O.001 O., G. M. “The Mound Builders.” MS 38 (February 1876): 113-15, 129-31. Discusses the culture of the mound builders whose remains stretch from New York to Central America. The mounds, thought to be works of defense, religious structures, or sepulchral monuments, are as large as 70 feet high and 1000 feet in circumference. Relics of art have been found such as implements of copper, single and double axes, pottery, and cloth. Author believes that the mound builders and the Toltecs were the same people. [B.D.]

O.002 O., G. M. “Old America: Jared.” MS 37 (March 1875): 197-99, 212-13, 231. Gives a brief synopsis of Jaredite history including their sailing to the American continent from the Tower of Babel. Also cites many ancient American flood myths that relate to the biblical story of the flood at the time of Noah. [B.D.]


O.004 Oakman, Arthur A. “The Doctrinal Message of the Book of Mormon.” Gospel Quarterly 17 (January-March 1950): 4-64. Consists of 13 lessons directed towards adults of the RLDS church. Lesson contents include a definition of doctrine, an overview of the contents of the Book of Mormon, and discussions dealing with faith in God, the law of revelation, repentance, baptism, spiritual birth, the Holy Spirit, resurrection, justice and judgment, worship, the Trinity, and the significance of Book of Mormon doctrine. [L.D.]


O.006 Oaks, Dallin H. “The Desires of Our Hearts.” In Brigham Young University 1985—86 Devotional and Fireside Speeches of the Year, edited by Karen Seely, 27-31. Provo, UT: Brigham Young University, 1986. Also in Ensign 16 (June 1986): 64-67. Desires are the foundation of all actions, and thus righteous desires must be cultivated. Quotes Mormon’s teachings in Moroni 7 and King Benjamin’s sermon to illustrate that hearts must be right with God. [E.G.]

O.007 Oaks, Dallin H. “Free Agency and Freedom.” In The Book of Mormon: Second Nephi, The Doctrinal Structure, edited by Monte S. Nyman and Charles D. Tate Jr., 1-17. Provo, UT: Brigham Young University Religious Studies Center, 1989. Distinguishes two terms: free agency is “an exercise of the will, the power to choose.” Freedom is the ability and “privilege to carry out our choices.” Shows both the doctrine and application of these two principles. [D.M.]

O.008 Oaks, Dallin H. “The Historicity of the Book of Mormon.” Provo, UT: FARMS, 1993. Questions concerning the historicity of the Book of Mormon should be resolved with scholarship, faith, and revelation. All issues of content, vocabulary, revelation, and archaeology must be examined. [E.G.]
O.009 Oaks, Dallin H. "The Light and Life of the World." Ensign 17 (November 1987): 63-65. Also in CR (October 1987): 75-79. Emphasizes that Jesus Christ is the Light and Life of the world, that the Church of Jesus Christ of Latter-day Saints teaches love of Christ, and that the Book of Mormon bears witness of him. [L.D.]

O.010 Oaks, Dallin H. “What Think Ye of Christ?” Ensign 18 (November 1988): 65-68. Members of the Church must turn to the Book of Mormon to protect themselves from many of the heresies that exist about Christ. Many individuals challenge the divinity of Christ and declare that man must save himself. The Book of Mormon presents the complete doctrine of the Atonement, Christ’s divinity, and the fullness of the gospel he taught. Christ is the only way to salvation and life. [J.W.M.]

O.011 Oaks, Stella Harris. Martin Harris—The Third Witness. Provo, UT: Brigham Young University, August 1974. Relates Harris’s connection with the coming forth of the Book of Mormon and his unflattering testimony regarding seeing the gold plates and the angel. [D.W.P.]

O.012 “An Objection to the Book of Mormon Answered.” MS 58 (27 August 1896): 557-58. Cites archaeological evidence that iron was used by ancient American inhabitants, supporting the claim made by the Book of Mormon concerning steel and iron. [A. C.]


O.014 O’Dea, Thomas F. “The Book of Mormon,” in O’Dea’s, The Mormons, 22-40. Chicago, IL: University of Chicago Press, 1957. Chapter 2 is concerned with the environmental factors that influenced Joseph Smith in writing the Book of Mormon. The author believes the book had its origin in the 19th century, having been influenced by Ethan Smith’s View of the Hebrews, various ideas regarding the Hebrew origins of the American Indian, eighteenth-century religious issues, anti-Catholic sentiment, anti-Masonry beliefs, and others. [M.R.]


O.016 Ogden, D. Kelly. “Answering the Lord’s Call.” In Studies in Scripture: 1 Nephi to Alma 29, edited by Kent P. Jackson, 17-33. Salt Lake City: Deseret Book, 1987. Reviews the historical background of Lehi’s family and their exodus from Israel. Many new insights may be gained by studying Israel’s history in conjunction with 1 Nephi 1-7. Lehi’s family must have been inspired as they compared their experiences to Moses and the exodus that he led from Egypt. [J.W.M.]

O.017 Ogden, D. Kelly. “As Plain as Word Can Be.” In Doctrines of the Book of Mormon, 1991 Sperry Symposium, edited by Bruce A. Van Orden and Brent L. Top, 158-65. Salt Lake City: Deseret Book, 1992. Points out that Book of Mormon prophets made rich use of figurative language, but inasmuch as they delighted in plainness, they often explained the meaning of the figurative language that they used. Examples include the chains of hell, lake of fire and brimstone, seed (in Alma 32), and kingdom of the devil. [D.M.]

O.018 Ogden, D. Kelly. “Why Does the Book of Mormon Say that Jesus Would Be Born in Jerusalem?” In A Sure Foundation: Answers to Difficult Gospel Questions, 3-5. Salt Lake City: Deseret Book, 1988. Deals with Alma 7:10 that states that Jesus would be born at Jerusalem. Explains that Alma wrote that Jesus would be born at Jerusalem (i.e., the land of Jerusalem) and not in Jerusalem (i.e., the city of Jerusalem). [J.W.M.]

O.020 Olsen, Steven L. “Cosmic Urban Symbolism in the Book of Mormon.” *BYU Studies* 23 (Winter 1983): 79-92. Cosmic urban symbolism is one way that complex societies dramatize their belief that the perceived order of territorial environment, in its “natural” and built-up features, reveals the structure of a sacred universe. The society personifies this belief by building reduced embodiments of the cosmos usually in the form of a capital city or a ceremonial center. In this article, the author first describes and defines cosmic urban symbolism as found in ancient civilizations, and then writes concerning the concepts of centripetality, cardinality, and inductance as found in the text of the Book of Mormon. [D.L.L.]

O.021 Olsen, Steven L. “Patterns of Prayer: Humility or Pride.” *Ensign* 22 (August 1992): 8-11. Mormon’s abridgment of the records of the Zoramite mission teach a powerful lesson on prayer. The contrast between the proud Zoramite prayers on the Rameumptum and Alma’s humble supplication shows what true worship should be like. [A.C.W.]


O.023 Olson, Eric C. “The 'Perfect Pattern': The Book of Mormon as a Model for the Writing of Sacred History.” *BYU Studies* 31 (Spring 1991): 7-18. Takes issue with Robert Millet’s proposition that Mormon historians should take the Book of Mormon as the “perfect pattern” for writing history in the sense of recognizing God’s hand, while not dwelling on mortal weaknesses. The small plates are not history (Millet had cited Nephi and Jacob as model historians), and much of the large plates is instruction. The Book of Mormon should serve as a historical guide only to a limited degree. [D.M.]


O.025 Oman, Richard G. “Lehi’s Vision of the Tree of Life: A Cross-Cultural Perspective in Contemporary Latter-day Saint Art.” *BYU Studies* 32 (Fall 1992): 5-34. Examines eight artists’ representations of Lehi’s vision of the tree of life and “shows how the differences in the artists cultural background actually enlarge our understanding of this ancient vision. In addition, an analysis of eight of these pieces can provide some insights into the current state of Latter-day Saint art.” [B.D.]

O.026 O’Neill, Michael. “After the Book of Mormon, What? An Introduction to the Works of Ixtilxochitl.” *California Intermountain News* (23 September 1976): 4. Archaeologists have largely suppressed the writings of Ixtilxochitl, considering them to be “baseless dreams of poetic fancy”; yet they contain records claiming Eastern origins, biblical concepts, the existence of a prior white race, and transoceanic migrations. Author implies that these writings have a bearing on the Book of Mormon. [D.M.]

O.028 O'Neill, Michael. "Mexican Calendar Tells Birth Date of Quetzalcoatl." *California Intermountain News* (20 December 1979): 3-4. Ancient American calendars indicate that Quetzalcoatl was born on April 6, about the same year that Jesus was born. [D.M.]


O.036 “Opening Book of Mormon Opens Heavens.” *CN* 58 (18 June 1988): 7. President Benson’s emphasis on the Book of Mormon is making a difference because people are becoming interested and getting excited about it. [R.H.B.]

O.037 Ord, Gayle Gable. “The Book of Mormon Goes to Press.” *Ensign* 2 (December 1972): 66-70. A detailed and technical account of the printing of the Book of Mormon, including a description of the physical process used by the printers, Egbert Grandin of the *Wayne Sentinel*, and John H. Gilbert, the compositor. [B.T.]

O.038 “Origin and History of the Mormonites.” *English Review* (November 1850): 400-419. This polemical article uses extracts from Joseph Smith’s own writings, the Doctrine and Covenants, and the Book of Mormon combined with other sources to conclude that Joseph Smith was deluded. The Book of Mormon originated with the Spaulding manuscript, which Sidney Rigdon is purported to have stolen, altered, and embellished. [J.W.M.]

O.039 *Origin of the Book of Mormon*. Plano, IL: RLDS Church, 1876?. Argues that the Book of Mormon was not part of the Spaulding Manuscript. The fact that there were Three Witnesses to the gold plates presents an argument against the Spaulding theory for the origin of the Book of Mormon. [D.W.P.]
O.040 “Origin of the Indians.” MS 64 (April 1902): 213-14. The Tinneh Indians of Alaska “indisputably are of Asiatic origin,” a conclusion reached through language comparisons. The writer maintains that “Mexico, Central and South America contain antiquities which are highly suggestive of Egyptian origin.” These could have crossed via the ancient continent of Atlantis. [B.D.]

O.041 “The Original Manuscript.” Contributor 8 (October 1887): 441, 474. A reproduction, explanation, and description of a page of the original Book of Mormon manuscript. [A.T.]

O.042 “Original Manuscript of the Book of Mormon.” IE 3 (March 1900): 389-90. Gives an account about the possibility that David Whitmer or the Whitmer family possessed the original manuscripts of the Book of Mormon. [L.D.]

O.043 “Original Manuscript of Book of Mormon Traced.” DN (8 August 1931): 1, 6. David Whitmer showed his copy of the Book of Mormon manuscript to Orson Pratt and Joseph F. Smith, who noticed that the signatures of the 11 witnesses were in Oliver Cowdery’s handwriting. The author concludes therefore that this is the printer’s manuscript, and that the original manuscript was placed into the cornerstone of the Nauvoo House. [A.T.]

O.044 Orion. Book of Mormon Talks. Lamoni, IA: Board of Publication of the Reorganized Church of Jesus Christ of Latter Day Saints, 1912. This book, for older children, is in the form of a dialogue between a father and his three children. The children ask questions about the Book of Mormon and the father answers. Some topics discussed are: where did the Book of Mormon come from, who were the peoples in it, what does it say about them, what does the Bible say about the Book of Mormon, what prophecies does the Book of Mormon contain, and which prophecies have been fulfilled? [B.D.]


O.047 Osmond, Waldo L. “The Three Witnesses.” MS 89 (12 May 1927): 298-300. The Three Witnesses fulfilled the function of bearing living testimonies of the truthfulness of the Book of Mormon. They became witnesses when they received a heavenly manifestation in June 1829. [D.W.P.]

O.048 Ostler, Blake T. “The Book of Mormon as a Modern Expansion of an Ancient Source.” Dialogue 20 (Spring 1987): 66-123. The Book of Mormon clearly contains evidences of ancient origin and complexity, yet many elements appear to be modern. Author advances the theory of “prophetic expansion” in which certain modern elements were imposed upon the more ancient material. [M.R.]

O.050 Ostler, Blake T. “The Development of the Mormon Concept of Grace.” Dialogue 24 (Spring 1991): 57-84. An in-depth examination of grace, comparing the Book of Mormon concept with that of Augustine and the major instigators of the Reformation. The doctrines related to grace were largely carried through into the Nauvoo period. [D.M.]


O.053 Ostler, Blake T. “The Throne-Theophany and Prophetic Commission in 1 Nephi: A Form-Critical Analysis.” BYU Studies 26 (Fall 1986): 67-95. Compares the throne theophany of Lehi in 1 Nephi 1 with similar visions in the Old Testament pseudepigrapha. Concludes that the Book of Mormon account more closely corresponds to ancient sources than to nineteenth-century religious experiences whose reports would have been available to Joseph Smith. Contains three appendices. [D.M.]


O.058 Ottinger, G. M. “Our Purpose.” Juvenile Instructor 9 (7 November 1874): 266-67. The introductory essay on discoveries in American antiquities that have a bearing on the Book of Mormon. [D.M.]

O.060 “Our Sacred Scripture.” CN 45 (20 September 1975): 16. Nephi’s vision (1 Nephi 13) shows how parts of the Bible have been removed and that “many do stumble” because of it. [M.D.P.]


O.062 Outline Illustrating the Historical Evolution of the Book of Mormon. N.p.: n.p., 1939. An illustrated outline of Book of Mormon history beginning with the exodus of the Jaredite people to Joseph Smith’s visit from angel Moroni and the publication of the book. Gives a summary of the Manuscript Found by Solomon Spaulding and a reprint of the letter of President Fairchild of Oberlin College saying that the Spaulding manuscript bears no resemblance to the Book of Mormon. [J.W.M.]

O.063 Outlines in Theology For Use in the Church Schools of High School Grade: The Nephite Dispensation First Year. N.p.: The General Board of Education of LDS Church, 1916. Teacher’s guide for lessons for high school students provides suggested objectives, essential messages, and topics that the students may consider. The lessons treat 1 Nephi through Moroni, ending with evidences of the authenticity of the Book of Mormon found in archaeology and ethnology taken from James E. Talmage’s The Articles of Faith. [J.W.M.]