Moses and the Atonement; Abinadi’s exposition on Isaiah’s suffering servant (Isaiah 53); the ways in which Christ embodies the roles of Father and Son; and teachings on the resurrection. [D.M.]


M.320 Millet, Robert L. “Another Testament of Jesus Christ.” In *The Book of Mormon: First Nephi, the Doctrinal Foundation*, edited by Monte S. Nyman and Charles D. Tate Jr., 161-75. Provo, Utah: Brigham Young University Religious Studies Center, 1988. Addresses the need for the Book of Mormon as an additional testament to the Bible and as another witness of
Christ, the identity of the guide in the vision of Nephi, the condescension of God (1 Nephi 11:13-16), and the importance of the tree of life in the visions of Nephi and Lehi. [A.T.]


M.322 Millet, Robert L. By Grace Are We Saved. Salt Lake City: Bookcraft, 1989. Elaborates on the Book of Mormon theme of grace as it applies to salvation. Relates it to justification, sanctification, perfection, and acknowledging God’s hand in all things. This work is reviewed in G.057. [D.M.]


M.324 Millet, Robert L. “The Holy Order of God.” In The Book of Mormon: Alma, The Testimony of the Word, edited by Monte S. Nyman and Charles D. Tate Jr., 61-88. Provo, UT: Brigham Young University Religious Studies Center, 1992. A study on the priesthood as found in Alma 13. The priesthood of the Nephites was patriarchal, and many leaders were foreordained. The priesthood is “from eternity to all eternity.” Explains the concept of “entering into the rest of God.” Defines various properties of the priesthood and then describes Melchizedek as a prototype. [D.M. & N.K.Y.]


M.326 Millet, Robert L. “Joseph Smith among the Prophets.” In Joseph Smith: The Prophet, the Man, edited by Susan Easton Black and Charles D. Tate Jr., 15-31. Provo, UT: Brigham Young University Religious Studies Center, 1993. Joseph Smith as the head of the final dispensation is a revealer of Christ. Gives evidence that Joseph Smith was ordained of God to bring forth the Book of Mormon. Joseph Smith was not just given the scriptures but was taught and tutored by the authors themselves. [J.W.M.]

M.327 Millet, Robert L. “Joseph Smith and Modern Mormonism: Orthodoxy, Neoorthodoxy, Tension, and Tradition.” BYU Studies 29 (Summer 1989): 49-68. Challenges the assertion by Mormon revisionist historians related to “Mormon neoorthodoxy” that Joseph Smith taught a trinitarian concept in the Book of Mormon, but became progressively more liberal after 1835, when he evolved a view of Godhead describing three distinct beings. Disputes the “neoorthodoxy” thesis regarding the view of the Fall, nature of man, and pathways to redemption. [D.M.]

M.328 Millet, Robert L. “Joseph Smith, the Book of Mormon, and the Nature of God.” In To Be Learned Is Good If . . ., edited by Robert L. Millet, 59-76. Salt Lake City: Bookcraft, 1987. Argues that the Book of Mormon is valuable in illuminating the
Bible. Seeming New Testament doctrinal anachronisms in the Book of Mormon are brought about by the loss of "plain and precious truths" from the original Bible. Defends the Book of Mormon as an inspired record, not as an aspect of Joseph Smith's evolving theology. Discusses the doctrine of the Father and the Son in the Book of Mormon. [D.M.]

M.329 Millet, Robert L. "Justice, Mercy, and the Life Beyond." In *Studies in Scripture: Alma 30 to Moroni*, edited by Kent P. Jackson, 56-68. Salt Lake City: Deseret Book, 1988. Treats the subjects dealt with when Alma was instructing Corianton (Alma 40-42): restoration, resurrection, justice, and mercy. Points out that what for Paul in Galatians is the law of the harvest for is restoration Alma. If justice were destroyed, God would cease to be God. [D.M.]

M.330 Millet, Robert L. *Lifting the Condemnation: The Sanctifying Power of the Book of Mormon*. Provo, UT: BYU Continuing Education, 1990. A seminar presentation. The Latter-day Saints are under condemnation for not paying sufficient attention to the Book of Mormon. The Book of Mormon was written for our day and shows the manner in which individuals can sanctify their souls and draw closer to God. [D.W.P.]

M.331 Millet, Robert L. "The Love of God and of All Men: the Doctrine of Charity in the Book of Mormon." In *Doctrines of the Book of Mormon, 1991 Sperry Symposium*, edited by Bruce A. Van Orden and Brent L. Top, 127-44. Salt Lake City: Deseret Book, 1992. Considers various strands of charity or love. God loves us and we are to love one another. Comments on ingredients of charity mentioned in Moroni 7 and 1 Corinthians 13. Notes that there are obstacles to charity, such as immorality and crudeness. Charity is a fruit of the spirit and a key to enduring to the end. [D.M.]

M.332 Millet, Robert L. "The Ministry of the Father and the Son." In *The Book of Mormon: The Keystone Scripture*, edited by Paul R. Cheesman, S. Kent Brown, and Charles D. Tate Jr., 44-72. Provo, UT: Brigham Young University Religious Studies Center, 1988. Expounds on the differences between the Father and the Son, but also emphasizes that they are united. Shows the ways in which Jesus is the Eternal God, and the various ways in which he takes on the role of Father. [D.M.]

M.333 Millet, Robert L. "The Natural Man: An Enemy to God." In *The Book of Mormon: Mosiah, Salvation Only through Christ*, edited by Monte S. Nyman and Charles D. Tate Jr., 139-59. Provo, UT: Brigham Young University Religious Studies Center, 1991. Bases his exposition on King Benjamin's discourse, "the natural man is an enemy to God." Provides an in-depth discussion of the fall: its definition, its characteristics, and several misconceptions concerning it. Mankind is fallen and lost without the Redeemer and his Atonement. [D.M.]


M.336 Millet, Robert L. “The Path of Repentance.” In *Studies in Scripture: Alma 30 to Moroni*, edited by Kent P. Jackson, 48-55. Salt Lake City: Deseret Book, 1988. A discussion of Corianton’s sin and Alma’s response to it in Alma 39. Of the three most grievous sins, only the first two are not covered by the Atonement. For all others repentance is possible. [D.M.]

M.337 Millet, Robert L. “The Plates of Brass: A Witness of Christ.” *Ensign* 18 (January 1988): 26-29. Prophetic records, such as the brass plates, are important for the preservation of God’s people. This article discusses the possible origins and the contents of the plates of brass. Gospel teachings of Israelite prophets not mentioned in the Bible (Zenos, Zenock, Neum, and Ezias), who were descendants of Joseph, show that the witness of Christ in the brass plates is more explicit than in our Old Testament. The Joseph Smith Translation of the Bible may, in fact, “contain some of the information found on the plates of brass.” [A.A.]

M.338 Millett, Robert L. “Redemption through the Holy Messiah.” In *Studies in Scripture: 1 Nephi to Alma 29*, edited by Kent P. Jackson, 115-30. Salt Lake City: Deseret Book, 1987. A consideration of 2 Nephi 6-10. The doctrine of the redemption of the dead in Israel was understood earlier than current scholars are willing to allow. The Atonement is infinite in three ways: (1) it circumvents death, (2) it extends to all of Christ’s creations, (3) it was performed by an infinite being. All will be judged, but Jesus suffered to enable us to choose life. Jacob taught how to take advantage of the Atonement. [D.M.]


M.340 Millet, Robert L. “Sherem the Anti-Christ.” In *The Book of Mormon: Jacob through Words of Mormon, To Learn with Joy*, edited by Monte S. Nyman and Charles D. Tate Jr., 175-91. Provo, UT: Brigham Young University Religious Studies Center, 1990. Identifies characteristics of the anti-Christ as exhibited through Sherem: (1) denies the need for a Christ figure, (2) uses flattery, (3) accuses brethren of false teachings, (4) has a naturalistic frame of reference, (5) distorts scripture, and (6) seeks after signs. Shows how Jacob prevailed over Sherem, illustrating the tragic end of sign-seekers. The downfall of Sherem provides a warning for today. [D.M.]

M.341 Millet, Robert L. “‘So Glorious a Record.’” *Ensign* 22 (December 1992): 7-11. Emphasizes that the Book of Mormon was written and has relevance for our day. Millet pleads for the members of the Church not take it lightly. [D.M.]

M.342 Millet, Robert L., and Joseph Fielding McConkie. *Our Destiny: The Call and Election of the House of Israel*. Salt Lake City: Bookcraft, 1993. Traces the call and election of the house of Israel from its pre-mortal existence through its temporal history until and including the era of the millennium. Explores doctrines related to the house of Israel, including the scattering, gathering, blessings as a covenant people, concepts concerning the ten tribes, the lands of promise, the role of the priesthood, and the role of Jesus Christ. The authors demonstrate the Book of Mormon’s clarity, import, and message regarding the house of Israel. [D.W.P.]


M.346 Minkler, Hazel L. “The Book of Mormon as a Supplement to the Bible.” *SH* 80 (19 December 1933): 1628-30. Believers in the Bible should look forward to further revelation from the Lord. The Book of Mormon restores ancient knowledge that has been lost, such as the plan of salvation. The doctrine of the Atonement is no better explained in all of scripture than in the Book of Mormon. The law of opposites and the concept of Satan is clarified. [J.W.M.]

M.347 Minkler, Ruth. “The Book of Mormon Confirmed by Tradition.” *SH* 80 (19 September 1933): 1197. The traditions of the Maya are recorded in the book known as the Popol Vuh. These traditions include the creation story, the Tower of Babel, and the bearded, white God. These traditions coincide with some Book of Mormon teachings and may aid in its authentication. [J.W.M.]

M.348 Minkler, Ruth I. “Words of Mormon.” *SH* 91 (23 December 1944): 1473. Mormon, the last historian of the Book of Mormon, inserted his commentary along with the small plates of Nephi after examining their content and finding them to be very valuable. They were put there for the special purpose of converting his people in the last days. They replaced the lost 116 pages. [J.W.M.]

M.349 Mintun, J. F. “David Whitmer and Stewardships.” *SH* 73 (24 March 1926): 268-70. David Whitmer’s testimony of having seen the plates never wavered. He was faithful in his stewardship, which included more than witnessing for the Book of Mormon. The Three Witnesses were called upon by the Prophet Joseph to select the twelve apostles. The Three Witnesses accomplished their work and in spite of their mistakes were accepted of the Lord. [J.W.M.]

M.350 “Mission Lessons: LDS Church History” (Series). *Relief Society Magazine* 26 (August—November 1939): 574-77, 647-50, 724-26, 799-801. Recounts the appearances of Moroni to the Prophet Joseph Smith in September 1823. Joseph received the plates in September 1827, but many difficulties arose and the actual work of translation did not commence until April 1829. It was finished in early summer 1829. Although some of the eleven witnesses left the Church, their testimonies remain unchanged. The ultimate witness of the truthfulness of the Book of Mormon is the Holy Ghost. [J.W.M.]

M.351 “Missionaries, Members Cover State with Book of Mormon.” *CN* 59 (8 July 1989): 12. A news report that LDS missionaries and members in New Hampshire are placing copies of the Book of Mormon in every public library. [M.R.]

M.352 “Missionaries Number Thirty-Three Thousand.” *CN* 57 (14 March 1987): 3. Tells about the rising number of LDS missionaries, a record high of 33,000, and coupled with “perhaps the most extensive missionary circulation ever of the Book of Mormon” as a missionary tool. [M.D.P.]

M.354 Mitchell, J. Leslie. “The Buddha of America.” The Cornhill Magazine 72 (January-June 1932): 595-604. The author of this paper accuses Moroni of not letting competent professionals view the golden plates. Mysteries concerning the ancient Mesoamericans, will forever remain unknown until Moroni descends and reveals to professionals where to find the hidden golden plates. One such mystery, for instance, pertains to whether or not Quetzalcoatl is related to the Asian Buddha. [B.D.]

M.355 Mitchell, William J. A Christian Looks at Mormonism. Mesa, AZ: William J. Mitchell, 1977. A polemical work against Mormonism. The author notes what he feels are numerous “difficulties” in accepting the claims of the Book of Mormon, such as King James English, plagiarism, domesticated animals before Columbus, contradictions with the Bible, lack of archaeological evidence, and the mongoloid nature of native Americans. [M.R.]

M.356 Mittler, Bruno J., and Judy K. Pruden. “Recent Developments in Regard to Ancient Transpacific Influence on the New World.” SEHA 115 (8 September 1992): 1-4. Short essay discusses possible pre-Columbian, transoceanic contacts in two parts: (1) voyages of Japanese fishermen to Ecuador, and (2) very old pottery found in Ecuador that has affinities with ceramic products in ancient Japan. [D.M.]

M.357 "Modern Superstition—The Mormonites." Visitor of Monthly Instructor (1841): 61-64, 153-56, 237-39. Early British diatribe against Mormonism, lamenting the receptiveness of Britons to the Church. Tells about Moroni’s visit, the first scene at the Hill Cumorah, the manner of translation, the loss of the 116 pages, the role of Martin Harris, and the theory of the Spaulding manuscript. Relies heavily on the Episcopal Recorder in Philadelphia. [D.M.]

M.358 "Mohawk Singer and the Book of Mormon." MS 98 (20 August 1936): 535. A famous Mohawk singer, Os-ke-non-ton, was told the story of the Book of Mormon and his ancestors and said, “Of the many anthropological explanations of the origin of the American Indian the Mormon one impresses me as the briefest and most feasible.” [M.D.P.]

M.359 Moler, H. E. “The Book of Mormon.” SH 50 (3 June 1903): 501-9. The Book of Mormon people were assigned to America by God. The article includes the story of the book, the testimonies of the witnesses, why it is called the Book of Mormon, when the sealed portion will be given, the fulfillment of biblical prophecies, evidence found in the relics of antiquity, and the language of the book. It was not written by Solomon Spaulding. [J.W.M.]

M.360 Moler, H. E. “The Book of Mormon and the Inspired Translation, Do They Agree?” SH 49 (8 October 1902): 980-81. A response to allegations that the Old Testament quotes in the Book of Mormon and the Inspired Translation that Joseph Smith made do not agree. The results of Moler’s comprehensive study are reported. The conclusion is that, though the Book of Mormon was translated many years before the Inspired Version, the texts do agree. [J.W.M.]

M.361 “Moments in History.” CN 40 (6 June 1970): 2. David Whitmer traveled to Harmony, Pennsylvania, to return with Joseph Smith and Oliver Cowdery to the Whitmer home where the translation of the Book of Mormon would be completed. Whitmer’s fears were allayed by the appearance of a man who told him he was going to Cumorah and then disappeared. [J.W.M.]
M.362 “Moments in History.” CN 40 (13 June 1970): 2. Samuel Smith was the first missionary with copies of the completed Book of Mormon. He gave one copy to Rev. John P. Greene, who was converted, and he passed it on to the Young family, many of whom were also converted. It was also given to Heber C. Kimball. [J.W.M.]

M.363 “Moments in History.” CN 41 (17 April 1971): 2. In April of 1889 the Book of Mormon was first printed in the Maori language in New Zealand. [M.R.]


M.365 “Moments in History.” CN 42 (23 September 1972): 2. A list of important moments in Church history including a missionary giving a copy of the Book of Mormon to the King of Sweden in 1897. [M.D.P.]


M.367 Monson, Leland H. Ancient America Speaks. Salt Lake City: Deseret Book, 1958. This book wishes to motivate members of the Church to read the Book of Mormon with greater benefit. The Book of Mormon is directed to the Lamanites, Jews, and Gentiles; the author provides biographical sketches of prominent figures, expounds on character traits, and treats selected doctrinal themes. [D.M.]

M.368 Monson, Leland H. “An Appreciation of the Book of Mormon.” Relief Society Magazine 39 (June 1952): 364-66. A lessening of belief in “the divine Christ” began in the seventeenth century. By Joseph Smith’s day “higher criticism” of the Bible, like a snake coiled, was squeezing the life blood out of Christianity. The Book of Mormon came forth to reaffirm the divinity of Christ. In 1946, the New York Times Book Review listed the Book of Mormon thirty-eighth on the list of books that have most influenced America. [J.W.M.]


M.371 Monson, Leland H. Life in Ancient America, A Study of the Book of Mormon. Salt Lake City: Deseret Sunday School Union, 1946. A Sunday School manual that contains lesson outlines, commentaries, and study questions. Divides the Book of Mormon into the following subsections: the period between Jerusalem and Zarahemla, the reign of kings (starting with King Benjamin), the reign of the judges, the ministry of Jesus, the fall of the Nephites, and the works of Mormon and Moroni. [D.M.]
M.372 Monson, Leland H. “Long Road of Corianton.” *Instructor* 94 (June 1959): 178-79. Discusses Corianton’s trip to Antionum to teach the gospel of Jesus Christ to the Zoramites. [L.D.]

M.373 Monson, Leland H. “Mormon.” *IE* 48 (September, October 1945): 512, 550-51, 576, 612-13. Also in *Instructor* 98 (October 1963): 344-45. Writes concerning the conditions of the people and era when Mormon grew up and the manner in which Mormon’s family influenced him for good. Discusses Ammaron’s influence on Mormon, and Mormon as a record keeper, teacher, and warrior. [L.D.]

M.374 Monson, Leland H. “Moroni Addresses the Future.” *IE* 49 (March 1946): 149, 181-82. Discusses Moroni’s abridgment of the gold plates, his wanderings, his address concerning the future, the war at Cumorah, and how to gain a testimony of the Book of Mormon (Moroni 10:4). [L.D.]


M.376 Monson, Leland H. “The Nephite Pattern of Personality.” *Instructor* 97 (November 1962): 363, 365. Analyzes the physical being, the intellectual being, and the emotional being in relation to the Nephites in the Book of Mormon. Several Book of Mormon scriptures describe the character of the people, including Alma 7:10-11, 4 Nephi 1:3, and 4 Nephi 1:15. [L.D.]


M.378 Monson, Thomas S. “You Make A Difference.” *Ensign* 18 (May 1988): 41-43. Also *CR* (April 1988): 49-53. Follow the prophets and study the Book of Mormon. Sins are like barnacles that fasten themselves to the hull of a ship, weighing it down, slowing its progress, and decreasing its efficiency. Repentance will rid us of these. [J.W.M.]

M.379 “A Montana Editor on the Book of Mormon.” *SH* 48 (24 July 1901): 594-95. This reprint of a newspaper article declares that the Book of Mormon is of the highest moral type and suggests that there is no internal evidence that it is a romance written by a skillful author. It is consistent with the “highest type of Christian life.” [J.W.M.]


M.382 Mooney, Richard E. *Colony Earth.* Greenwich, CN: Fawcett Crest, n.d. Lists the Book of Mormon and its group of Israelites as one explanation for the beginnings of early American civilizations. Names archaeological aspects that fit the
Book of Mormon (the Popol Vuh, cement, and metal plates), but points out certain animals do not fit the scheme of the book. [D.M.]

M.383 Moore, C. E. “Anachronisms and the Book of Mormon.” IE 52 (October 1949): 644, 659-60. This article argues that there is a marked absence of anachronisms in the Book of Mormon. One method of detecting a fraudulent historical document is to examine it for anachronisms. It is almost impossible to keep such errors from slipping into documents when one is producing the document in a time period other than that about which it is being written. [J.W.M]

M.384 Moore, June A. “Tests of the Truth of the Book of Mormon.” MS 91 (8 August 1929): 507-9. The four fundamental tests that may be used to determine the truthfulness of the Book of Mormon are science, history, doctrine, and prophecy. Moore gives an example of each of these four tests. [R.H.B.]


M.387 “More Book of Mormon Translations. [Shona, Lingala, Urdu, and Gilbertese].” Ensign 19 (January 1989): 76. Four additional languages have been added to the list of translations of the Book of Mormon: Shona, Lingala, Urdu, and Gilbertese. There are now seventy-five besides English. [J.W.M]

M.388 “More Gold Plates.” CN 48 (6 May 1978): 16. Nineteen golden plates were discovered in South Korea in 1965. These contain the records of Buddhist scripture. Archaeologists also confirm that this is how most ancient records were kept. [M.R.]

M.389 “More Gold Plates Found.” CN 36 (25 June 1966): 16. Tells of a discovery made in Italy when archaeologists found three gold plates that date back to 500 B.C. This, along with the Dead Sea Scrolls, proves that such records like the Book of Mormon were kept in ancient times. [M.D.P.]

M.390 “More Than One Way to Study the Book of Mormon.” Ensign 21 (Feb. 1991): 21. Gives suggestions on methods of studying the Book of Mormon: write down important principles, listen to the Spirit and gain strength from the messages hidden between the lines, and pray over passages not understood. [J.W.M.]

M.391 Morgan, D. J. The Gospel of Christ Restored. Independence, MO: n.p., 192??. RLDS pamphlet lauding the Book of Mormon and quoting passages related to vital themes: baptism, gift of the Holy Ghost, ordination to the ministry, the sacrament, tithing, and people having all things in common. [D.M.]

M.393 Morgan, M. H. “The Book of Mormon Plates and Other Records.” SH 85 (15 January 1938): 79-80, 84. There were many sets of plates mentioned in the Book of Mormon. The brass plates, the large plates of Nephi that Mormon abridged, the small plates and the records of the Jaredites. All these were buried in the Hill Cumorah. [J.W.M.]


M.395 Morgan, M. H. “Of Interest to Book of Mormon Students.” SH 84 (19 June 1937): 781-82. Some of the Jaredite nation possibly broke away from the main colony to journey southward to South America to become the Inca and pre-Inca civilization. Lehi’s colony on the other hand did not spread out, but stayed close to their point of origin since the land was fertile. [J.W.M.]

M.396 Morgan, Stephen G. Are You Mormons ‘Ignoramuses’? Salt Lake City: Nicholas G. Morgan, Sr., 1966. The bulk of this book is made up of 13 appendices, three of which deal directly with the Book of Mormon. The first is a brief historic or “panoramic view” of the book. The second is a study guide. The third is a treatise on the sticks of Judah and Joseph. [D.M.]


M.399 “Mormon and the ‘Small Plates’ of Nephi.” Instructor 75 (August 1940): 344. Gives an explanation of the lost 116 pages and how the small plates of Nephi were substituted for these lost pages that had been translated from the large plates of Nephi. [J.W.M.]


M.401 “The ‘Mormon Bible.’ ” MS 40 (4 February 1878): 68-70. Reprint from the Deseret News. An article written in the Post and Tribune contains much false information about the Book of Mormon, including that the witnesses had denied their testimonies and the book was written by Spaulding. The Book of Mormon corroborates and supports the Bible, but does not replace it. [J.W.M.]
"Mormon Defined by a Chicago Editor." SH 48 (28 August 1901): 694. Reprint of and rebuttal to an article that appeared in Northwestern Christian Advocate, April 17, 1901, which claims that Sidney Rigdon was a "literary genius" who adapted the Manuscript Found by Spaulding to Joseph Smith's and his own ideas. [J.W.M.]

"Mormon Group 'Explores' Latin America." CN 31 (9 September 1961): 6. Tour report by Milton R. Hunter. Archaeological evidence, in the form of carvings and artifacts viewed in Central and South America, are given as support for the veracity of the Book of Mormon. [A.C.W.]

"Mormon Migrations." Boston Evening Transcript (17 October 1890): none given. Mormons who believe that the Book of Mormon was delivered by an angel of the Lord have been troublesome wherever they have been: Kirtland, Ohio, Missouri, Illinois, and Salt Lake City, Utah. Gives the history of the rise of the anti-polygamy Mormons, the Josephite Mormons, or RLDS church. [J.W.M.]

"Mormon Mystery." Time 110 (11 July 1977): 69. A brief article describing attempts to demonstrate a connection between the handwriting of Solomon Spaulding and the unknown scribe who wrote several pages of the Book of Mormon manuscript. [M.R.]

"Mormon Pseudo-Archaeology." Utah Christian Tract Society 10 (March-April 1975): 2. Argues that the Book of Mormon is not supported by archaeological evidence. [D.M.]

"Mormon Relics." Weekly Inter Ocean (26 October 1886): 9. Article about David Whitmer's memories of his early role in the coming forth of the Book of Mormon. Also discusses the original Book of Mormon manuscript. [D.M.]


"Mormon 'Revelation and Inspiration.' " Utah Christian Tract Society 10 (September-October 1976): 2. Urges that Joseph Smith bore false witness by claiming to be the author of the Book of Mormon. [D.M.]


M.417 “Mormonism.” The Reflector 2 (9 March 1831): 116-17. A correspondent relates that Joseph Smith entered Waterloo with his wife decked in a profusion of gold jewelry. They were selling stocks in the “Gold Bible.” [J.W.M.]

M.418 “Mormonism: An Impartial History of a Strange People.” My Daily Tribune (3 November 1889): 7-8. Gives H. H. Bancroft credit for placing side by side both Mormon and anti-Mormon literature in his book “History Of Utah.” Calls the rural inhabitants who live on the “selvage of American civilization” primitive. These “primitive” people were willing to believe in revelation and supernatural manifestations. It was fertile soil for Joseph Smith who told a story of a golden Bible. The Mormons seem sincere and upright in their purposes. [J.W.M.]


M.420 “Mormonism: Authentic Account of the Origin of this Sect from one of the Patriarchs.” Harper’s Weekly (11 June 1881): none given. Reprint from Kansas City Journal (5 June 1881): none given. Gives the testimony of David Whitmer, the manner of translation, and an account of the loss of the 116 pages of Book of Mormon manuscript—the Book of Lehi. Also an account of the events surrounding the Three Witnesses seeing the plates, as well as the eight who saw them later. [J.W.M]

M.421 “Mormonism Exposed and Refuted.” Universalist Union (5 May 1838): 205. Denounces Mormonism and the Book of Mormon that breathes “a spirit of cruelty” that is common in every man-devised religion. Through its doctrine of endless misery Mormonism consigns to hell those who do not believe in it. [J.W.M.]

M.422 Mormonism Exposed: In Which Is Shown the Monstrous Imposture, the Blasphemy, and the Wicked Tendency of That Enormous Delusion, Advocated by a Professedly Religious Sect, Calling Themselves “Latter Day Saints.” New York: N. Y. Watchman, 1842. Made up of quotations of Mormon writings that are being kept hidden from the public. Equates Joseph Smith with Mohammed and reveals the “bloody nature” of Mormons. Joseph Smith pretended to find the Book of Mormon in earth. He wrote the Book of Mormon for the purpose of making money. This fact is attested to by Martin Harris. [J.W.M.]

M.424 “Mormonism: Its Origin and Character.” *The Eclectic Review* 6 (October 1853): 479-98. “The books [Joseph Smith] published are imitations of the Bible, without one proof of their being given from heaven, and abounding with proofs that they were not, and could not be.” Favors a Spaulding explanation for Book of Mormon origins. [D.M.]


M.426 “The Mormonites.” *The Churchman* 1 (4 February 1832):181-82. Finds that Joseph Smith, Martin Harris, and Sidney Rigdon are religious fanatics claiming to possess a Golden Bible, but in reality only possessing a wild imagination and a desire to become rich. These reprobates hold meetings to disseminate their plot—the Book of Mormon. [J.W.M.]

M.427 “The Mormonites.” *The English Review* 13 (June 1850): 399-440. Considers “Mormonites” to be “deluded fanatics,” and is surprised and worried about their growth. Accepts the Spaulding story. Also quotes several Book of Mormon passages, including those calling Joseph Smith a “choice seer.” [D.M.]

M.428 “The Mormonites.” *The Monthly Review* 159 (1842): 190-213. A polemic that states that the Book of Mormon “by no means is made up of a series of skillfully constructed pieces, nor even of individual forgeries cunningly concocted. The workmanship must appear spurious to any person who brings a small share of scholarship or of critical knowledge to test it. In short, it is a clumsy affair altogether, which can only in its present shape impose upon the ignorant, the illiterate, and the most credulous.” [D.M.]

M.429 “The Mormons.” *The Christian Examiner* 64 (May 1858): 421-40. A polemical article on Mormonism. The writer considers Joseph Smith to be an impostor. He cites the Anthon denial as evidence against the Harris account. The Book of Mormon narrative is attributed to Spaulding. He further notes a resemblance between the tendency of the Jews to interpret Old Testament prophecy literally and the literalistic interpretations made by Mormons. The writer finds this literalism unpalatable. [M.R.]

M.430 “The Mormons.” *The Christian Reformer* 8 (March 1852): 183-85. A correspondence about the Mormons and the Book of Mormon that denies the fact that many individuals are accepting the book and its teachings. [D.W.P.]

M.431 “Mormons.” *Knowledge: A Weekly Magazine* 1 (2 August 1890): 175-88. The author considers Joseph Smith to be on impostor and a fanatic, alleging that Joseph Smith plagiarized the manuscript of Solomon Spaulding in order to create the Book of Mormon. [M.R.]

M.432 “Mormons Add a Twist to Their Holy Book.” *Christianity Today* 26 (12 November 1982): 91. A news item relating that leaders of the LDS church have added the subtitle “Another Testament of Jesus Christ” to the Book of Mormon. [D.W.P.]
M.433 “The Mormons and Their Bible.” *The United States Magazine* 3 (September 1856): 220-24. The editor decries Mormonism in general and introduces a “sketch . . . prepared by a gentleman attached to the United States Army, who was stationed sometime in the Salt Lake Valley” that summarizes the contents of the Book of Mormon. He comments that the sayings of Jesus in 3 Nephi are merely altered copies of New Testament scripture, and the whole Book of Mormon is explained by Solomon Spaulding’s *Manuscript Found* that Sidney Rigdon furnished to Joseph Smith. [B.D.]

M.434 “The Mormons and Their Book.” *The Treasury* (1898-99): 604-11. Talks about the Three Witnesses and the manner of translation. Notes that President Fairchild of Oberlin College compared the newly discovered Spaulding manuscript to the Book of Mormon and found the two texts bore little resemblance one to another. The latter, however, “does not need the Spaulding manuscript to account for it. It is a prosy imitation of the Old Testament, showing no special genius, and no ability more than Smith may very well have had.” [D.M.]


M.436 “Moroni and Space.” CN 39 (27 September 1969): 16. On the anniversary of Moroni’s visit to Joseph Smith, the moon astronauts were noted as not being the only men of space. Moroni and others came from God through space to present their messages. If God allows men to walk in space, a miracle in and of itself, then why not angels sent from his presence? [J.W.M.]

M.437 “Moroni Did Come!” CN 53 (18 September 1983): 16. Testimony stating that the gold plate story is true and that Moroni did visit Joseph Smith. [A.T.]


M.440 Morris, George Q. “What Is the Book of Mormon.” *DN Church Section* (7 December 1940): 8. The Book of Mormon is not an ordinary history, it is a book with a purpose. It is a “new witness” for Jesus Christ. Its greatest purpose is to convince Jews and Gentiles that Jesus is the Christ. Out of 239 chapters only seventy-five have no relationship with the things of God. The testimony of Nephi and Jacob sustain the idea that the Book of Mormon was written to bear testimony of Jesus Christ. [J.W.M.]

M.441 Morris, George Q. *What Is the Book of Mormon?* Salt Lake City: Church of Jesus Christ of Latter-day Saints, 1940. A KSL radio presentation presenting an overview of the contents of the Book of Mormon. [D.W.P.]

M.442 Morris, Nephi Lowell. “Book of Mormon Prophecy I & II.” In Morris’s *Prophecies of Joseph Smith and Their Fulfillment*, 217-58. Salt Lake City: Deseret Book, 1926. Discusses America’s role as a choice and promised land and how latter-day events have confirmed Book of Mormon prophecies: God fights for America, he will fortify it, it will be free from bondage, and there will be no kings upon it. [A.C.W.]

M.444 Morris, Nephi Lowell. “Columbus and the Book of Mormon.” *DN Church Section* (7 July 1928): 6. Examines Nephi’s prophecy of “a man among the Gentiles” who crossed the waters in light of Columbus’s life and Joseph Smith’s knowledge of Columbus. Discusses Columbus’s feeling of divine guidance and concludes that he is the man to whom Nephi referred. [A.C.W.]

M.445 Morris, Nephi Lowell. *Prophecies of Joseph Smith and Their Fulfillment*. Salt Lake City: Deseret Book, 1920. The Book of Mormon is a volume of prophecy and also a fulfillment of other prophecies. Morris cites many passages that prophesy of the greatness of America and the liberty to be enjoyed on the American continent. These passages have been fulfilled particularly noting the Monroe Doctrine and the ill success of Emperor Maximilian over Mexico and Dom Pedro of Brazil. [B.D.]


M.447 Morris, Nephi Lowell. “What Prophecy Asserts, History Affirms.” *IE* 4 (October 1901): 895-900. The Monroe Doctrine states that the United States government will overthrow any type of monarchy set up on the western continent. This corresponds with the Book of Mormon in 2 Nephi 10:11-14 where it says that no king will be set upon the American continent. The south side of the pyramid of Zochicako tells of a destruction in the land that Morris relates to the destruction before Christ appeared on the American continent (3 Nephi 8-9). [B.D.]

M.448 Morrise, Mark J. “Simile Curses in the Ancient Near East, Old Testament, and Book of Mormon.” *Journal of Book of Mormon Studies* 2 (Spring 1993): 124-38. Also published as “Simile Curses in the Ancient Near East, Old Testament and Book of Mormon.” Provo, UT: FARMS, 1981. Simile curses, a combination of the literary feature called “simile” and an oath of malediction, are common elements in ancient Near Eastern texts, including the Old Testament and Book of Mormon. Simile curses occur most often in three contexts—treaties, religious covenants, and prophecies. A Book of Mormon example of a simile curses is found in Alma 44:1-4 where the simile “even as this scalp has fallen to the earth” is followed by the curse, “so shall ye fall to the earth.” A ritualistic act or visual action often accompanies the curse, such as rending garments, felling a tree, or breaking a weapon, making the symbolism of the curse more effective. The attestation of simile curses in the Book of Mormon may suggest a historical connection between the new world scripture and the ancient records of the old world. [D.W.P.]

M.449 Morrish, William John. *The Latter-day Saints and the Book of Mormon. A Few Words of Warning from a Minister to His Flock*. Ledbury, England: J. Gibbs Jr., September 1840. As a minister concerned to protect his congregation against “all erroneous and strange doctrines, contrary to God’s word,” the author tells the popular Spaulding-Ridgon story as the explanation for the Book of Mormon. The Book is a deception, and its doctrines are contrary to the true Gospel. [D.M.]

M.451 Morrow, Cherry L. “My Nonmember Missionary.” *Ensign* 19 (July 1989): 53-54. Personal conversion story based upon the Book of Mormon. The author was given a Book of Mormon by a nonmember friend. After reading and praying about the contents of the book Morrow became a member of the Church of Jesus Christ of Latter-day Saints. [A.C.W.]

M.452 Mortimer, A. E. “Slanderers Unmasked.” *SH* 48 (24 July 1901): 597-600. Prominent leaders of non-LDS churches were enraged against the Book of Mormon and polygamy. They set forth accusations that Spaulding had written the manuscript that had become the Book of Mormon and that Joseph Smith was a fraud. The accusations were put to rest when the Spaulding manuscript was found and placed in Oberlin College by President Fairchilds in 1884-85. A debate was held in which Elder R. C. Evans defended the Book of Mormon and confounded those opposed to the book. [J.W.M.]


M.454 Morton, F. W. “Visit To Miner’s Hill: One of the Places Celebrated in the History of the Mormons.” *Chicago Times*: n.p., n.d. Joseph Smith pretended to find gold plates and the Urim and Thummim in Miner’s Hill (Hill Cumorah). In reality he took the book from Spaulding’s manuscript and engaged Oliver Cowdery as an accomplice in his scheme. Martin Harris was a dupe who bore the expense of publication. Harris’s intelligent wife saw through the scheme and burned the manuscript. [J.W.M.]

M.455 Morton, William A. “The Bible and the Book of Mormon.” *MS* 83 (July 1921): 468-71. Includes a very lengthy quote of the book, *God’s Message to the Human Soul*, by John Watson. The Bible’s main theme is the fellowship of man with God. The same can be said of the Book of Mormon. To show this the author quotes 1 Nephi 6:4-6 and Moroni 10:30-32. [B.D.]

M.456 Morton, William A. “The Book of Mormon in Prophecy.” *MS* 69 (16 May 1907): 305-11. The author’s purpose is to “prove, from the holy scriptures, the divine authenticity of the Book of Mormon.” The Book of Mormon peoples are a fulfillment of the prophecies in Deuteronomy 28:63-64, and Genesis 49:22, 26; Christ’s visit to America is a fulfillment of John 10:16; and the coming forth of the Book of Mormon a fulfillment of Isaiah 29:4-6; 45:8, Psalm 85:11, Ezekiel 37:16-19, Isaiah 29:11-12, and Revelation 14:6, 7. [A.T.]

M.457 Morton, William A. *Book of Mormon Ready References*. Salt Lake City: Geo. Q. Cannon & Sons, 1898. [R]1914. A collection of passages from the Book of Mormon that deal with subjects incidental to the restored gospel, such as the Atonement and the gathering of Israel. Includes “traditions and discoveries confirming the Book of Mormon.” [D.M.]

M.458 Morton, William A. *A Brief Concordance to the Book of Mormon*. Independence, MO: Church of Jesus Christ of Latter Day Saints, 1919. Selected words, verse citations, and scriptural phrases are featured in this 83-page concordance to the Book of Mormon. [D.W.P.]
M.459 Morton, William A. “Concerning the Testimony of the Three Witnesses.” MS 84 (7 September 1922): 570-71. The author responds to an article that claimed that the Three Witnesses "afterwards renounced Mormonism and said that their testimony was false." The Witnesses never denied their testimony of the Book of Mormon. [M.D.P.]


M.462 Morton, William A. “A Little More Evidence.” MS 70 (13 August 1908): 513-17. Those who refuse to believe the Book of Mormon because Joseph Smith did not show the plates to more witnesses are not much different than the Jews who would not believe the resurrection because Jesus did not show himself to them. Believing the Solomon Spaulding theory is foolish. The true story about Martin Harris's visit to Professor Anthon is explained. [J.W.M.]

M.463 Morton, William A. Mother Stories from the Book of Mormon. Salt Lake City: W. A. Morton, 1911. Twenty stories from the Book of Mormon designed for children. [D.M.]

M.464 Morton, William A. “Objections to the Book of Mormon Answered.” MS 83 (13 October 1921): 641-45. Morton responds to three objections to the Book of Mormon. Mr. Rought Brooks of the Burnley News maintains that the Book of Mormon is weakened because Joseph Smith used a "peek-stone" to search for money, and the Book of Mormon mentions the use of "precious steel," domesticated horses, cows and oxen, and the compass. Morton counters that the Chinese used magnetic directors in 2634 B.C., ancient iron remains have been dug up in the New World, as have remains of horses. Buffaloes are domesticated cows and oxen gone wild. [B.D.]


M.467 Morton, William A. “Why the Plates of the Book of Mormon Were Not Shown to the World.” Young Woman’s Journal 24 (October 1913): 613-15. The gold plates were not/are not available for inspection because acceptance of the
Book of Mormon is a matter of faith. Those predisposed to disbelieve the Book of Mormon would not be converted to the Gospel even if they saw the plates. [D.M.]

M.468 Moss, James R. “Six Nephite Judges—a Study in Integrity.” *Ensign* 7 (September 1977): 61-65. Evaluates and praises the integrity of several Nephite judges. Brings out four principles that they observed: (1) law, not personality, authority or force, governs society; (2) law was to be determined by the voice of the people; (3) prophets as God’s agents communicate proper principles of law; (4) laws were established through a spiritual foundation. [D.M.]


M.471 Moss, Robert H. *That I Were an Angel, A Novel of Alma the Younger.* Salt Lake City: Acme, 1987. A novel that retells the doings of Alma the Younger—his experiences with his father in Helan, his conversion, his friendship with the sons of Mosiah, and his dramatic missionary experiences. [D.M.]


M.473 Moss, Robert H. *Valiant Witness, A Novel of Moroni.* Bountiful: Horizon, 1954, 1989. Based upon scriptural and historical sources, this fictional narrative of the life and mission of the angel Moroni links the prophet Moroni with the legends surrounding the “pale one” of Indian legend. [J.W.M.]


M.475 Moss, Wayne S. “Book of Mormon Doctrine about American Nation Was Factor in Conversion.” *CN* 58 (31 December 1988): 10. A conversion story. Upon reading the Book of Mormon, the author was intrigued by references to American history that paralleled his beliefs about the inspired constitution. [J.W.M.]


M.477 Moyle, Henry D. “He Saw the Golden Plates.” *Instructor* 95 (July 1960): 226-27, 229. An account of an interview between David Whitmer and the author’s father, James H. Moyle, in which Whitmer reaffirmed the validity of the plates and the angel who showed them to him. [B.D.]

M.478 Moyle, Henry D. “To the End He Held that He Saw the Golden Plates.” *Instructor* 95 (July 1960): 226-27, 229. Contains a reproduction of the testimony of the Three Witnesses. David Whitmer, after being excommunicated from the Church, still testifies of the truthfulness and divinity of the Book of Mormon. [L.D.]
Moyle, James H. "Authenticity of the Book of Mormon." DN Church Section (29 October 1927): 8, 10. Discusses the Israelite origin of the Indians, Ezekiel’s prophecy of two records, the horse, elephant, agriculture, cement, Indian traditions, archaeological items, and other evidences for the Book of Mormon. [A.C.W.]

Moyle, James H. Untitled talk. CR (April 1929): 18-22. Moyle writes of archaeological evidence of the Book of Mormon. Doctor Spinden of the Peabody Museum of Boston proclaimed that the excellence of cloth manufacture in ancient Peru was not equaled by any other nation of that time. The Book of Mormon explains clearly the high culture to which the ancient Americans attained. [B.D.]

Moyle, James H. Untitled talk. CR (April 1930): 118-23. When returning home from the University of Michigan in 1885 Moyle spoke with David Whitmer. Whitmer affirmed his testimony of the Book of Mormon. [B.D.]


Mulholland, David H. A Reading Guide to the Book of Mormon. Salt Lake City: Deseret Book, 1989. A reading guide and study aid that asks questions of the Book of Mormon chapter by chapter. Answers are given in the back. This work is reviewed in G.133. [D.M.]


Mulliner, H. L. “Internal Evidences of the Truth of the Book of Mormon.” IE 9 (October 1906): 913-23. Provides several examples to show that the Book of Mormon taught against many of the popularly held views and practices of Joseph Smith’s day. He, therefore, was not an impostor who desired to have his views accepted and approved. [D.M.]

Murphy, Rondo A. “The Book of Mormon.” In Murphy’s Relativity of Knowledge, 72-89. New York: Carlton Press, 1976. Though the original text of the Book of Mormon has been altered in later editions to reflect Joseph Smith's views on plural marriage and multiple gods, Mosiah 15:1-9 teaches of a monotheistic God, e.g., Christ as the Eternal Father. The author analyzes how Jeremiah connects with the Jaredites and how Ezekiel connects with the Nephites. Associating the way events happen in relationship with each other is called the relativity of knowledge. [J.W.M.]

“Museum Walls Proclaim Fraud of Mormon Prophet.” New York Times Magazine Section (29 December 1912): 1, 3. Article mocks Joseph Smith’s claims that he translated the Book of Mormon under the inspiration of God, or that he had received gold plates. As proof that the Book of Mormon is fraudulent, Reverend F. S. Spalding of Utah’s Episcopal Church contacted eight renowned Egyptologists who state that the facsimiles are poorly copied and the translation was inept. Smith’s work is compared to artifacts found in the Metropolitan Museum in New York. [J.W.M.]
M.488 Myer, Janet R. “Mexican Diary.” In Recent Book of Mormon Developments; Articles From the Zarahemla Record, 1:120-21. Independence, MO: Zarahemla Research Foundation, 1984. The author describes a trip she took to Mesoamerica, reports some supernatural experiences, and writes that she desires to live in accordance with the principles of the Book of Mormon so that the Lord will reveal the sealed portion of the Book of Mormon. [B.D.]


M.490 Myer, Percy L. The Three Witnesses Testify: A Doctrinal Treatise Pertaining to the One God Referred to in the Testimony of the Three Witnesses to the Book of Mormon. Caldwell, NJ: Vanity, 11 September 1958. Argues for the belief in monotheism (one God) on the basis of a statement of the Three Witnesses and selected passages from the Book of Mormon. [D.M.]