N.001 N., W. N. "Then Shall They Rejoice." MS 91 (31 January 1929): 72-73. Describes episodes in which modern-day Lamanites of Mexican descent rejoiced upon receiving the Book of Mormon. [R.H.B.]

N.002 Nackos, Louis J. "Judah in the Days of Jeremiah and Lehi." In Papers of the Fifteenth Annual Symposium on the Archaeology of the Scriptures, edited by Ross T. Christensen, 30-37. Provo, UT: Brigham Young University, 1964. Explores the events that led up to the destruction of Jerusalem and the reign of Zedekiah who was king when Lehi left Jerusalem. Lehi was one of the prophets that the Lord sent to call the people to repentance. Accounts found by archaeologists suggest that the Israelites were confident that no harm would come to them in spite of the prophets' warnings. [J.W.M.]


N.004 Neal, Harry Edward. Before Columbus: Who Discovered America? New York: Julian Messner, 1981. In a work designed for youth the author looks at several theories regarding who first discovered America. Considers Columbus, Huishen, St. Brendan, Leif Ericsson, John Cabot, Norsemen, the Nephites—but does not provide a conclusion. [D.W.P.]

N.005 Neal, H. R. The Stick of Ephraim vs. the Bible of the Western Continent, or, the Manuscript Found vs. the Book of Mormon. Cincinnati: n.p., 1899. Polemical tract stating that Joseph Smith is so closely tied to the Book of Mormon that if one were proved false, it would prove the other false. Finds that the origin of the Book of Mormon lies in the Spaulding manuscript. Provides historical accounts by Joseph Smith, Oliver Cowdery, and others concerning the first vision and the coming forth of the Book of Mormon. Demeans the idea of the three Nephite disciples who are claimed to still live. [J.W.M.]


N.007 Neal, R. B. "Book of Mormon 'Caractors' or, An Old Mormon Lie Cornered and Slaughtered." Christian Standard 44 (18 April 1908): 3-4. A polemical article against the Book of Mormon attempting to refute statements made by early Mormons regarding the Anthon episode, and also attempting to show that the 'reformed Egyptian' characters on the transcription that Martin Harris presented to Anthon were a forgery. [M.R.]

N.008 Neal, R. B. "Book of Mormon 'Caractors' vs. A Pious Forgery." Christian Standard 44 (10 October 1908): 21-25. A polemical article, attempting to demonstrate that the Mormon account of Martin Harris's visit to Anthon was false and that the characters on the Anthon transcript were a forgery. [M.R.]

N.009 Neal, R. B. The Stick of Ephraim vs. The Bible of the Western Continent or the Manuscript Found vs. the Book of Mormon. Grayson, KY: R. B. Neal, 1899. A polemical work attempting to discredit the Book of Mormon. The writer wonders why Joseph Smith did not simply reproduce the lost 116 pages if they had in fact been given by inspiration. Deals also with the Spaulding manuscript. [M.R.]
The Stick of Ephraim vs. the Bible of the Western Continent or the Manuscript Found vs. the Book of Mormon: Part II. Grayson, KY: R. B. Neal, 1899. A polemical tract against the Book of Mormon. The writer enumerates several anachronisms in the Book of Mormon and discusses the characters on the Anthon transcript, the Anthon denial, the phrase “and it came to pass,” and related matters. He advocates a Spaulding origin for the Book of Mormon and attempts to discredit Mormon efforts to link biblical prophecies to the Book of Mormon. [M.R.]

The “Stone” in the “Hat”. Grayson, KY: R. B. Neal, n.d. Quotes David Whitmer and John Hyde Jr. to show that Joseph Smith used a “peep stone” to receive revelation and to translate the Book of Mormon. Finds that those closest to Joseph, particularly David Whitmer, state that some revelations were of God and others were not. [J.W.M.]

The Three Nephite Apostles (No. 11 from the Sword of Laban Leaflets). Grayson, KY: American Anti-Mormon Association, n.d. A polemic that claims that the Doctrine and Covenants contradicts the Book of Mormon because the former says that no one on earth could translate the Book of Mormon characters, yet the Book of Mormon says that the three Nephite disciples were still alive. [D.M.]

Nearer to God.” CN 58 (31 December 1988): 16. The prophetic counsel to read the Book of Mormon daily has not been reversed. Coming nearer to God is the very reason for reading its pages. [J.W.M.]

“Needed: A Revelation about Types.” ZR 59 (January/February 1992): 2-4. Types are a pattern for the future and reveal an understanding that God is in control. Every future event between the present and the millennium has been foretold through types in the scriptures. Types contained in the Book of Mormon include Lehi’s journey in the wilderness, Nephites/Lamanites, warfare, and the 158 years between Mosiah as king and the coming of Christ. [J.W.M.]


“The Colossal Stone Heads of the Southern Gulf Coast Region of Mexico.” SEHA 103 (12 August 1967): 2-8. Analyzes the features of several stone heads discovered in Veracruz and speculates that they might belong to the Jaredite culture. A map, table, and pictures are supplied. [D.M.]

“The Dictionary of Slander.” Mormon Point-of-View 1 (1 January 1904, 1 April 1904): 73-100, 157-96. Catalogs several charges against the Mormons including the Spaulding connection to the Book of Mormon. Shows in detail how this explanation is untenable. Discusses Book of Mormon witnesses. [D.M.]

“The Harris-Anthon Episode.” Mormon Point-of-View 1 (1 July 1904): 282-92. Weighs the probabilities of the viewpoints of Martin Harris and Charles Anthon with regard to their interview concerning the
N.021 Nelson, Nels Lars. "Human Side of the Book of Mormon." Mormon Point-of-View 1 (1 April 1904): 105-56. Treats the possibility of errors existing in the Book of Mormon. Points out that revelation coming through human media is bound to be imperfect, by the very nature of human weakness. Shows areas where mistakes might have been made by Mormon the compiler, and Joseph Smith the translator. Discusses anachronisms and affinities with the Bible in phraseology. Considers Joseph Smith's method of translating. Concludes that the Book of Mormon is a divine record. [D.M.]

N.022 Nelson, Reed. "That Book is True!" Ensign 13 (December 1983): 23. A story of divine coincidences in which a young man was exposed to the Book of Mormon and became a convert to the Church. [S.P.S.]

N.023 Nelson, Russell M. “Jesus Christ—Our Master and More.” In The Book of Mormon: Helaman through 3 Nephi 8, According to Thy Word, edited by Monte S. Nyman and Charles D. Tate Jr., 1-14. Provo, UT: Brigham Young University Religious Studies Center, 1992. Comments on several Christological titles in the Book of Mormon and other scriptures. Jesus Christ is the creator and Jehovah of the Old Testament. He is the advocate with the Father, the Son of God. He is the promised Immanuel, the Anointed One, Savior and Redeemer. He is both judge and exemplar. He is the Millennial Messiah. [J.W.M.] [D.M.]

N.024 Nelson, Russell M. “Thanks for the Covenant.” In Brigham Young University 1988-89 Devotional and Fireside Speeches, 53-61. Provo, UT: Brigham Young University Publications, 1989. A discussion of the Abrahamic covenant. Points out that the patriarch Joseph received the birthright in Israel and that the land allotted to him was not Canaan but the Americas. “America was to serve as the repository of sacred records written on metallic plates. It one day was to become the location for the restoration of the gospel. It was to host headquarters of the Lord's restored Church.” [D.M.]


N.027 Nelson, Ted, Glen Scott, Lyle Smith, Brenda Trimble, and Linda Trimble. “Archaeology Alert.” The Witness 67 (Winter 1989): 15. Points out two different findings in Mexico that show how archaeology converges with the Book of Mormon. The two excavations uncovered a Maya Codex in a city close to San Salvador and a lost fort found in Guatemala. [L.D.]

N.028 Nelson, Ted, Glen Scott, Lyle Smith, Brenda Trimble, and Linda Trimble. “La Mojarra: A Voice from the Dust.” The Witness 64 (February 1989): 4-6. A large engraved stone with hieroglyphics and a picture of a fully clothed man was discovered in the Acula River, southeast of Veracruz, Mexico in 1986. Many scholars believe the hieroglyphics represent an earlier version of the Maya language, probably Olmec. [L.D.]

N.029 “Nephi and the Exodus.” Ensign 17 (April 1987): 64-65. Asserts that “one of the most important of all Hebrew motifs, the exodus cycle, is woven throughout 1 Nephi.” “The exodus cycle is a pattern of enslavement and divine rescue used often in the Bible and other Jewish writings.” Because Nephi was raised a Jew and knew Hebrew literary styles, he used this literary method in writing his own record. [S.P.S.]
N.030 The Nephite Dispensation: Outlines in Theology for Use in the Church Schools of High School Grade. N.p.: LDS Church General Board of Education, November 1916. An outline of lessons presented on the Book of Mormon with suggested teaching procedures and emphasis. [J.W.M.]


N.033 Nesser, Arlin P. "A Witness From the Holy Ghost." Ensign 14 (July 1984): 22-25. Explains how an investigator in Yugoslavia knew by looking at a German Book of Mormon, especially the pictures, and by praying that it was true, even though she was not able to read it. [D.M.]

N.034 "New and Interesting Discovery in South America." TS 5 (1 December 1844): 733-34. Reports the discovery of “extraordinary ruins” by Judge Neito in Peru. The proportions were immense with the remains of ancient dead within. It “must be the greatest building in the world in point of size.” The workmanship is exquisite. This is archaeological evidence that the Book of Mormon is true. [J.W.M.]

N.035 "New Developments in Book of Mormon Research." Ensign 18 (February 1988): 12-17. A compilation of research reports on the Book of Mormon discussing such topics as Jesus Christ, law, biblical and Near Eastern studies, archaeology, anthropology, language, and literature. [L.D.]

N.036 "New Donations Slip Lists Fund for Book of Mormon." Ensign 21 (March 1991): 74-75. The new donation slips are designed to replace the Family-to-Family Book of Mormon program. The volume of books donated make it impossible for Church headquarters to place the pictures and testimonies in so many books. [J.W.M.]

N.037 "New General Fund Will Provide More Copies of Book of Mormon." CN 60 (29 December 1990): 3. By having the Book of Mormon fund included with the tithing and fast offering slip, the First Presidency hopes to increase donations for the Book of Mormon fund. [M.R.]

N.038 The New Heresy!! An Exposure of Mormonism Shewing Its Origin, Absurdity and Impiety. Dunstable: Harper Twelvetrees, 1850?. This pamphlet, written as a conversation between “James Anxious” and his “cousin Henry,” discusses the Book of Mormon and refutes the validity of the story by asserting that the book was written by Rev. Solomon Spaulding. Questions the Liahona, the Urim and Thummim, and the New and Everlasting Covenant. [J.W.M.]

N.039 A New Heresy Entitled “The Mormonites,” and by Themselves, “The Latter-day Saints.” London, Central Tract Depot.: Wertheimer and Co. This pamphlet purports that Spaulding was the original author of the Book of Mormon. [J.W.M.]

N.040 "New Home in the Promised Land." Friend 11 (July 1981): 21-22. For children, cartoon story of the animosity that Laman and Lemuel felt toward Nephi, and Nephi’s need to leave and find a new home after Lehi’s death. Depicts the way the records were kept by Lehi, Nephi, Jacob, and Enos. [J.W.M.]

New Issue of the Book of Mormon. IE 24 (February 1921): 352-54. Official announcement of the LDS church First Presidency (Heber J. Grant, Anthon H. Lund, and Charles W. Penrose) reporting a new printing of the Book of Mormon. The issue features new typesetting, larger printed type, two columns of text per page, chapter headings, and an updated footnotes and index. [A.C.W.]

New Leather Case for Original Manuscript. CN 42 (27 May 1972): 5. Announcing a new leather case made to hold the original manuscript of the Book of Mormon. Includes a history of the original manuscript. [M.D.P.]

New Light on the Shining Stones of the Jaredites. Provo, UT: FARMS, 1992. Research by Sandia National Laboratories produced radioluminescent light sources. These may provide light without electrical power supplies for as long as 20 years. Such technology shows a possible answer as to how the Lord touched Jared’s 16 stones in response to his faith. [J.W.M.]


relations with Egypt, politics in Jerusalem and with Laban, sects living in the wilderness, the Dead Sea scrolls, the apocrypha, ancient warfare, the ideologies of intellectuals and the wicked, and the sobering message of the Book of Mormon regarding the downfall of civilizations. This work is reviewed in H.034, J.042, and in H.258. [J.W.W.]


N.053 Nibley, Hugh W. “The Atonement of Jesus Christ.” Ensign 20 (July-October 1990): 18-23, 30-34, 22-26, 26-31. A four-part series that emphasizes that the Book of Mormon teaches the correct principles of the Atonement. The power of resurrection is provided only by the Savior. Only the Book of Mormon teaches the fulness of the truth of the Atonement, why life is as it is, and how one may approach God to be at one with him. Since all fall short, the blood sacrifice of the Savior was the indispensable step. Atonement is both individual and collective and so God’s people must be “of one heart and one mind.” “The Atonement is one of the grand constants in nature.” [J.W.M.]


N.058 Nibley, Hugh W. “The Book of Mormon: Forty Years After.” A talk given at the Sunstone 1988 Book of Mormon Lecture Series, May 10, 1988. Reprinted in CWHN 8:533-69. Even after forty years of research, new insights are still to be found in the Book of Mormon. Examples come from the episode at the waters of Sebus, wordprinting, Enos and the princes of India, Isabel as a Phoenician name, the Zoramites as dissenters, and clear statements about God and man, riches, economics, and repentance. [J.W.W.]


N.060 Nibley, Hugh W. “The Book of Mormon: True or False?” MS 124 (November 1962): 274-77. Reprinted in CWHN 8:219-42. Argues that if Joseph Smith was not telling the truth when he provided the world with the Book
of Mormon, then he recklessly exposed his forgery and fraud to public discovery. The Book of Mormon is authentic history, not a forgery, and not a product of the tendencies of Joseph Smith's day. [J.W.W.]


N.066 Nibley, Hugh W. "Columbus and Revelation." *Instructor* 88 (October 1953): 319-20. Reprinted in CWHN 8:49-53. Relevant to 1 Nephi 13:11-12, this brief article gives historical evidence showing that Columbus was moved upon by the Holy Ghost. [J.W.W.]


N.071 Nibley, Hugh W. “Freemen and Kingmen in the Book of Mormon,” in CWHN 8: 328-79. Captain Moroni was a man of peace. Analyzes war, government, management, the political tactics and strategies of Amalickiah, and the constant struggle between those who follow the ways of righteousness and those who promote wicked political agendas. Includes notes about similar political problems in ancient Mesoamerican societies. [J.W.W.]

N.072 Nibley, Hugh W. “The Grab Bag.” IE 61 (July 1959): 530-33, 446-48. Reprinted in CWHN 8: 170-81. Shows that Book of Mormon critics have made an art of explaining a very large and complex text by focusing only on a very small part of it. [J.W.W.]


N.074 Nibley, Hugh W. “Howlers in the Book of Mormon.” MS 125 (February 1963): 28-34. Reprinted in CWHN 8: 243-58. Lists over twenty Book of Mormon points that may have seemed ridiculous in 1830 but that “appear very different” in light of modern scholarship, including transoceanic voyaging, gold plates, steel, elephants, coins, names, literary and ritual patterns, execution, modes of prophecy and revelation. [J.W.W.]


N.078 Nibley, Hugh W. “Last Call: An Apocalyptic Warning from the Book of Mormon.” Sunstone 12 (January 1988): 14-25. Reprinted in CWHN 8: 498-532. The Book of Mormon’s message of Christ specifically is to “show” and “convince” by a bulwark of historical evidence through which the doctrine must be considered. The ascension motif—righteous man rising above the wicked world by supplicating God—is repeated over and over. It is symbolic and warns mankind to spiritually break away from his real enemy, himself, in the world of sin. [J.W.M.]


N.082 Nibley, Hugh W. “The Lesson of the Sixth Century B.C.” Provo, UT: FARMS, 1956. Lehi, Solon, Thales, Buddha, Confucius, Lao Tze, Zarahustra, and Pythagoras are discussed as contemporaries living in an important and booming “axial” era, the seminal 6th century B.C. [J.W.W.]


N.088 Nibley, Hugh W. "Of The Book of Mormon." In Of All Things!: Classic Quotations from Hugh Nibley, edited by Gary P. Gillum, 125-59. Salt Lake City: Deseret Book and FARMS, 1993. Using quotes from various sources, the editor brings to the reader a greater understanding of Nibley's perception of the Book of Mormon. The quotes range from humorously witty to serious appraisals of the great value of the book. Nibley's testimony of the Book of Mormon is clearly put: "It is carefully organized, specific, sober, factual, and perfectly consistent." [J.W.M.]


N.091 Nibley, Hugh W. "The Prophetic Book of Mormon." Seventh East Press 1 (27 March 1982): 6-8, 16-17. Reprinted in CWHN 8:435-69. This 1981 lecture relates present-day political circumstances to the "polarizing" that caused the collapse of the Nephites and that has been a major cause in the sudden and complete downfall of many civilizations. This work is reviewed in P.212. [J.W.W.]


N.094 Nibley, Hugh W. "Rediscovery of the Apocrypha and the Book of Mormon." In Temple and Cosmos, edited by Don E. Norton, 212-63. Salt Lake City: Deseret Book, 1992. Nibley describes images that are important in the Apocrypha and the Book of Mormon. The imagery discussed is as follows: desert imagery, the plan, heavenly treasures, apocalyptic imagery, the right and left hand of God, the white garment, the strait way, the filthy and pure waters, looking beyond the mark, flight into the wilderness, the tree of life, Zenos/Zenez, Olive culture, Redeemer of Israel, likening the scriptures, ritual war, and kings and covenants. [B.D.]

N.095 Nibley, Hugh W. "Review essay of Bar-Kochba: The Rediscovery of the Legendary Hero of the Second Jewish Revolt against Rome, by Yigael Yadin." BYU Studies 14 (Autumn 1973): 115-26. Reprinted in CWHN 8:274-88. Points out that Yadin's discoveries seem to show, among other things, that the presumably feminine name Alma was also used by Jews as a masculine name, just as it was in the Book of Mormon. Draws a number of parallels between the Bar Kochba artifacts and the Lehi colony. Compares materials in the Book of Mormon about Lehi, Captain Moroni, and the name Alma with Palestinian warfare and practices from the first century A.D. [J.W.W.]


N.097 Nibley, Hugh W. "Scriptural Perspectives on How to Survive the Calamities of the Last Days." BYU Studies 25 (Winter 1985): 7-27. Reprinted in CWHN 8:470-97. Repentance, humility, and righteousness, not weapons, are essential for surviving the last days. The Nephite response to war and to challengers is analyzed. Good guys and bad guys are identified by individual religious virtues. [J.W.W.]


of the Jaredite boats seem to resemble the boat of Ut-Napitshtim who was the Sumerian counter-part of Noah. Old Jewish and even older Indian sources record the use of shining stones that protect the owner beneath the water. These have been traced back to Babylonian tales of the deluge. Since the Jaredite record reports that their boats were patterned after Noah’s ark, ancient myths that surely have their foundation in real events help to provide greater understanding of the book of Ether. The book of Ether meets all the criteria of epic traditions of heroic societies. The remains of heroic societies are difficult to identify. [J.W.W.]

N.106 Nibley, Hugh W. Tinkling Cymbals and Sounding Brass: The Art of Telling Tales about Joseph Smith and Brigham Young. Vol. 11 of CWHN, edited by David J. Whittaker. Salt Lake City: Deseret Book and FARMS, 1992. A collection of answers to the works of Mormon critics Fawn Brodie, J. B. Turner, John C. Bennett, Henry Caswell, Pomeroy Tucker, and many others, pointing out their inconsistencies, and unconfirmed and distorted historical claims. Their attacks are confirmed by unreliable witnesses. Joseph Smith’s opponents often played by no rules of fairness and often changed the rules as they argued. [J.W.M.]


N.108 Nibley, Hugh W. “Warfare and the Book of Mormon.” In Warfare in the Book of Mormon, edited by Stephen D. Ricks and William J. Hamblin, 127-45. Salt Lake City: Deseret and FARMS, 1990. Compares the descriptions of warfare in the Book of Mormon with the writings and axioms of Karl von Clausewitz’s military treatise, Vom Kriege, that served the military as a bible for 150 years and was published in 1833. Descriptions of Book of Mormon warfare match von Clausewitz’s principles very well. Again the internal evidence of the Book of Mormon establishes its accuracy in describing technical subjects unknown to Joseph Smith. This work is reviewed in E.057. [N.K.Y.]


N.112 Nibley, Preston. “The Three Witnesses of the Book of Mormon.” Relief Society Magazine 31 (August 1944): 431-34. A historical account of the vision the Three Witnesses received on the Peter Whitmer farm during the latter part of June 1829. Includes the testimonies of Oliver Cowdery, David Whitmer, and Martin Harris. [J.W.M.]


N.114 Nichols, Mary. “Book of Mormon Strengthens and Converts.” CN 58 (31 December 1988): 9, 10. An Incan man, twin sisters from Finland, a seven-year-old girl, and others are converted to Christ through the Book of Mormon. The rich spirit of the Book of Mormon warms the hearts of those who read it. [J.W.M.]

N.115 Nichols, Mary. “Donated Book Helps Lead to Baptism of Neighbor Family.” CN 58 (31 December 1988): 9. Investigators received a Book of Mormon donated by a family in their area and soon after were baptized. [M.R.]

N.116 Nichols, Robert E. “Beowulf and Nephi: A Literary View of the Book of Mormon.” Dialogue 4 (Autumn 1969): 40-47. The life and character of Beowulf, the great hero of the epic age, parallels that of Nephi. Both were mighty in their deeds, both enjoyed great powers of strength and endurance, and both possessed various “manly skills.” The Book of Mormon is “a work laden with promise for the literary analyst.” More than a century has elapsed since the Book of Mormon has come forth and “literary scholarship” has all but ignored the literary aspects of this sacred text. [D.W.P.]


N.118 Nicholson, John. “The Lamanites.” Juvenile Instructor 9 (21 November 1874; 5, 19 December 1874): 274-75, 280-81, 291-92, 303. Discusses the prophecy that the Lamanites will become a “white and delightsome people,” and conjectures that the Three Nephites are ministering to them. [D.M.]

N.119 Nicholson, John. “The Lamanites.” MS 37 (16, 23 February; 2, 9 March 1875): 97-99, 113-14, 131-32, 150-51. Nicholson tells of two instances in which, in his opinion, the Three Nephites appeared to Indian Chiefs. Indian Chief Torbuka was visited by three men who mysteriously disappeared after giving their messages. He then arranged to have members of his tribe baptized. An Indian leader of the Uintah Reservation relates that while in Washington to speak with government officials he was visited by a personage on three different evenings who told him to trust the Mormons and told him about the Book of Mormon. [B.D.]

N.120 Nicholson, John. The Latter-day Prophet. Liverpool: William Budge, 1880. Writes concerning the need for a true prophet. The Book of Mormon was given by the power of God to clarify misunderstood passages in the Bible. Isaiah foretold of Martin Harris’s visit to Professor Anthon. The Book of Mormon is the story of the ancient American inhabitants, whose descendants are receiving the truth in vast numbers. [J.W.M.]


N.124 Nickyforuk, Nicholas. “Children Study the Book of Mormon.” CN 50 (6 September 1980): 11. A family that is studying the Book of Mormon together describes the children’s reactions and the knowledge they received from reading it. [M.D.P.]


N.126 Nielsen, F. Kent. Book of Mormon Teachings. Provo, UT: Brigham Young University, 1960. A series of four lectures. Makes connections and correspondences between the land of promise and God, Zion, gentiles, and descendants of Joseph. Also points out differences between the LDS view of the Second Coming and those of the world in general. [D.M.]

N.127 Nielson, Harold K. Mapping the Action Found in the Book of Mormon. Orem, UT: Cedar Fort, 1987. Contains synopses of each chapter in the Book of Mormon, 32 hypothetical maps to illustrate where events took place, and listings of geographical references. This work is reviewed in S.514. [D.M.]


N.129 Njeim, George A. “Book of Mormon Prophecies.” SH 98 (30 July 1951): 725-28. Examines prophecies in the Book of Mormon and relates them to historical events of the twentieth century. Prophecies are classified as follows: (1) the vision of Nephi—1 Nephi 3:210-216 (RLDS scriptures); (2) the prophecy of Nephi—2 Nephi 11:116-117; (3) the word of Christ relative to gentile disobedience—3 Nephi 9:64-71, and the return of the Jews—3 Nephi 9:85-101; (4) warning to Gentile America—Ether 1:29-35. [A.C.W.]

N.130 Njeim, George A. “The Golden Book.” SH 95 (3 July 1948): 636-39. For an audience unfamiliar with the Book of Mormon, Njeim explains its contents, purpose, and effect upon the world. The Book of Mormon restores lost truths from the Bible, witnesses of Christ and eternal life, and is the authority brought by God to quell “spiritual anarchy.” [A.C.W.]

N.132 Njeim, George A. “The Three Witnesses to the Book of Mormon.” *SH* 117 (September 1970): 28-30, 54. Discusses the character of the Three Witnesses, saying that their apostasy from the early Church was “a blessing in tragic guise” since it validated their testimony of the Book of Mormon that they were able to leave the Church but not deny their eyewitness experience. [A.C.W.]


N.134 Nordgren, Weston N. *Centennial Lessons for the Relief Society in the European Missions of the Church of Jesus Christ of Latter-day Saints*. Liverpool: LDS European Mission, 1930. Ten theology lessons designed to give evidences of the divine origin of the Book of Mormon. Bible passages foretold the Book of Mormon. Tells about the translation and publication of the manuscript, provides the testimonies of the witnesses, explains the objections to the Book of Mormon, Indian traditions, and similarities between the Biblical and Book of Mormon passages. [J.W.M.]

N.135 Nordgren, Weston N. “Taught by Their Mothers.” *MS* 91 (9 May 1929): 297-98. Compares modern-day missionaries to the stripling warriors of Helaman. [R.H.B.]

N.136 Nordgren, Weston N. “Then Shall They Rejoice.” *MS* 91 (31 January 1929): 72-73. Speaks of the prophecy in the Book of Mormon that the Lamanites, or the American Indians, shall rejoice of the Book of Mormon and its message. Gives several examples of American Indians that have read the Book of Mormon and were baptized because of their faith in its truthfulness. [M.D.P.]


N.138 Norman, V. Garth. “I Have a Question: What is the current status of research concerning the ‘Tree of Life’ carving from Chiapas, Mexico?” *Ensign* 15 (June 1985): 54-55. The author is cautious and tentative, but believes that the “stela 5 may prove to be the first deciphered artifact from the Nephite civilization.” [D.M.]

N.139 Norman, V. Garth. “San Lorenzo as the Jaredite City of Lib.” *SEHA Newsletter* 153 (June 1983): 1-9. Agrees with archaeologist Michael D. Coe that there are no direct archaeological evidences of the Book of Mormon. Proposes that the Olmec civilization corresponds to the Jaredite nation and that the present San Lorenzo is located at the site of the Jaredite city Lib. [D.M.]


N.141 North Western States Mission. *Jesus Is the Christ*. Portland, OR: Church of Jesus Christ of Latter-day Saints, 1975. Reports concerning Jesus Christ’s visit to the Americas, and encourages those interested in the Bible and
the life of Christ to study the Book of Mormon. [J.W.M.]

N.142 Northrup, Joseph A. "Book of Mormon Confirmed by Chippewa Traditions." *SH* 69 (31 May 1922): 511-12. A letter written by a Chippewa Indian from the RLDS church. Legends from that tribe corroborate aspects of the Book of Mormon, including references to what may be the Three Nephites. [D.M.]


N.147 "Noted Explorer Plans Seminar To Study Mexican Expeditions." *CN* 34 (January 4, 1964): 12. Announces a seminar to be conducted by Jose O. Davila addressing the topics of Lehi’s landing in America, ancient cities, and the brass plates. He will present slides of archaeological evidences and gold plates taken from a tomb of Oaxaca that are inscribed with Egyptian. [J.W.M.]

N.148 Novak, Gary F. "Naturalistic Assumptions and the Book of Mormon." *BYU Studies* 30 (Summer 1990): 23-40. This well-documented and didactic essay examines selected assumptions and consequences of naturalistically written history. "Naturalistic" explanations of the Book of Mormon are those that offer an "environmental" (instead of a theological) answer to its coming forth. Focuses on the writings of Dale Morgan and Fawn M. Brodie while also discussing the New Mormon History and one of its historians, Marvin S. Hill. [D.L.L.]

N.149 "Now From Scandinavia." *CN* 50 (20 September 1980): 16. Many early critics of the Book of Mormon ridiculed the story of the gold plates. Now archaeologists are saying that many ancient records were made from valuable metals. Norsemen also wrote on metal plates. [M.R.]


literal and hard to read. Considers the translation not sufficiently aware of Hebrew idioms or of the Jewish and Egyptian cultures from which the Book of Mormon originated. [D.M.]

N.153 Nunley, E. W. “My Testimony to the Truth of the Book of Mormon.” SH 52 (28 June 1905): 634. A former member of the Baptist Church bears testimony that after he borrowed and read the Book of Mormon, the Spirit testified its truthfulness. He wants his testimony to stand until Christ comes again. [J.W.M.]


N.155 Nutting, John Danforth. “Reorganized” or “Josephite” Mormonism Carefully Considered in the Light of the Bible and of Good Reason. Cleveland, OH: Utah Gospel Mission, 1899. A critic writes against Mormonism. The Reorganized Mormons are one and the same as the Utah Mormons—their origins were the same and remained so until 1848. A history of Joseph Smith and the coming forth of the Book of Mormon is presented. Provides a reprint of the Anthon transcript and compares it with Egyptian hieroglyphs to proclaim the book a “bald hoax.” Joseph Smith was the author of the Book of Mormon, and Mormons, which ever sect they belong to, are not Christians. [J.W.M.]

N.156 Nutting, John Danforth. The Teachings of Mormonism and Christianity Compared With The Bible And Sound Reason. Cleveland, OH: Utah Gospel Mission, 1928. A critic finds that Joseph Smith worked with Sidney Rigdon to revise Christian religion to suit their own claims that the Bible was imperfect. For this reason they claimed to have found gold plates and “translated” them and then “translated” the Bible when neither knew a word of Hebrew or Greek. No further revelation was needed for the truth has already been revealed. [J.W.M.]

N.157 Nutting, John Danforth. The Wonderful Story of the Wonderful Book. Cleveland, OH: Utah Gospel Mission, 1908. Evangelical extolling of the Bible. Has a section entitled, “Why We Should Not Believe That Any Other Book Is from God,” with some attention given to the three other Mormon standard works, which contain teachings that “are contrary to those of the real word.” [D.M.]

N.158 Nyman, Monte S. “Abinadi’s Commentary on Isaiah.” In The Book of Mormon: Mosiah, Salvation Only through Christ, edited by Monte S. Nyman and Charles D. Tate Jr., 161-86. Provo, UT: Brigham Young University Religious Studies Center, 1991. An exegetical exercise, discussing Abinadi’s prophetic message to King Noah’s court, in relation to Isaiah 52:7-10 and 53. Themes include Christology and beautiful feet that bring good tidings. Tables and appendices are included. [D.M.]

N.159 Nyman, Monte S. “Ancient Message ‘Book for Our Day.’ ” CN 58 (2 January 1988): 14. Shows how the four Book of Mormon abridgers—Nephi, Jacob, Mormon, and Moroni—saw our day and directed their writings accordingly. [D.M.]

N.160 Nyman, Monte S. “Appendix C. Isaiah in the Book of Mormon.” In Nyman’s Great Are the Words of Isaiah, 283-87. Salt Lake City: Bookcraft, 1980. Nineteen of the sixty-six chapters of the text of Isaiah from the King James Version of the Bible are quoted in their entirety in the Book of Mormon, two others lack two verses, others are partially quoted. A list of references compares the Book of Mormon passages with their counterparts in Isaiah. [J.W.M.]
Nyman, Monte S. “Bondage and Deliverance.” In *Studies in Scripture: 1 Nephi to Alma 29*, edited by Kent P. Jackson, 260-69. Salt Lake City: Deseret Book, 1987. Retells the story of how Zeniff’s colony of Nephites fell into bondage under the Lamanites at the end of King Noah’s reign. Recalls the spiritual circumstances under which they were delivered. [D.M.]

Nyman, Monte S. “The Book of Mormon: A Blessing or a Curse?” In *To the Glory of God*, edited by Truman G. Madsen and Charles D. Tate Jr., 219-30. Salt Lake City: Deseret Book, 1972. Discusses the three phases of judgment that will come to all that possess the Book of Mormon. They are: the gathering of the “seed of Ephraim”; a “cleansing of the Lord’s people”; and the judgments of God upon the nations that rejected the Book of Mormon. The Book of Mormon will be either a blessing or a curse depending on how individuals have received it. [A.T.]

Nyman, Monte S. “Book of Mormon Search Questions.” Provo, UT: Brigham Young University, 1980. Study questions. Courses 121 and 421 address title page through Alma 29, and 122 and 422 address Alma 30 to Moroni 10 of the Book of Mormon. Designed for religion courses at Brigham Young University. [L.D.]

Nyman, Monte S. “The Book of Mormon, Why?” *IE* 65 (July 1962): 530-31, 538-39. Relates the important role of the Book of Mormon as a witness not only for Christ but also for the Bible. The Book of Mormon’s value in helping to understand the book of Isaiah is unlimited. [J.W.M.]

Nyman, Monte S. “By the Book of Mormon We Know.” In *Doctrines of the Book of Mormon, 1991 Sperry Symposium*, edited by Bruce A. Van Orden and Brent L. Top, 145-57. Salt Lake City: Deseret Book, 1992. Comments on the twenty doctrines enumerated in Doctrine and Covenants 20:17-36, and shows that the Book of Mormon enlightens every one. Examples include: existence of God, the commandment to love God, the creation of male and female in God’s image, the Fall and the Atonement; the crucifixion, death, and resurrection, justification and grace, and the gift of the Holy Ghost. [D.M.]


Nyman, Monte S. “Confirmed to Others by the Ministering of Angels.” In *A Symposium on the Book of Mormon*, 104-8. Salt Lake City: Church of Jesus Christ of Latter-day Saints, CES, August 1986. Presents a discussion about angels. Presents definitions and shows the role of angels in the coming forth of the Book of Mormon and the restoration of the gospel. [D.M.]

Nyman, Monte S. *An Ensign to All People: The Sacred Message and Mission of the Book of Mormon*. Salt Lake City: Deseret Book, 1987. Illuminates certain features of the Book of Mormon to encourage the reading of the book. The Book of Mormon is intended to be an ensign to the nations, Joseph Smith was the “choice seer” designated to bring it forth. Comments on how the Book of Mormon relates to the remnant of Ephraim, the gentiles, the Lamanites, the Jews, and the lost tribes. Includes a study of the allegory of the olive tree, and the building of two Zions, one in New Jerusalem, one in Jerusalem. [L.D. & D.M.]

Nyman, Monte S. "I Have a Question: Why is the Book of Mormon the ‘most correct book,’ and how does it contain the fulness of the gospel?" *Ensign* 6 (September 1976): 87. The Book of Mormon is the “most correct book.” This is not to be understood as “perfect.” The words “correct” and “perfect” are not necessarily synonymous. The book is correct in far greater ways than in grammar, spelling, punctuation, and so on. It speaks of restored doctrines of the gospel, faith, repentance, the Atonement, baptism, and the Holy Ghost. These are the saving principles and ordinances that bring one back into the presence of the Father. [J.W.M.]

Nyman, Monte S. “I Have a Question: Why were the Book of Mormon gold plates not placed in a museum so that people might know Joseph Smith had them?” *Ensign* 16 (December 1986): 64-65. Also in “Why Weren’t the Gold Plates Placed in a Museum?” In *A Sure Foundation: Answers to Difficult Gospel Questions*, 52-54. Salt Lake City: Deseret Book, 1988. Asserts that the golden plates were never made available for public view for two reasons: (1) the Lord did not want the plates—with their impressive monetary value—to be used for personal or commercial gain, and (2) to test the faith of those who receive the record. [S.P.S.]


Nyman, Monte S. “The Most Correct Book.” *Ensign* 14 (June 1984): 20-23. As Joseph Smith stated that the Book of Mormon was the “most correct book,” any errors in it are due mostly to the inadequacies of present languages. As the keystone of the LDS religion the book is important in uniting the Church, thus preventing a splintering like that of early Christianity. The Book of Mormon teaches the doctrines that will draw men and women to God. [S.P.S.]

Nyman, Monte S. *The Most Correct Book: Why the Book of Mormon is the Keystone Scripture.* Salt Lake City: Bookcraft, 1991. A three-pronged discussion of Joseph Smith’s statement that the Book of Mormon (1) is the most correct book, (2) is the keystone of the LDS religion, and (3) enables a person to get close to God by abiding by its precepts. Subthemes deal with the translation of the book, a warning to the inhabitants of the promised land, how the book contains a fulness of the Gospel, how the book is scripture, what it has to say about the ministering of angels, how the book testifies of the Bible, and how the world is to be judged by the book. [D.M.]


Nyman, Monte S. “Priesthood Versus Priestcraft among the Nephites.” In *The Sixth Annual Religious Educator’s Symposium on the Book of Mormon*, 66-69. Salt Lake City: Church of Jesus Christ of Latter-day Saints, 1982. Author demonstrates that Lehi held the Melchizedek priesthood. Uses the Book of Mormon to demonstrate some of the duties of an individual that holds the Melchizedek priesthood. Then the author defines priestcraft, and describes how it is different from anti-Christ. He outlines the stories of men who used priestcraft in the Book of Mormon such as Nehor and Amlici. [A.T.]

Nyman, Monte S. “The Same God Yesterday, Today, and Forever.” In Sidney B. Sperry Symposium: The Book of Mormon, edited by A. Gary Anderson, 117-26, Provo, UT: BYU Religious Instruction, 1981. Shows how God is the same yesterday, today, and forever through his personal appearances, the manner of his manifestations, and the fact that he is no respecter of persons. [D.M.]

Nyman, Monte S. “Source Book of Suggestions for Teaching the Book of Mormon.” D.Ed. thesis, Brigham Young University, 1965. Consists of teaching suggestions for Book of Mormon classes, along with teacher responses to questionnaires. Also contains an elaborate teaching guide with statements of purpose, outlines, and questions. Includes handouts for students. [D.M.]


Nyman, Monte S. “To Learn with Joy: Sacred Preaching, Great Revelation, Prophecy.” In The Book of Mormon: Jacob through Words of Mormon, To Learn with Joy, edited by Monte S. Nyman and Charles D. Tate Jr., 193-208. Provo, UT: Brigham Young University Religious Studies Center, 1990. Shows how the writings of Jacob through the Words of Mormon on the small plates of Nephi followed the admonition and example set by Nephi—to devote the greater space to sacred things, and but little to historical events. [D.M.]

Nyman, Monte S. Two Sticks One in Thine Hand. Salt Lake City: Gen-Dex Press, 1973. “This treatise is an attempt to show how utterly false are the suppositions that the Church has its own Bible or that the Church fails to accept the Christian world’s Bible. It will further endeavor to show that the Church not only accepts the Bible but is much concerned that modern Christianity maintains its faith in this sacred volume of scripture.” Author uses the Book of Mormon as a basis for examining Old Testament authorship, Bible history, text, and interpretation. [A.T.]

Nyman, Monte S. “Two Sticks: One in Thine Hand.” In The Third Annual Church Educational System Religious Educators’ Symposium: A Symposium on the Old Testament, 243-51. Salt Lake City: Church of Jesus Christ of Latter-day Saints, 1979. Argues that the Book of Mormon corrects the false views about the Bible held by Bible critics. The Book of Mormon verifies the historicity and authorships of the Bible. [D.M.]

Nyman, Monte S. “Why Study Isaiah.” In The Second Annual Church Educational System Religious Educators’ Symposium: A Symposium on the Book of Mormon, 93-97. Salt Lake City: Church of Jesus Christ of Latter-day Saints, 1979. Rather than being discouraged by Isaiah, Latter-day Saints should take great interest in the prophet, because the Book of Mormon expressly commands its study. Isaiah testified of the Messiah and foresaw the future of Israel. The Book of Mormon joins the New Testament and Doctrine and Covenants in helping individuals to understand Isaiah. [D.M.]


Nyman, Monte S., and Charles D. Tate Jr., eds. The Book of Mormon: First Nephi, the Doctrinal Foundation. Provo, UT: Brigham Young University Religious Studies Center, 1988. A collection of lectures delivered at a Brigham Young University-sponsored symposium. Subjects include Jesus in the Book of Mormon, Christianity in the Book of Mormon, fasting, love, Columbus, Old World contacts, and more. Talks are listed under the names of the respective authors in this bibliography. This work is reviewed in P.211. [D.M.]

Nyman, Monte S., and Charles D. Tate Jr., eds. The Book of Mormon: Helaman through 3 Nephi 8, According To Thy Word: Papers from the Seventh Annual Book of Mormon Symposium, 1992. Provo, Utah: Brigham Young University Religious Studies Center, 1992. Presenters included Russell M. Nelson, Robert Millet, Robert J. Matthews, Thomas W. Mackay, Monte S. Nyman, and others. The topics include sanctification, secret covenant teachings of men, the dangers of a class society, and many others found in the books of Helaman and 3 Nephi. [J.W.M.]

Nyman, Monte S., and Charles D. Tate Jr., eds. The Book of Mormon: Jacob through Words of Mormon, To Learn with Joy. Provo, UT: Brigham Young University Religious Studies Center, 1990. A compilation of addresses delivered at a Book of Mormon Symposium at Brigham Young University. Subjects include Jacob, the allegory of the Olive Tree, the religion of Moses, Enos, Sherem, the small plates, and more. Individual talks are listed in this bibliography under the names of the contributors. This work is reviewed in W.434. [D.M.]

Nyman, Monte S., and Charles D. Tate Jr., eds. The Book of Mormon: Mosiah, Salvation Only through Christ. Provo, UT: Brigham Young University Religious Studies Center, 1991. A group of speeches given at an annual Book of Mormon symposium at Brigham Young University. Subjects include King Benjamin, Noah, the Atonement, government, the natural man, Abinadi, priesthood, church discipline in Mosiah, and more. Titles of talks are listed in this bibliography under the names of the contributors. [D.M.]

Nyman, Monte S., and Charles D. Tate Jr., eds. The Book of Mormon: Second Nephi, The Doctrinal Structure. Provo, UT: Brigham Young University Religious Studies Center, 1989. Compilation of Book of Mormon symposium addresses delivered at Brigham Young University. Subjects include free agency, the promised land, the fall of man, the Lamanite mark, God’s covenants with the house of Israel, the Atonement, the brass plates, the law of witnesses, and more. Specific titles are listed in this bibliography under the name of each contributor. [D.M.]

of translation, the gathering at the temple, service, and more. Papers are based on the book of 3 Nephi and Christ’s visit to America. Specific titles are listed in this bibliography under the name of each contributor. [J.W.M.]

Nyman, Monte S., and Lisa B. Hawkins. “Book of Mormon Overview.” In Encyclopedia of Mormonism, edited by Daniel H. Ludlow, 1:139-43. 5 vols. New York: Macmillan, 1992. Joseph Smith was quoted as saying the Book of Mormon was the most correct of any book on earth and that a person would get nearer to God by abiding by its precepts than by any other book. It confirms and supplements the Bible and stands as another testament of Jesus Christ. It deals primarily with the history of the Nephites and Lamanites from 600 B.C. to A.D. 400, the Jaredites from the tower of Babel until about 300 B.C., and the people of Mulek beginning at 300 B.C. and later merging with the Nephite history. [N.K.Y.]