R.001 R. "The Interpretation of Scripture." MS 49 (31 January 1887): 72-75. Peter teaches that prophecy is not to be interpreted privately. In spite of this counsel many have done so causing discord and contention. The Book of Mormon says that many of the plain and precious truths have been taken out of the Bible. A comparison of scriptures will provide an accurate understanding of difficult passages. [J.W.M.]


R.006 Raish, Martin. "All That Glitters: Uncovering Fool’s Gold in Book of Mormon Archaeology." Sunstone 6 (January 1981): 10-15. Poor LDS scholarship has damaged Book of Mormon credibility. Raish points out several types of errors: reliance on archaeologists to lend credibility, faulty footnotes, the use of pictures not related to scriptures with which they are associated, and publishing unauthenticated artifacts that sometimes turn out to be fraudulent. [J.W.M.]


R.010 Ralston, Russell. "Challenged to Examine." Restoration Witness 164 (August 1976): 7. An attempt to prove the Book of Mormon through external evidence led to a study of the book that opened the author’s mind to concepts that had previously been blind spots: the peace of God, prayer, and man’s relationship with God. [J.W.M.]

resemblances between the two works are superficial, and that those who supported the Spaulding theory were “motivated by revenge and a determination to overthrow the church.” [A.C.W.]


R.013 Rannie, Edward. “Is the Book of Mormon a Help to Solve Present-day Problems?” The Rod of Iron 1 (July/August/September 1924): 27. The Book of Mormon offers the solution to every great problem the world ever encountered with such clarity and simplicity that even children can understand the messages. [J.W.M.]

R.014 Rannie, Edward. “The Three Books.” SH 74 (2 February 1927): 124-27. The Bible, the Book of Mormon, and the Doctrine and Covenants are the accepted standard scriptures of the Church following its reorganization. They determine Church government, doctrine, and practices of the Church. Together they solidify the saints into one faith. [J.W.M.]


R.018 Rasmussen, Ellis T. “Sidney B. Sperry: Student of the Book of Mormon.” Ensign 16 (July 1986): 24-27. This synopsis of Brother Sperry’s life explains that he was the first Latter-day Saint to earn his doctorate in biblical languages. His life’s work was the defense of the Book of Mormon. [J.W.M.]

R.019 Rasmussen, James L. “Blood Vengeance in the Old Testament and Book of Mormon.” Provo, UT: FARMS, 198?. A study on capital punishment in the Old Testament and Book of Mormon. Concludes that “the concept of blood guilt is pervasive in each of the scriptures studied. Innocent blood shed cries from the ground for vengeance which will be taken ultimately by God if not by execution of the murderer.” [D.M.]

R.020 Rea, Dorothy O. “BYU Library Gets Valuable Old Poster.” CN 43 (21 July 1973): 4. BYU obtained an early advertisement for the Book of Mormon and is doing research on its origin. [M.D.P.]

R.021 “Read Book of Mormon in One Day.” IE 31 (April 1928): 528. Clyde B. Crandall had several reasons for trying to read the Book of Mormon in one day: to understand the story in sequence, to prove that reading the Book of Mormon is not a tedious task, and to meet the challenge and accomplish it. [J.W.M.]

R.022 Read, Lenet H. “A Book about God’s Love.” Ensign 18 (January 1988): 40-44. Shows how the development, history, structure, and teachings of the Book of Mormon manifest the pure love of God. God’s everlasting love is
evident in the vision of Nephi, in the birth, ministry, and sacrifice of Jesus Christ (Christ’s Atonement), in the
redemptive experiences of Alma the younger, in the peaceful society following Christ’s personal visit to the
Nephites, and in the final teachings of Mormon and his son Moroni. [A.A.]

R.023 Read, Lenet H. “I Have a Question: Can you give me some keys to help me understand the parable of the
tame and wild olive tree that Jacob tells?” Ensign 7 (April 1977): 30-32. The parable of the olive tree in Jacob 5 is
best understood by reading 1 Nephi 15:7-20. Jacob explains the motives and emotions of the Lord and presents a
clear historical and prophetic view of God’s dealings with the house of Israel. [J.W.M.]

R.024 Read, Lenet H. “King Lamoni.” Ensign 7 (August 1977): 60-63. This examination of King Lamoni’s character
presents new insights into the story of Ammon and Lamoni’s conversion. [J.W.M.]

R.025 “Read the Book of Mormon.” CN 31 (1 July 1961): 16. Exhortation to read “the most unusual book produced
in our day,” the Book of Mormon. Provides reasons to read the Book of Mormon. [A.C.W.]

(from Moroni to Ezra Taft Benson) for children concerning the value of reading the Book of Mormon. [J.W.M.]

R.027 Read the Book of Mormon: It Can Change Your Life. Salt Lake City: Church of Jesus Christ of Latter-day Saints,
1975. A tract encouraging people to study the Book of Mormon. Gives a brief overview of the book’s contents and
supplies direct quotations on several different themes. [D.M.]

summary of the contents of the Book of Mormon from 1 Nephi—Moroni. Suggests that young people may be wise
to devote their attention to the lives of Book of Mormon prophets and leave the words of Isaiah until they have
more background to aid their understanding. [D.W.P.]

report from the History of Iowa stating that man and horses were in Iowa, Nebraska, soon after the glaciers melted.
These people built homes, made cloth, and built mounds. The author notes similarities between the History of Iowa
report and the account of the Jaredites. [A.T.]

New York: Exposition Press, 1969. Gives a brief account of the story of the Book of Mormon and states that the
Book of Mormon is the “Stick of Joseph” referred to in Ezekiel 37. [J.W.M.]

scholars. Various topics include metal alloys in the Book of Mormon, principles found in both the Book of Mormon
and the Bible, synagogues in the Book of Mormon, Mulek, Jewish festivals, King Benjamin’s address, and many
others. [J.W.M.]

The gospel of Christ (3 Nephi 27) centers upon Jesus Christ, his willingness to pay the price for all of the sins of
humanity, to be lifted upon the cross giving his life for mankind, and to draw all men to him through repentance,
baptism, and gift of the Holy Ghost. [J.W.M.]
R.033 Rector, Hartman, Jr. "Overcoming the Natural Man." CR (6 April 1970): 139-41. King Benjamin's teachings about the natural man are illuminated by Ether 12:27 that informs the reader that the Lord gives weaknesses to individuals to teach humility. The responsibility each bears is to become teachable, then the Lord gives assistance to overcome the sins that result from the weakness. [J.W.M.]


R.035 Reed, Karen. “Book of Mormon Musical Results in Five Baptisms.” CN 59 (15 July 1989): 11. President Benson’s challenge to put Book of Mormon characters to music, film and drama led Jack Jenkins to write a play in which Abinadi was the main character. Members and non-members who attended the performances were inspired. [J.W.M.]

R.036 Reed, William C. "A Model for Parenting from the Book of Mormon." 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. Elements of the stories of Lehi, Benjamin, Alma, and the two thousand Ammonite soldiers are used to illustrate actions and characteristics of model parents. [A.T.]


R.038 Rees, Robert A. "Ammon." Ensign 7 (June 1977): 72-77. Repentance is the theme of the story of Ammon. He shows a mighty change as he was transformed from a rebellious prince into a heroic missionary. [J.W.M.]


R.042 Reeve, Rex C., Jr. "The Book of Mormon Plates." In The Book of Mormon: Second Nephi, the Doctrinal Structure, edited by Monte S. Nyman and Charles D. Tate Jr., 99-111. Salt Lake City: Bookcraft, 1988. The gold plates Joseph Smith received from Moroni consisted of Mormon’s abridgment of the large plates of Nephi, an unabridged set of the small plates of Nephi, an abridgment of the Jaredite record made by Moroni, and a sealed portion that remained untranslated. This article contains commentary on the contents of these plates as well as the brass plates, also identified in the Book of Mormon. [J.W.M.]

Jaredite people by revelation under his brother, Jared. [B.D.]

R.044 Reeve, Rex C., Jr. “Dealing With Opposition to the Church.” In The Book of Mormon: Alma, The Testimony of the Word, edited by Monte S. Nyman and Charles D. Tate Jr., 15-26. Provo, UT: Brigham Young University Religious Studies Center, 1992. Alma labored 25 years in spite of internal and external opposition to the Church. Nehor taught priestcraft and after his death his followers continued his opposition. When the Church in our day experiences opposition, Church members should continue to teach the doctrines of the Church and realize that opposition has often resulted in spiritual growth for both the individual and the Church. [N.K.Y.]

R.045 Reeve, Rex C., Jr. “Fourth Nephi.” In Encyclopedia of Mormonism, edited by Daniel H. Ludlow, 1:155-56. 5 vols. New York: Macmillan, 1992. 4 Nephi narrates four generations of peace, a time when there could not have been a happier people (4 Nephi 1:16). It also foreshadows the later destruction of the Nephites following their gradual rejection of the gospel. [B.D.]

R.046 Reeve, Rex C., Jr. “God’s Ways or Man’s: The Ultimate Choice.” In Studies in Scripture: Alma 30 to Moroni, edited by Kent P. Jackson, 107-15. Salt Lake City: Deseret Book, 1988. The Book of Mormon, particularly Helaman 7-12, clearly defines the choices of agency and the corresponding consequences, whether good or evil. Nephi, who ministered shortly before the Lord’s birth, was sorrowful because of the works of darkness and secret combinations among his people. Nephi, in contrast, was stable in the midst of inconsistency. He received great blessings. [J.W.M.]

R.047 Reeve, Rex C., Jr. “The Path to Eternal Life (2 Nephi 31-33).” In A Symposium on the Book of Mormon, 109-12. Salt Lake City: Church of Jesus Christ of Latter-day Saints, CES, August 1986. Uses the Book of Mormon, especially Nephi’s writings to answer questions such as: “Why is the doctrine of Christ of great worth?” “What is the gate leading to the straight and narrow path?”, “How essential is baptism?,” and “How can you endure to the end?” Concludes that Nephi’s example and teachings show what is required to gain eternal life. [A.T.]

R.048 Reeve, Rex C., Jr. “We Labor Diligently to Persuade Our Children to Believe in Christ: 2 Nephi 25:21 to 26:11.” In The Book of Mormon: Second Nephi, The Doctrinal Structure, edited by Monte S. Nyman and Charles D. Tate Jr., 259-67. Salt Lake City: Bookcraft, 1989. Believers in Christ in Lehi’s group had a true knowledge of Jesus Christ. This sure knowledge rested on the testimonies of at least four prophets—Lehi, Nephi, Jacob, and Isaiah, who saw Christ and possessed the sure witness of the Holy Ghost. Their faith and understanding of him was founded in the observance of the law of Moses, which points to Christ. They endeavored to bring their children to Christ and realized that some of their seed would receive the Savior and others would reject him. [J.W.M.]

R.049 References to the Book of Mormon. Kirtland: Church of Jesus Christ of Latter-day Saints, 1835. The earliest known reference guide to the Book of Mormon. Items listed are in order of pagination. The references refer to the chapters of the Book of Mormon and describe the contents of the chapter. [D.M.]

R.050 Reiser, A. Hamer. “Let’s Read the Book of Mormon.” Instructor 98 (September 1963): 339. Suggests a method of study for the Book of Mormon: read to learn only the story; reread marking every reference to Jesus Christ; read the third time looking for passages that expound doctrine, principles, ordinances, and ideas. [J.W.M.]

Mosiah sought to teach his people that great iniquity and destruction characterizes the rule of monarchs. The fall of monarchies throughout the world full the Book of Mormon prophecy in 2 Nephi 10:10-14. The prelude to the coming of Christ to the American continent was a time of great calamity and destruction. The Nephites lived the sacred order of heaven as recorded in 4 Nephi 1. The rearing of the temple makes living God's higher social order possible. Women and children have been ignored, but the Bible and the Book of Mormon show the importance of little children. The Book of Mormon tells of inspired individuals such as Columbus and the pilgrims. [J.W.M.]

R.052 "Relief Society Lessons" (Series). Relief Society Magazine 7–8 (September 1919; February—May, September –November 1920): 548-50, 610-14, 671-73, 721-23, 54-56, 113-15, 170-72, 239-42, 297-302, 547-51, 601-2, 603-7, 665-71. This series presents the Old Testament prophecies that are related to the Book of Mormon: Now is the day that the restoration of the Jews is to be fulfilled (1 Nephi 15)—Great Britain is planning to mandate Israel for the Jewish people. 1 Nephi 15 speaks of the redemption of Lehi’s seed—in the Lord’s due time, his words will reach their ears. The Book of Mormon fulfills the prophecies in the Old Testament and the blessing of Joseph who was sold into Egypt. Using the text of Jeremiah 49:30-34, the Lord warned the people in Jerusalem to flee to a land of wealth and no care—this land was America. The prophecy in Isaiah 29 seems to be fulfilled by 3 Nephi 8 and Helaman 14 and the coming forth of the Book of Mormon. The prophecies in Deuteronomy and Ezekiel are fulfilled by the Book of Mormon. [J.W.M.]

R.053 "Relief Society Theology Lessons" (Series). Relief Society Magazine 16-17 (August 1929 —April 1930): 447-50, 502-6, 557-63, 612-16, 667-70, 31-35, 88-93, 132-36, 202-6. Series of lessons on the Book of Mormon. Subjects include: A testimony of the Book of Mormon is gained by studying it and following the promise of Moroni. The Bible is a collection of sacred literature; the Book of Mormon is in reality an American Bible in that context. The scriptures that contain Jacob’s teachings comprise thirty-five pages, of these twenty-one quote Isaiah. From 2 Nephi to the end of Jacob there is little narrative but rather an explanation of doctrine—the doctrine of Christ, and the need for the baptism of Christ. The account of King Benjamin’s reign is a guide for rulers. Evil king Noah stands in contrast to righteous King Benjamin who knew Christ. Mosiah and the elder Alma were men of exceptional intellect and moral character with a knowledge of God. The doctrines Alma taught can be divided into three categories: the prophecy of Christ, the doctrine of faith, repentance, good works, and the resurrection. Ammon is an example of a true missionary in the service of God. [J.W.M.]

R.054 "Relief Society Theology Lessons" (Series). Relief Society Magazine 17-18 (August 1930—April 1931): 452-54, 509-12, 563-68, 624-28, 687-90, 51-54, 113-16, 176-79, 230-33. Series of lessons on the Book of Mormon. Subjects include: The Book of Mormon is filled with timeless teachings on human nature. Amalickiah is the antithesis of liberty-loving Moroni and Teancum who follow the Lord’s law that teaches that war should be only for self-defense with a love for liberty and righteousness. The evil spirit of war that brutalizes mankind was not present among Helaman’s youthful warriors. Nephi, son of Helaman, was a man endowed with power over the elements and sealing powers in heaven and earth. The doctrine of agency is most clearly outlined in Helaman 13—3 Nephi 7. 3 Nephi is a fifth gospel that is longer and more insightfully outlined than the other gospels—the doctrine of Christ is clearly stated, the principle of repentance is stressed. The books of Mormon and Moroni report the fall of a nation due to the immorality and corruption of the individuals who resided therein. The structure of the Book of Mormon is evidence that Joseph Smith translated a sacred book rather than writing a book of fiction. [J.W.M.]

Concerning Moroni’s visit. The Book of Mormon’s deficiency in grammar and style is a clue to the method of translation. The views of prominent men concerning the nature of God in Joseph Smith’s day are presented in contrast to the Book of Mormon’s description of God’s character and Jesus Christ as the Savior. The nature of man and his/her relationship with God was a new concept in Joseph Smith’s day when men were concerned mainly with the nature of God. A clear view of individual agency to choose and his accountability for those choices makes the role of the Holy Ghost very important. The teachings of the Book of Mormon consider human life as sacred and protect it. The Book of Mormon teaches that all substance belongs to God and those who have should help those who have not. The revelations Joseph Smith received in connection with the translation of the Book of Mormon gave a clear picture of life after death. [J.W.M.]

R.056 “Rely on Scriptures When Teaching Youth.” CN 56 (24 August 1986): 6. It is important for teachers to rely on the scriptures. Includes three ways to better understand the Book of Mormon. [M.D.P.]

R.057 “Rely on the Book of Mormon, Says President Benson.” Ensign 18 (September 1988): 74. A news report of President Benson’s message on the manner in which the Book of Mormon brings men unto Jesus Christ. [L.D.]

R.058 “A Remarkable Prediction.” Deseret Weekly 48 (24 March 1894): 419-20. The joining of the sticks of Judah and Joseph (the Bible and the Book of Mormon) will precede the gathering of Israel. [D.M.]


R.062 Renfroe, James E. “Book of Mormon: Is It Scripture?” Restoration Witness 7 (April 1969): 2-3, 14. Sets forth criteria to qualify writings to be called scripture and then asks if the Book of Mormon is scripture. Scripture must center on God, reveal Christ, have a moral and ethical approach to its teachings, and has to agree with previously accepted scripture. Issues a challenge for the reader to find out for oneself whether or not the Book of Mormon is scripture. [J.W.M.]

R.063 Reorganized Church of Jesus Christ of Latter Day Saints. The Book of Mormon. Independence, MO: Herald House, 1977. A pamphlet that summarizes the origin and story of the Book of Mormon. States that the Book of Mormon is evidence that the Lord yet reveals his will to humanity in modern times. [J.W.M.]

R.064 Reorganized Church of Jesus Christ of Latter Day Saints. Book of Mormon. Independence, MO: Herald House, 1978. The Book of Mormon stands with the Bible and the Doctrine and Covenants to testify that God works among all people in all places. This pamphlet tells the story and origin of the Book of Mormon. It points out its uses and issues an invitation to heed its inspired message. [J.W.M.]

R.065 Reorganized Church of Jesus Christ of Latter Day Saints. “Book of Mormon Committee Report.” SH 31 (23 August 1884): 545-48. A committee was appointed to compare the first edition of the Book of Mormon with the
1884 edition used by the RLDS church. Though the changes are many, the doctrine is not affected. [J.W.M.]


**R.067** Reorganized Church of Jesus Christ of Latter Day Saints (Publicity Department). “Book of Mormon Story and Essay Contest.” *SH* 74 (2 November 1927): 1275. Announcement of a writing contest. Church members are invited to write poetry, fiction, or scholarly works on Book of Mormon topics. [J.W.M.]


**R.070** Reorganized Church of Jesus Christ of Latter Day Saints. *The “Manuscript Found” or “Manuscript Story” of the Late Rev. Solomon Spaulding, from a Verbatim Copy of the Original Now in the Care of Pres. James H. Fairchild, of Oberlin College, Ohio. Including Correspondence Touching the Manuscript, Its Preservation and Transmission until It Came into the Hands of the Publisher*. Lamoni, Iowa: RLDS Church, 1885. Explains the manner in which the Spaulding manuscript was preserved and placed in the possession of the RLDS church. Includes letters from James H. Fairchild stating that the Spaulding theory for the Book of Mormon need be relinquished and from L. L. Rice explaining how he had obtained the manuscript. Includes a reprint of the manuscript. [J.W.M.]


**R.073** Reorganized Church of Jesus Christ of Latter Day Saints. *Origin of the Book of Mormon*. Plano, IL: Reorganized Church of Jesus Christ of Latter Day Saints, 1876. Rebuttal to an article published in Argus on the “origin of the Mormon Bible” that proposes that the Book of Mormon was a plagiarism of the Spaulding manuscript. This article compares the history of the Spaulding manuscript with Joseph Smith’s history and points out the improbability that the manuscript could have been used by either Joseph Smith or Sidney Rigdon to produce the Book of Mormon manuscript. [J.W.M.]
R.074 Reorganized Church of Jesus Christ of Latter Day Saints. *Out of the Dust: Selections from the Book of Mormon*. Independence, MO: Herald House, 1957. Selections of scriptures from the Book of Mormon as they relate to varying principles and subjects contained in the gospel of Jesus Christ. Topics covered include belief, steadfastness, humility, the Spirit, hope, and sacrifice. [D.S.T.]

R.075 Reorganized Church of Jesus Christ of Latter Day Saints. *Outline Studies of the Book of Mormon Institute. January 7-14, 1951, Stone Church*. Independence, MO: Herald House, 1951. Contains specific outlines of various studies presented at a conference during the dates mentioned above. The subjects discussed included the Book of Mormon story, teachings particular to the Book of Mormon, and evidences within the Book of Mormon that support its authenticity. [D.S.T.]


R.079 Reorganized Church of Jesus Christ of Latter Day Saints. *Revelation and Scripture*. Independence, MO: Herald House, 1979. Revelation is the transmitting of God’s love and purposes for individuals or mankind. There are a multitude of ways in which revelation is received—through study and meditation or on an intuitive or emotional level. Thus, the honest may feel disagreement concerning interpretation of

R.080 Reorganized Church of Jesus Christ of Latter Day Saints. *The Spiritual Wife System Proven False and the True Order of Church Discipline*. Bloomington, Illinois: Wife Fooler Power Press, 1856. Mormons who have been led astray from the truth by Brigham Young and his party should take heed to the Book of Mormon, which condemns polygamy. [J.W.M.]


R.082 Reorganized Church of Jesus Christ of Latter Day Saints. *Why I Believe the Book of Mormon*. Lamoni, IA: Herald House, 1909. A missionary tract centered upon the Book of Mormon that comprises a dialogue of questions and answers, an overview of its contents, an explanation that it teaches of Jesus Christ, and biblical scriptures about the book. [J.W.M.]

Outlines the Nephite history, Jaredite history, describes conditions discovered by early explorers and priests after Columbus, and gives archaeological evidence of extinct animals and civilizations that were mentioned in the Book of Mormon. [J.W.M.]

R.084 Report of the Committee on American Archaeology. Lamoni, IA: Herald House, 1910. A work on Book of Mormon archaeology and geography. Outlines the history of the Nephites and Jaredites with the intention of creating a map of Book of Mormon events. Includes professional opinions regarding the origin of the inhabitants of ancient America. Several maps are also included. [B.D.]

R.085 “Reporter Hears David Whitmer Testify of Seeing Gold Plates.” CN 32 (23 June 1962): 20. David Whitmer saw the gold plates and withstood persecution for his beliefs. Whitmer later testified to a reporter that he saw the plates and heard the angel that brought them. [M.D.P.]


R.087 Revealing Statements by the Three Witnesses to the Book of Mormon. Salt Lake City: Modern Microfilm, n.d. This polemic contains photomechanical reprints of rare documents of selected materials written by Oliver Cowdery, Martin Harris, and David Whitmer, the Three Witnesses of the Book of Mormon. Suggests that there is a conspiracy by the Church to cover up the poor character of Joseph Smith. [J.W.M.]

R.088 “The Revolt of Young Mormonism.” The Literary Digest 51 (10 July 1915): 66-67. Young Mormons are disillusioned because F. S. Spaulding has proven that Joseph Smith was not an inspired translator. University of Utah professors have been expelled in order to quell growing progressive thinking among students. There are fears that the Book of Mormon will be proven to be false through modern archaeological research done at the university. [J.W.M.]


R.091 Reynolds, Arch S. The Urim and Thummim and Other Media Used by the Prophet Joseph Smith to Translate The Scriptures. Springville, UT: Art City, 1950. Uses the Bible, Book of Mormon, and historical accounts from the early writers of the Church to show that the Urim and Thummim and other “media” have been used since ancient times to receive communication from God. Joseph Smith also employed such media to translate the scriptures. [J.W.M.]

R.092 Reynolds, George. “Aaron, Son of Mosiah.” Juvenile Instructor 26 (1 November 1891): 650-53. Aaron chose missionary service over the opportunity to serve as king and suffered hardship and inhumane treatment to preach
The gospel to the Lamanites. Though little is known about him, the Book of Mormon sets forth the greatness of his character. [J.W.M.]


R.094 Reynolds, George. “Akish, the Jaredite.” *Juvenile Instructor* 26 (15 October 1891): 631-33. An article for youth that draws attention to the fact that the downfall of the Jaredites was due to their desire to have a king rule over them. King Akish's deeds of cruelty, treachery, and iniquity created a kingdom so filled with corruption and secret societies that civil war broke out and ended only after the destruction of the nation. [J.W.M.]

R.095 Reynolds, George. “The Alma Family.” *MS* 42 (19 January—3 May 1880): 33-37, 49-52, 65-68, 81-84, 97-101, 129-31, 145-47, 160-64, 177-79, 193-95, 225-26, 241-43, 257-58, 278-79. Presents a life sketch of the Alma family, many of whom became prophets. The life of Alma the Younger is compared to the Apostle Paul—both were called upon to repent and became great missionaries for the Lord. The prophecies of Alma are among the most numerous, important, and interesting in the Book of Mormon, and his inspired advice to his sons contains many doctrinal matters. Helaman, the son of Helaman, grandson of Alma, carried on the work of righteousness in spite of the Gadianton robbers. His son Nephi was a great prophet who paved the way for the visit of Christ in America. Nephi’s brother Lehi and Lehi’s son Nephi were also great leaders. [J.W.M.]

R.096 Reynolds, George. “Amulek.” *Juvenile Instructor* 10 (6 February 1875): 35-36. Biographical sketch of Amulek who was a man “of liberal education, of great faith, of unswerving integrity, and untiring zeal for the cause of truth.” Also discusses Alma, Zeezrom, and the divine justice displayed in the destruction of Ammonihah. [A.C.W.]

R.097 Reynolds, George. *Are We of Israel?* Independence, MO: Zions, August 1931. The Book of Mormon clearly shows that the promises made to Abraham, Jacob, and Joseph were fulfilled at least partially through Lehi’s family, who were of the house of Manasseh. Brigham Young indicates that Latter-day Saints are of the house of Ephraim, and are being gathered by the Book of Mormon. [J.W.M.]

R.098 Reynolds, George. “The Art of War among the Nephites.” *Juvenile Instructor* 15 (15 April 1880): 77, 94. Describes different aspects of warfare as found in the Book of Mormon, with emphasis on the battle techniques of Moroni. Notes that detailed accounts of warfare do not appear in the Book of Mormon until the period of the judges. [D.M.]

R.099 Reynolds, George. “The Bible and the Book of Mormon—A Parallel.” *Young Woman’s Journal* 9 (October 1898): 490-92. Shows parallels and commonalities between the Book of Mormon and the Bible. For example, both books were written by different men over a span of several centuries and both contain hymns or psalms. [D.M.]

R.100 Reynolds, George. “The Book of Mormon and the Three Witnesses.” *Juvenile Instructor* 17 (15 September 1882): 281. Examines the authenticity of the Book of Mormon in light of the testimonies of the Eight Witnesses and the Three Witnesses, noting that although some left the Church, none ever denied that they had seen the gold plates. [A.C.W.]

R.101 Reynolds, George. “The Book of Mormon and the Three Witnesses.” *MS* 44 (9 October 1882): 645-47. Testimonies of Three Witnesses are tangible evidence of the Book of Mormon’s veracity. If Joseph Smith were an impostor, he would have showed the plates more widely for credence. Having but a few witnesses is further proof of its truthfulness. [A.C.W.]

R.103 Reynolds, George. *Complete Concordance of the Book of Mormon*. Salt Lake City: Deseret Book, 1900. A concordance or alphabetical listing of all the words of the Book of Mormon (except twenty of the most common words, such as a, the, and) accompanied with scriptural references and a brief excerpt of the scriptural passage showing the context of each word of the concordance. [L.D.]

R.104 Reynolds, George. *Dictionary of the Book of Mormon; Comprising its Biographical Geographical, and Other Proper Names; Together with Appendices by Janne M. Sjodahl*. Salt Lake City: Juvenile Instructor Office, 1883. [R]1954. This dictionary contains all of the places and people of the Book of Mormon. Each entry comprises a thorough treatment of the subject in clear and understandable vocabulary; scriptural references are included. [J.W.M.]


R.107 Reynolds, George. “He Shall Perish.” *IE* 2 (September 1988): 801-6. 2 Nephi 10 prophesies that a king will never be raised up unto the gentiles upon the land. Reynolds tells of the tragic fates of Louis Napoleon and Maximilian who tried to establish an empire in Mexico (1861) after the Book of Mormon had come forth and warns all people against attempting such a thing. [B.D.]

R.108 Reynolds, George. “Historians of the Nephites.” *Contributor* 1 (March 1880): 137-38. There were four families who were charged with the care of the plates that contained the records of the Nephites. Jacob's family, King Benjamin's family, Alma and his family, and Mormon and his son Moroni. The author provides a dated list of the historians. [J.W.M.]

R.109 Reynolds, George. “History of the Book of Mormon.” *Contributor* 5 (October-December 1833, January-September 1884): 1-5, 41-47, 81-85, 121-25, 161-68, 201-6, 241-46, 281-86, 321-27, 361-67, 401-8, 441-47. Twelve-part series. Discussions include: the discovery, translation, and contents of the gold plates; Oliver Cowdery’s description of Hill Cumorah; the Three Witnesses; loss of the 116 pages of the Book of Mormon and the substitution of the small plates of Nephi; the 1830 edition; the history of the Book of Mormon, including the abridgment work of Mormon; a synopsis of Nephite history, which is divided into 3 epochs; the history of the Jaredites. [L.D.]

R.110 Reynolds, George. “Internal Evidences of the Book of Mormon.” *Juvenile Instructor* 17 (15 August 1882): 251-52. Cites historical consistency, absence of anachronisms, purity of doctrines, harmony with Bible and Indian
traditions, prophecies of the Book of Mormon that have been fulfilled, and scientific truths that accord with the Book of Mormon. Refutes criticisms and polemical arguments. [A.C.W.]

R.111 Reynolds, George. “Internal Evidences of the Book of Mormon: Showing the Absurdity of the ‘Spaulding Story.’” *Juvenile Instructor* 17 (1 August 1882): 235-38. Also in *MS* 44 (August 1882): 539-41, 548-51. Refutes the Spaulding manuscript as a basis for the creation of the Book of Mormon, pointing out wide differences between the two, including background, dates, characters, and content. Argues that if Joseph Smith were “too illiterate” to write the Book of Mormon, he was equally as incapable of changing the Spaulding manuscript into the Book of Mormon. [A.C.W.]


R.113 Reynolds, George. “The Land of the Nephites.” *Juvenile Instructor* 15-16 (15 November; 1, 15 December 1880; 1, 15 January; 1 February 1881): 261, 274-75, 286, 7-8, 22-23, 26-27. A series of essays on Book of Mormon geography. To the earlier Nephites “the whole of North America was known as the land of Mulek, and South America as the land of Lehi.” From the period of Mosiah until Christ South America was “divided into two grand divisions”: Zarahemla and the land of Nephi. [D.M.]

R.114 Reynolds, George. “Language of the Nephites.” *Juvenile Instructor* 15 (15 August 1880): 191-92. Compares two views concerning the language of the Nephites: (1) people wrote and spoke Egyptian; or (2) they wrote Hebrew words in Egyptian characters. Sees Hebrew roots in the following Book of Mormon words: Ziff, Rameumptom, Sheum, Gazelem, and Rabbanah. [D.M.]

R.115 Reynolds, George. “The Language of the Record.” *Contributor* 17 (February 1896): 231—38. A listing of numerous scrolls, inscriptions, and tablets purportedly found on the American continent with Hebrew or Egyptian characters upon them, and a comparison between American Indian languages and Hebrew with similarities noted. All these are proposed as evidence of the Hebrew ancestry of American Indians and the truthfulness of the Book of Mormon record. [S.H.]

R.116 Reynolds, George. “The Laws of the Nephites.” *Juvenile Instructor* 15 (1, 15 January, 1, 15 February, 1 March 1880): 5, 22-23, 27-28, 46-47, 59. Discusses the Nephite political system under the monarchy and judges. Also considers legal matters under the judges, such as procedures for being heard as the “voice of the people,” various sanctions for crime, and treatment of prisoners of war. [D.M.]

R.117 Reynolds, George. “Lesser Lights of the Book of Mormon.” *Contributor* 1 (April 1880): 149-51. Also in *MS* 81 (19 June 1919): 388-90. Enos rose to prominent leadership through his humility, faith, and concern for others. This is evidenced by his prayer while hunting in the forest. [J.W.M.]


around 81 B.C. He led the Nephites to free Nephite prisoners. [B.D.]


R.123 Reynolds, George. “The Moneys of the Nephites.” Juvenile Instructor 15 (1 November 1880): 249-50. Lays out the monetary measurement of the Nephites as codified by Mosiah. The coins are named after people or places. Barley seems to have been the standard of measurement, just as was the case from the races from which the English people sprang. [D.M.]

R.124 Reynolds, George. The Myth of the "Manuscript Found" or the Absurdities of the "Spaulding Story." Salt Lake City: Juvenile Instructor Office, 1883. Sets forth the absurdities that are connected with the Spaulding manuscript. “The upholders of [the myth of the manuscript found] are not only at variance with each other, but that all their assertions are inconsistent with the well-known facts associated with its discovery.” [L.D.]

R.125 Reynolds, George. “Nephite Proper Names.” Juvenile Instructor 15 (15 September 1880): 207-8. Lists Book of Mormon proper names that may or may not be found in the Bible, including Sariah, Nephi, Melek (or Mulek), Gershon, and Isabel. Looks for Hebrew or Egyptian roots. [D.M.]

R.126 Reynolds, George. “The Nephites under the Judges.” Contributor 2 (February—May): 139-42, 171-74, 205-8, 235-38. Four-part series. For 120 years following the death of King Mosiah, the Nephites were under the rule of the Judges. Their rule was not always peaceful nor their government stable. There were internal as well as external enemies. Priestcrafts and corruption were introduced by Nehor, Amlici, Korihor, and others. The decline in Nephite morality led to the existence of the Gadianton robbers. Samuel the Lamanite preached repentance but few received his words. [J.W.M.]

R.127 Reynolds, George. “Objections to the Book of Mormon.” Contributor 3-4 (December 1881—February 1882, October 1882): 81-83, 105-8, 134-37, 4-6. Discusses arguments against the Book of Mormon—objections are based on falsehoods, dishonesty, and insincerity. [L.D.]


R.130 Reynolds, George. “The Repentant Lawyer.” MS 42 (January 1880): 1-3. Zeezrom was the leading lawyer in the city of Ammonihah who sought every opportunity to win a case, especially against the servants of God. However, he soon recognized his guilt and wished to repent. [B.D.]

R.131 Reynolds, George. “Science and Literature Among the Nephites.” Juvenile Instructor 15 (1 May 1880): 105-6. The Nephite civilization began with highly intelligent and learned leaders who were well acquainted with geography and astronomy. They had access to unpolluted scriptures, including the otherwise unknown writings of Zenos, Zenock, Neum, and Ezias. They may have been familiar with the books of Abraham and Joseph. [D.M.]


R.133 Reynolds, George. “The Skeleton in Armor.” MS 40 (25 November 1878): 737-40. Reynolds quotes an article in the American Magazine of 1837 that describes the excavation of a skeleton in armor and having arrows with brass arrowheads. Reynolds discusses the possibility that this was a Jaredite, Nephite, or Lamanite and concludes that it was probably a Jaredite. [B.D.]


R.135 Reynolds, George. “Testimony to the Book of Mormon.” MS 49 (14 February 1887): 104-7. Reynolds writes of David Whitmer’s continued testimony of the Book of Mormon. The Spaulding theory is definitely false and the Book of Mormon is from God. The only witnesses to the authenticity of the Book of Mormon are the Three Witnesses and the Eight Witnesses. [B.D.]


R.137 Reynolds, George. “Time Occupied in Translating the Book of Mormon.” Juvenile Instructor 17 (15 October 1882): 315-17. Examines the sequence of events during the translation period of the Book of Mormon and concludes that the work must have happened as Joseph Smith claimed. The time it took to translate the book was relatively short because of divine aid and the use of Urim and Thummim. [A.C.W.]

R.138 Reynolds, George. “Time Occupied in Translating the Book of Mormon.” MS 44 (December 1882): 791, 798-99. An analysis of how long it took to translate the Book of Mormon and how many pages were completed per day. From April 7 to May 15 Joseph Smith translated 503 pages and from May 15th to June 11th he translated 120 pages. [B.D.]


R.140 Reynolds, George, and Janne M. Sjodahl. Book of Mormon Geography: The Lands of the Nephites and the Jaredites. Salt Lake City: Deseret Book, 1957. It is difficult to identify the geography of the Book of Mormon, as there is little effort made by the writers to describe physical features. The speculation of Reynolds and Sjodahl
follow in five parts, considering all of the geographical entries of the Book of Mormon. Each city is considered according to the description contained within the Book of Mormon. [J.W.M.]

R.141 Reynolds, George, and Janne M. Sjodahl. *Commentary on the Book of Mormon*. 7 vols. Salt Lake City: Deseret Book, 1955, [R]1960. This multivolume work contains verse-by-verse commentary on the Book of Mormon. The text of the Book of Mormon is included. Also includes discussions of the history and missions of major personalities of the book, treatment of word meanings and usages including comparisons with biblical terms, comments and testimonies of Church leaders, discussion of doctrine, and each volume outlines the chronology of the scriptures included in its scope. [L.D.]

R.142 Reynolds, Mike H. “Book of Mormon Distribution Grows.” *Evangel* 39 (October 1992): 9. Reports that Book of Mormon distribution has increased in the last year. Warns that the Book of Mormon lacks the archaeological proof that supports the Bible and that it disagrees with doctrines of the Mormon church. [A.C.W.]


R.144 Reynolds, Noel B. “The Brass Plates Version of Genesis.” In *By Study and Also by Faith*, edited by John M. Lundquist and Stephen D. Ricks, 2:136-73. Salt Lake City: Deseret Book and FARMS, 1990. A textual analysis methodology is presented for measuring dependence and independence of separate texts. This methodology is used to show that the Book of Mormon passages of Genesis, originating from the brass plates, are much more like the version of Genesis in the Pearl of Great Price, and are independent from the Genesis text in the Book of Mormon. The common phrases, as verified by computer searching, are put into the model, weighted, and scored. [A.A.]


R.146 Reynolds, Noel B. “The Gospel of Jesus Christ as Taught by the Nephite Prophets.” *BYU Studies* 31 (Summer 1991): 31-50. The concept of the gospel in the Book of Mormon comprises a “six-point formula” consisting of the following: repentance, baptism, the Holy Ghost, faith, endurance to the end, and eternal life. Three core texts provide a definition of the gospel (2 Nephi 31, 3 Nephi 11:31-41, and 3 Nephi 27:13-21) and other passages aid the discussion, utilizing the classical rhetorical device of merismus. [D.M.]

R.147 Reynolds, Noel B. “How to ‘Come Unto Christ.’” *Ensign* (22 September 1992): 7-13. The meaning of the gospel, or the manner in which individuals come unto Christ, is set forth in the Book of Mormon (2 Nephi 31, 3 Nephi 11, and 3 Nephi 27). The gospel of Christ includes belief, repentance, baptism, Holy Ghost, and enduring to the end, with the Atonement of Jesus set at its center. [A.C.W.]

R.149 Reynolds, Noel B. "Nephi’s Outline." *BYU Studies* 20 (Winter 1980): 131-49. Also in *Book of Mormon Authorship: New Light on Ancient Origins*, edited by Noel B. Reynolds, 53-74. Provo, UT: Brigham Young University Religious Studies Center, 1982. References to the brass plates indicate that they contain information not found in the Bible. Examines indirect textual evidence in the Book of Mormon to prove other “distinctive contents of the plates of brass.” 1 Nephi consists of two accounts, an abridgment of Lehi’s writings and Nephi’s own record. Eight tables reveal the parallel structure of these two records. This work is reviewed in O.052. [E.G.]

R.150 Reynolds, Noel B. "Nephi’s Political Testament." In *Rediscovering the Book of Mormon*, edited by John L. Sorenson and Melvin J. Thorne, 220-29. Salt Lake City: Deseret Book and FARMS, 1991. The struggle over the right to power and rule created centuries of strife and war in the Book of Mormon. The book was written to show that those who accepted the teachings of Christ accepted Nephi as the legitimate ruler. The Lamanites contended that the eldest son/legitimate ruler had been usurped. This explains the Lamanite desire to dominate. [J.W.M.]

R.151 Reynolds, Noel B. "Nephite Uses and Interpretations of Zenos." In *The Allegory of the Olive Tree: The Olive, the Bible, and Jacob 5*, edited by Stephen D. Ricks and John W. Welch, 21-49. Salt Lake City: Deseret Book and FARMS, 1994. An examination of the language and phraseology used by Book of Mormon prophets—Lehi, Nephi, Jacob, Alma, Samuel, Mormon, and Moroni—shows the influence that the earlier prophet Zenos had upon their writings. Though centuries later the influence is faint, Benjamin’s teachings reflect the teachings of Zenos. [J.W.M.]

R.152 Reynolds, Noel B. "The Political Dimension in Nephi’s Small Plates." *BYU Studies* 27 (Fall 1987): 15-37. Explains Nephi’s political reasons for writing the small plates. Nephi’s “small plates systematically defend the Nephite tradition concerning origins and refute the competing account advanced by the Lamanites. Thus, the writings of Nephi can be read in part as a political tract or ‘lineage history,’ written to document the legitimacy of Nephi’s rule and religious teachings.” [B.D.]


R.155 Rhoades, J. S. "Mormonism versus the Bible." *The Christian Statesman* 48 (April 1914): 180-81. A polemical article against Mormonism wherein the writer compares Joseph Smith and the Book of Mormon with Mohammed and the Koran. The coming forth of the plates and the visions of Joseph Smith are unsubstantiated by any witnesses. The author considers Mormonism to be a “brazen-faced deception . . . as black as the regions of hopeless night.” [M.R.]

R.156 Rice, Moyle Q. "The Language and Style of the Book of Mormon." M.A. thesis, University of Nebraska, 1937. A literary analysis of the Book of Mormon. The author compares its language and style with the Bible attempting to determine what influence the Bible may have had on the Book of Mormon. [M.R.]
R.157 Rich, Ben E., comp. *Scrapbook of Mormon Literature*. 2 vols. Chicago: Henry C. Etten, 1912. Two-volume compilation includes tracts and articles of varying authorship. Both volumes contain early missionary tracts, instructions to missionaries as to their conduct in the mission field, doctrinal statements from Joseph Smith and other Church leaders, and statements about Mormonism from people both in and out of the Church. Includes a list of prophecies made by Joseph Smith. Includes an analysis of the Book of Mormon and discusses doctrines taught within the book. [L.M.]

R.158 Rich, Benjamin Leroy. *The Book of Mormon: a lecture given by invitation April 29, 1900 before the Ohio Liberal Society, Cincinnati*, Ohio. N.p.: n.p., 1900. Defends the Book of Mormon by giving an overview of its story as a sacred history of the early inhabitants of America and a historical account of the coming forth of the book. Tells the history of the Spaulding theory, and discusses Martin Harris's visit to Professor Anthon as a fulfillment of Isaiah 29. [J.W.M]

R.159 Rich, Edward S. *The God of Israel: The Same Yesterday, Today and Forever*. Salt Lake City: Utah Printing, 1939. Written as an expanded version of the author’s booklet *Jehovah-Christ: Is He Our Elder Brother?*, this book suggests that some truths taught in the Book of Mormon conflict with commonly held opinions of the Saints. One such teaching is that Jesus Christ is the Eternal God of this world, and should be worshipped and prayed to as such. Numerous scriptural quotations are given as evidence that Jehovah is our God, the God of this earth, and is the God on whom we should call for salvation. [L.M.]

R.160 Rich, Edward S. *Jehovah-Christ, Is He Our Elder Brother?*. Salt Lake City: Vanity, 19?. A collection of essays on the iron rod, God’s forethought in providing scriptures for the latter days, witnesses for each Book of Mormon author, the God of Abraham, Isaac and Jacob, the God of the Book of Mormon, a discussion of 3 Nephi, and continuing in the word of God. [D.M.]

R.161 Rich, Edward S. *Thy God Reigneth*. Salt Lake City: Vanity, 19?. A collection of essays on the iron rod, God’s forethought in providing scriptures for the latter days, witnesses for each Book of Mormon author, the God of Abraham, Isaac and Jacob, the God of the Book of Mormon, a discussion of 3 Nephi, and continuing in the word of God. [D.M.]

R.162 Rich, Edward S. *The Word of God is Truth, a Discussion of the Scriptures*. N.p., 1967. The Book of Mormon confirms the biblical account, and Rich exhorts the reader to continuously study the infallible word of God. He cites prophecies concerning the coming forth of the Book of Mormon, and discusses the words of ancient and modern prophets concerning the nature of God and Christ, the Savior’s role on earth and in the eternities, and latter-day events on earth. [L.M.]


R.168 Richards, A. Z., Jr. “The Star in the Western Sky.” *MS* 98 (17 December 1936): 810-12. Many prophesied of the star that would appear at the Savior’s birth, including Samuel the Lamanite, whose prophecy was quite detailed. [J.W.M.]

R.169 Richards, F. D. “Secret Combinations.” *MS* 30 (30 May 1868): 344-48. The author points out the existence of secret organizations in the United States: the Ku Klux Klan, the Loyal League, the Grand Army of the Republic and Fenianism. The Book of Mormon shows how secret societies brought destruction. Richards quotes all of Ether 8:13-26 and Helaman 6:22-30, and urges the Saints to “keep from all secret combinations and political associations.” [B.D.]

R.170 Richards, Franklin D. *Bibliography of Utah: Book of Mormon*. N.p., July 1884. In answer to questions by historian Herbert Bancroft, Richards gave a brief overview of the Book of Mormon story and how it came forth. This account contains many quotes concerning the Book of Mormon from Joseph Smith, Orson Pratt, and others. [J.W.M.]

R.171 Richards, Franklin D. “The Book of Mormon.” N.p., 1884. Recounts the story of the Book of Mormon, beginning with the Jaredites departure at the time of the Tower of Babel. Includes a list of Book of Mormon translations, listing languages, dates, and the person who was in charge of the translation and publication. If the doctrinal, historical, and prophetic parts of the Book of Mormon are compared with other sources, it will be discovered there is much to substantiate its authenticity. [J.W.M.]

R.172 Richards, Franklin D. "Holding Fast To The Iron Rod." In *Collected Discourses Delivered By President Wilford Woodruff, His Two Counselors, the 12 Apostles, and Others, (1886-1889)*, edited by Brian H. Stuy, 1:103-12. Sandy, UT: B. H. S. Publishing 1987. All members of the Church need to hold to the iron rod (1 Nephi 8), which is the word of God. By staying on the straight and narrow path one can obtain eternal life and supernal joy. [J.W.M.]

R.173 Richards, Franklin D. “The Lamanites.” *MS* 16 (21 October 1854): 657-61. Writes that the wild imaginations of men have blinded them to the pure and simple truth. They have imagined all sorts of theories of the Indians’ descent yet they do not believe the Book of Mormon, which tells the truth plainly. The LDS policy toward the Indians is to try to educate, elevate, and convert the Indians. He quotes from Mormon 5:19-20 that the gentiles will scatter the Lamanites after which the Lord will remember the covenant he has made with Abraham and all the house of Israel. [B.D.]

R.174 Richards, Franklin D. “Origin of American Aborigines.” *Contributor* 17 (May 1896): 425-28. Also in *MS* 58 (22 October 1896): 683-87. Also published as “Origin of the American Aborigines.” *Liahona* 14/20 (1916-1917): 305-8; and “Ephraim and Manasseh In America.” *The Utah Genealogical and Historical Magazine* 23 (April 1932): 66-71. The prophet Joseph Smith taught in the Nauvoo House concerning the stick of Joseph, Ephraim, and Manasseh. Lehi was of the family of Manasseh and Ishmael and his family were of the house of Ephraim. The one hundred sixteen lost pages of the Book of Mormon contained a clear account of Ishmael’s ancestry. That is the
reason, the prophet said, that no mention of Ishmael's genealogy is in the Book of Mormon. Richards discusses the marriage relationships and union of the families. Lehi's sons married Ishmael's daughters thus combining the two tribes. Richards writes that this fulfills the prophecy in Genesis 48:20 that Ephraim and Manasseh together should become a multitude of nations. [J.W.M.]

R.175 Richards Franklin D. "Revelation and Priesthood." Deseret Weekly 52 (4 January 1896): 65-67. Also in Collected Discourses 4:367-75. People have a hard time accepting the Book of Mormon because of the tradition that teaches that the heavens are sealed. The Book of Mormon and the Bible fulfill the prophecy in Ezekiel 37. "The Book of Mormon is the Bible of the American continent." [D.M.]


R.177 Richards, Franklin D., and James E. Little. "Book of Mormon—Evidences of Its Divine Authenticity." In A Compendium of the Doctrines of the Gospel, 95-101. Salt Lake City: Deseret News Co., 1882. The Book of Mormon fulfills the prophecy of Enoch, King David, Isaiah, Ezekiel, and Joseph who was sold into Egypt (see 2 Nephi 3). Orson Pratt said that there is nothing in all of the ancient ruins that conflict with the Book of Mormon. There is no contradiction in the book itself in history, prophecy, or doctrine, nor is there any conflict with the Bible. Many of the Book of Mormon's prophecies have been fulfilled. [J.W.M.]

R.178 Richards, George F. Untitled talk. CR (April 1912): 37-41. Jesus Christ is the noblest son of God and his redemptive mission was performed in behalf of all men. In similitude of the Savior we esteem Joseph Smith as one of noblest of the sons of God. His mission to bring forth the Book of Mormon and to restore truth to the earth is one of greatest importance to all the world. The Book of Mormon is one of the greatest evidences that Joseph Smith was a prophet of God. [J.W.M.]

R.179 Richards, George F. Untitled talk. CR (April 1927): 88-92. It is most important to teach all men the gospel and to give them the opportunity to have the saving ordinances. Men of the world need a tutor to understand the scriptures. Witnesses of the Book of Mormon testify that an angel laid the plates before them and a voice from heaven declared that the plates had been translated by the gift and power of God. [J.W.M.]

R.180 Richards, Joel. "A Book to Bring the World to Christ." Instructor 103 (October 1968): 412-13, 418. Speaks of the distribution of the Book of Mormon, and gives testimonial accounts of missionaries and converts who have felt the power of the Book of Mormon. Missionaries who use the Book of Mormon in their proselytizing efforts have great success. [G.A.]

R.181 Richards, LeGrand. "...Always Be a Missionary." IE 61 (December 1958): 960-64. As a part of the restoration of the gospel, the Book of Mormon became the companion volume of the Bible. No one who reads the Bible sincerely can deny that a volume of scripture is needed to record the fulfillment of the promises made to Joseph. [J.W.M.]

R.182 Richards, LeGrand. "America, A Land of Promise." In BYUSY (16 April 1957). Provo, UT: BYU Press. America, North and South, is a land that is choice above all others. The Book of Mormon enumerates the promises and responsibilities given to those who possess them. [J.W.M.]

Richards, LeGrand. “The Book of Mormon, An Aid to Testimony.” *IE* 49 (November 1946): 709, 748, 750. There is “no motivating power in this world” comparable to the testimony of truth concerning Jesus Christ and there is no greater testimony of Jesus Christ than that of the Book of Mormon. [J.W.M.]


Richards, LeGrand. “Book of Mormon Fulfills Prophecy.” *CR* (April 1976): 121-24. Isaiah’s writings are of great importance for this time; for instance, Isaiah 29 is a powerful witness for the restoration and Book of Mormon—truly a “familiar spirit,” and a “marvelous work and a wonder.” [R.C.D.]

Richards, LeGrand. “The Book of Mormon Is Scripture.” In LDS Area General Conference Report, Munich #1. Salt Lake City: Deseret Book, 1973. The Church has the most important message that the modern world has to hear: a man lived on this earth, died, and then has returned with a message from God. Moroni, an ancient American prophet, has returned with the record of his people. This record is a message from God. [J.W.M.]


Richards, LeGrand. “’Church of the Air’ Address: A New Witness for Christ.” *CN* 27 (7 December 1957): 10. The Book of Mormon is a witness for Christ of great value. Quotes Ezekiel 37:15-20, John 10:16, and discusses Christ’s visit to the Nephites as recorded in 3 Nephi. [A.C.W.]


R.193 Richards, LeGrand. “Isaiah and Book of Mormon Prophecies.” CR (October 1966): 41-44. The Book of Mormon teaches that the writings of Isaiah are very important for those of the present era. Isaiah saw this day in detail. He saw the Restoration, Joseph Smith, the Book of Mormon, Salt Lake City, and many other things. [R.C.D.]


R.197 Richards, LeGrand. “The Most Important Message.” IE 66 (June 1963): 518-21. The Book of Mormon is tangible evidence that the angel Moroni came to visit the earth with the greatest message possible: that Jesus is the Christ. The author states that some prophecies and statements found in the Bible can only be understood by the added information found in the Book of Mormon. [J.W.M.]


R.199 Richards, Le Grand. “Ours … The Greatest Message.” IE 62 (June 1959): 438-39. The Book of Mormon is the most tangible evidence that the message and work of Joseph Smith is true; it is a witness of Jesus Christ. The author uses stories and letters of members and non-members to verify his message that people all over the world recognize the value of the Book of Mormon. [J.W.M.]

R.200 Richards, LeGrand. “The Stick of Joseph; Joseph’s Message to Judah.” In Richards’s Israel! Do You Know?, 25-72. Salt Lake City: Deseret Book, 1954, 1976. Uses the biblical prophecy recorded in Ezekiel 37 to determine that the Book of Mormon represents the stick of Joseph. The Book of Mormon shows Judah that the law of Moses has been fulfilled and that Jesus Christ is God. [A.C.W.]

R.201 Richards, LeGrand. Untitled talk. CR (April 1937): 62-65. The Book of Mormon is the most tangible evidence of the divine mission of the prophet Joseph Smith and a testimony of it is extremely important. It explains the origin of the early civilizations of America. [B.D.]

R.202 Richards, LeGrand. Untitled talk. CR (September, October 1949): 49-54. A testimony of the Book of Mormon. Mentions that there were horses in ancient America as claimed by the Book of Mormon and that its prophecies are being fulfilled. [B.D.]

R.203 Richards, LeGrand. Untitled talk. CR (April 1963): 115-19. A national commentator said the most important message would be discovered by a man who lived on the earth and who had died and returned with a message from God. Moroni has done just that and the tangible evidence of the visit is the Book of Mormon. It clarifies prophecies in the Bible that have puzzled men for centuries. [J.W.M.]
R.204 Richards, LeGrand. Untitled talk. In *Official Report of the First Area General Conference for Germany, Austria, Holland, Italy, Switzerland, France, Belgium and Spain*, August 1973, 34-37. Salt Lake City: Church of Jesus Christ of Latter-day Saints, 1973. Recalls the story of a news broadcaster who declared the message of greatest importance would be that a man that had lived on this earth and died had come back to give a message from God. The Church of Jesus Christ of Latter-day Saints is unique in that it was organized because of just such a message brought by Moroni. It is the companion volume to the Bible. [J.W.M.]

R.205 Richards, Louisa Lulu Greene. *Branches That Run over the Wall: A Book of Mormon Poem and Other Writings*. Salt Lake City: Magazine Printing, 1904. Several Book of Mormon characters come to life in this collection of poems that describe the Lehite departure from Jerusalem, courtships, marriages between the families of Lehi and Ishmael, and related items. [A.C.W.]


R.207 Richards, Samuel W. “The Aztec City in Central America—The Lost Tribes.” MS 14 (20 November 1852): 614-16. Presents a reprint of an article from the *Boston U.S. Weekly Journal* that tells of an ancient Aztec city whose inhabitants are believed to be part of the lost ten tribes. Their record is found in a book of parchment bound by brazen clasps and containing curious hieroglyphics. Richards predicts that evidence in support of the Book of Mormon will overwhelm the skepticism regarding its origins. [J.W.M.]

R.208 Richards, Samuel W. “Discovery of Ruined Cities in California.” MS 15 (17 December 1853): 817-20. Writes concerning an article from the *San Francisco Herald* that describes ruined cities of California. “The wonderful and magnificent ruins . . . continue to puzzle and astonish the learning and wisdom of the great men of the nineteenth century, while every fresh discovery is an increasing evidence in favor of the Book of Mormon.” [D.M.]

R.209 Richards, Samuel Whitney. *Experiences with Oliver Cowdery*. Salt Lake City: author, 1907. A typescript wherein Richards recalls visiting with Oliver Cowdery. Cowdery recalls the manner in which Joseph Smith translated the Book of Mormon from the gold plates. [D.W.P.]

R.210 Richardson, Ebbie L. V. “David Whitmer, a Witness to the Divine Authenticity of the Book of Mormon.” M.A. thesis, Brigham Young University, 1952. A thesis that examines the life of David Whitmer, his testimony of the divinity of the Book of Mormon, and his involvement with the Mormons. As one of the witnesses who saw an angel and the gold plates, Whitmer’s testimony of the Book of Mormon is valuable. [A.C.W.]


R.213 Ricks, Eldin. *Book of Mormon Study Guide*. Salt Lake City: Deseret News Press, 1955. Ricks’s instructional aid to Book of Mormon study consists of a series of detailed questions that follow the sequential order of the text of the Book of Mormon. The study guide is in a workbook format with space provided to answer the questions and is designed to accompany the reading of the scriptural text. [A.C.W.]


R.216 Ricks, Eldin. The Case of the Book of Mormon Witnesses. Salt Lake City: Olympus, 1963. A supplement to Ricks's Book of Mormon Study Guide that consists of testimonies by numerous witnesses to the authenticity and veracity of the Book of Mormon. Includes a background history of Joseph Smith and the gold plates and testimonies of the Three Witnesses, the Eight Witnesses, Lucy Mack Smith, Brigham Young, and others. [A.C.W.]


R.218 Ricks, Eldin. “The Formation of the Book of Mormon Plates.” IE 63 (1960): 796-97, 852-54. Explains the different writings that comprise the plates given to Joseph Smith. They include: (1) Mormon’s abridgment, (2) the small plates, (3) the plates (abridgment) of Mormon, and (4) the sealed plates. [R.C.D.]


R.222 Ricks, Eldin. “The Plates That Mormon Found and the Manuscript That Joseph Lost.” In The Ninth Annual Sydney B. Sperry Symposium: The Book of Mormon, 60-82. Provo, UT: BYU Educational System, 24 January 1981. The 116 pages of lost manuscript were translated from the book of Lehi (large plates of Nephi). The small plates of Nephi that replaced them are of great value to “our day.” The large plates contained secular history, genealogy, and sacred writings. The small plates covered the time period of Lehi to Mosiah with sacred writings selected for a purpose that Nephi did not know. While abridging the plates Mormon came upon the small plates. He saw their value and included them in his record, adding his own appendage. [J.W.M.]


religious record only, added his own appendage and placed them with his abridgment. Thus, in spite of the loss of the 116 pages, the entire record of the Nephites is available. [J.W.M.]

**R.225** Ricks, Eldin. *Story of the Formation of the Book of Mormon Plates, an Analysis of the Sources and Structure of the Sacred Record*. Salt Lake City: Deseret News Press, 1958. Discusses Joseph Smith's reception and translation of the gold plates. Mormon abridged the large plates of Nephi that contained a more secular record of the time from Lehi's exodus to the time of King Benjamin, who then began to write the more spiritual approach. Mormon included the small plates of Nephi with his abridged record. His only addition was a short transition piece that he placed in the record. [J.W.M.]


**R.227** Ricks, Joel E. “America’s Ancient Inhabitants.” *MS* 55 (October 1893): 672-75, 695-98, 711-14. A report of the author’s explorations in Salt River Valley, Arizona, wherein he hypothesizes that the inhabitants of Salt River Valley came from Hagoth’s voyages to the north country (Alma 63). The peoples had buildings and temples made of cement and probably used metal. [B.D.]

**R.228** Ricks, Joel E. “The Book of Mormon a Divine Record: Witnesses Never Denied Their Testimony.” *Liahona* 14 (3 April 1917): 631. A note affirming that the witnesses to the Book of Mormon were constantly true to their testimony. [D.M.]


**R.230** Ricks, Joel E. *Helps to the Study of the Book of Mormon*. Independence, MO: Zion’s, 1916. This instructional aid intended to increase understanding of the Book of Mormon includes a chronology, maps, photos, an account of how Joseph Smith obtained the gold plates, and a dictionary of proper names found in the Book of Mormon. Ricks also presents an explanation of the Urim and Thummim and uses geography, archaeology, ancient traditions, and biblical prophecies to demonstrate the divinity of the Book of Mormon. [A.C.W.]

**R.231** Ricks, Joel E. *The Geography of the Book of Mormon*. Logan: n.p., 1939. The purpose in writing this text is to “emphasize the geographic references in the [Book of Mormon], and to ... identify those locations in the light of modern geography.” Concludes that the Book of Mormon events covered both the North and South American continents, basing these ideas on the supposition that Panama is the “narrow neck of land.” Several maps are included. [A.C.W.]


**R.233** Ricks, Joel E. “Modern Research and the Book of Mormon.” *MS* 72 (28 July 1910): 465-69. Writes of various external evidences of the Book of Mormon that Joseph Smith, according to Ricks, would not have been
aware of. Mentions the great ruins that have been discovered in Central and South America, evidence of iron, wool, cement, elephants, and domesticated horses, ox, sheep, and swine. [B.D.]

R.234 Ricks, Joel E. *The Nephites in Story*. Logan: n.p., 1940. Comprises a storybook version of the Nephite history for youth that sequentially covers all of the general Book of Mormon events, with the omission of the Jaredite record. Includes maps, geographical information, and archaeological data and suppositions, which the author incorporates into the story. [A.C.W.]

R.235 Ricks, Joel E. “A Study of Book of Mormon Geography.” *Brigham Young College Bulletin* 3 (15 December 1904): 1-19. Suggests that the land northward is North America, the land southward is South America. The narrow neck is the Isthmus of Panama. The Hill Cumorah mentioned in the Book of Mormon is the same as the Hill Ramah of the Jaredites and is where Joseph Smith discovered the plates. Ricks continues to suggest precise locations for almost all cities mentioned in the Book of Mormon. [B.D.]


R.238 Ricks, Joel E. *Whence Came the Mayas*. Salt Lake City: n.p., 1943. Uses archaeological, geographical, scriptural, and historical information to theorize that the Mayan culture was related to the cultures of the Nephites and Jaredites. Desires to prove that advanced civilizations lived on the American continent before the arrival of Columbus. [A.C.W.]


R.240 Ricks, Kellen. “Share Testimonies This Year,’ Sisters Urged.” CN 59 (25 March 1989): 8-9. Relief Society President Barbara Winder presents members with copies of the Book of Mormon and challenges them to become “personally involved” with the Book of Mormon as a missionary tool. [J.W.M.]


R.244 Ricks, Stephen D. “Benjamin.” In *Encyclopedia of Mormonism*, edited by Daniel H. Ludlow, 1:99-100. 5 vols. New York: Macmillan, 1992. A description of King Benjamin who was also the prophet of his people and was entrusted with the small plates by Amaleki. [B.D.]


R.249 Ricks, Stephen D. “‘Holy War’ in the Book of Mormon and the Ancient Near East.” In Reexploring the Book of Mormon, edited by John W. Welch, 202-5. Salt Lake City: Deseret Book and FARMS, 1992. In this paper, Ricks sets forth the ideology of holy war in the Book of Mormon. Wars in the ancient Near East were always waged with approval and direction of the gods or God. Joshua’s and Israel’s soldiers were to be ritually clean when going into battle. Moroni in his battles used prophetic advice. Helaman’s stripling Ammonite warriors were noted for their moral purity. [N.K.Y.]

R.250 Ricks, Stephen D. “‘Holy War’: The Sacral Ideology of War in the Book of Mormon and in the Ancient Near East.” In Warfare in the Book of Mormon, edited by Stephen D. Ricks and William J. Hamblin, 103-17. Salt Lake City: Deseret Book and FARMS, 1990. Ancient Israel had a sacral ideology of war stating God gave them the right to rule and conquer. Violations of ritual purification caused the loss of battles and wars. The Book of Mormon peoples used the Lord’s guidance to know when, where, and how to meet their enemies. Apostate cities were to be destroyed and when the Nephites lost their righteous qualities, they were defeated. [N.K.Y.]

R.251 Ricks, Stephen D. “I Have a Question: Many times in prophecy, the present and past tenses are used, even though the prophecy refers to a future event. Can you explain the use of verb tenses in prophecy?” Ensign 18 (August 1988): 27-28. Explains that future events are so vivid in a prophet’s mind that they are described as if they had already occurred; Abinadi’s defense to King Noah in Mosiah 16 is a particularly good example. [E.G.]

R.252 Ricks, Stephen D. “I Have a Question: The name of one of the Lord’s disciples listed in 3 Nephi 19:4—Timothy—seems to be Greek in origin. Is there an explanation for the appearance of a Greek name in the Book of Mormon?” Ensign 22 (October 1992): 53-54. Gives several plausible explanations for the appearance of “Timothy” and “Lachoneus” (another word of possible Greek origin) in the Book of Mormon. Discusses the possibility of Mulekite contact with Grecian influences, and evidence of ancient contacts between Israelites and Greeks. [A.C.W.]

in Egyptian and Mesopotamian societies were used in Israel and described in the Book of Mormon. The elements of kingship found in the Book of Mormon include accession to the throne, ambivalent view of kingship, the king as a protector for the weak, and covenants with the Lord. The rich and complex ideology is most excellently portrayed in the book of Mosiah. [N.K.Y.]

R.254 Ricks, Stephen D. “Joseph’s Smith’s Means and Methods of Translating the Book of Mormon.” Provo, UT: FARMS, 1984. In an argument against the “automatic method” of translating the Book of Mormon, Ricks points out that Joseph Smith’s own statements establish that it was through the “gift and power of God” and by means of the Urim and Thummim that the Book of Mormon was translated. [J.W.M.]

R.255 Ricks, Stephen D. “King, Coronation, and Covenant in Mosiah 1-6.” In Rediscovering the Book of Mormon, edited by John L. Sorenson and Melvin J. Thorne, 209-19. Salt Lake City: Deseret Book and FARMS, 1991 King Benjamin’s farewell address and Mosiah’s succession to his father’s throne reflect features of ancient Israelite and near eastern culture. The coronation of the new King took place in the temple and involved a new name and an anointing. A renewal of the covenant was also important. Article contains a table of similarities and scriptural passages that show the comparisons. [J.W.M.]

R.256 Ricks, Stephen D. “Olive Culture in the Second Temple Era and Early Rabbinic Period.” In The Allegory of the Olive Tree: The Olive, the Bible, and Jacob 5, edited by Stephen D. Ricks and John W. Welch, 460-76. Salt Lake City, Deseret Book and FARMS, 1994. Using ancient sources in the Apocrypha, Pseudepigrapha, Mishnah, and Talmud, this article explores the role of the olive in the Second Temple period and the early rabbis and shows how they relate to the themes in Jacob 5. The pruning, nourishing, dunging, and engrafting that are so much a part of Jacob 5 are also contained in the literature of the Second Temple era. [J.W.M.]


R.260 Ricks, Stephen D. “Treaty/Covenant Patterns in King Benjamin’s Address.” BYU Studies 24 (Spring 1984): 151-62. Treaty-covenant assemblies were common in the ancient Near East, one of which was the Feast of the Tabernacles. King Benjamin’s address (Mosiah 1-6) was perhaps related to the Feast of the Tabernacles. It may well be related to the covenants made at Sinai. It is possible that it also reflects an even more ancient Near Eastern covenant renewal pattern. [J.W.M.]

R.261 Ricks, Stephen D., and Robert F. Smith. “New Year’s Celebrations.” In Reexploring the Book of Mormon, edited by John W. Welch, 209-11. Salt Lake City: Deseret Book and FARMS, 1992. The New Year’s celebrations of the Book of Mormon and the Old Testament assume great importance for coronation of kings, covenant renewal, feast days, and other activities. The Lamanites were confused to find their king Amalickiah dead on New Year’s day (Alma 62:36-39). Joseph Smith did not realize that he took the plates from Hill Cumorah on the Jewish New Year’s day. [N.K.Y.]

R.263 Ricks, Stephen D., and John W. Welch, eds. The Allegory of the Olive Tree: The Olive, the Bible, and Jacob 5. Salt Lake City: Deseret Book and FARMS, 1994. Articles by various authors examine Zenos’s allegory in Jacob 5 as a symbol of Christ, Nephi’s uses and interpretations of the allegory, textual analyses, ancient historical and religious backgrounds of the symbolism of the olive tree, the olive in early Jewish and Christian writings, and botany and horticulture of olives. [J.W.M.]


R.265 Ricks, Welby W. “Discoveries of Purported Ancient Hebrew Writing in Eastern United States.” UASN 13 (25 June 1953): 3. Also in Christensen, Ross T. Progress in Archaeology: An Anthology, 210-11. Provo, UT: Brigham Young University, 1963. Few discoveries of the Hebrew script known by Nephite peoples have been made. However, one find in Newark, Ohio, has Hebrew-like inscriptions. [J.W.M.]

R.266 Ricks, Welby W. “The Kinderhook Plates.” IE 65 (September 1962): 636-37, 656, 658-59. The Kinderhook plates remind one of the gold plates. They were metal plates clasped together with a ring. Hieroglyphics were imprinted upon them. They were taken to Joseph Smith to translate. He declared them to be genuine anti-Mormon literature and proclaimed them to be a hoax. [J.W.M.]

R.267 Ricks, Welby W. "A Purported Phoenician Inscription in New Mexico." In Papers of the Fifteenth Annual Symposium on Archaeology of the Scriptures, edited by Ross T. Christensen, 94-100. Provo, UT: Brigham Young University, 1964. A purported Phoenician inscription in New Mexico bearing an abbreviated form of the Ten Commandments in Hebrew is found to be fraudulent after a thorough investigation. Investigations must be made to insure the continued success of Book of Mormon archaeology and the reputation of the LDS church. [J.W.M.]


R.269 Riddle, Chauncey C. “Days of Wickedness and Vengeance: Analysis of 3 Nephi 6 and 7.” In The Book of Mormon: Helaman through 3 Nephi 8, According to Thy Word, edited by Monte S. Nyman and Charles D. Tate Jr., 191-205. Provo, UT: Brigham Young University Religious Studies Center, 1992. Draws parallels between the period just before the cataclysm in 3 Nephi and the present age, including: (1) the main participants in both eras are of the house of Israel, (2) the fury of Satan is increased, and (3) the coming of Christ ends the destruction. [D.M.]

R.270 Riddle, Chauncey C. “Korihor: The Arguments of Apostasy.” Ensign 7 (September 1977): 18-21. Korihor’s arguments (Alma 30) are examined. He argues naturalistic empiricism (knowing all truth by the senses, which
R.271 Riddle, Chauncey C. “Pride and Riches.” In The Book of Mormon: Jacob through Words of Mormon, To Learn with Joy, edited by Monte S. Nyman and Charles D. Tate Jr., 221-33. Provo, UT: Brigham Young University Religious Studies Center, 1990. Jacob instructs his people concerning pride and riches in Jacob 2:12-21. It is a call to humility and proper attitudes toward wealth, faith in Christ and the attaining of a fullness of faith, which is charity. From charity grows the desire to share. That which must be shared first is the gospel of Jesus Christ, then that which is shared is done in the Lord’s own way. [J.W.M.]


R.273 Ridges, David J. Isaiah Made Easier: A Quick-Reference Manual for Bible and Book of Mormon Students. Springville, UT: Copies Plus Printing, 1991. Includes the text of Isaiah from the Bible and the Book of Mormon with parenthetical comments to help the reader understand various Hebraisms or literary devices. This work is reviewed in S.741. [E.G.]

R.274 Rigdon, John Wickliff. “Sidney Rigdon and the Early History of the Mormon Church.” In Friendship, New York Sesqui Centennial Times, Sesqui Centennial Edition (July, 1965): 2-3. The only living son of Sidney Rigdon tells of Sidney Rigdon’s conversion to the Church. He states that soon after his joining the Church, Sidney was accused of writing the Book of Mormon. Sidney always denied this allegation and the idea that he had known Solomon Spaulding. [J.W.M.]


R.276 Riley, Isaac Woodbridge. The Founder of Mormonism: A Psychological Study of Joseph Smith, Jr. New York: Dodd, Mead, 1902. A work that attempts to understand the psychological and environmental factors that influenced Joseph Smith, his early visions, and the Book of Mormon. Chapter 4 and 5 introduce possible sources behind the Book of Mormon such as Joseph Smith, Sr.’s dream of the tree of life, Ethan Smith’s View of the Hebrews, Elias Boudinot, Josiah Priest, the Westminster Confession, popular contemporary religious ideas, and others. Appendix II discusses the possibility that Joseph Smith was an epileptic, which would presumably explain his visions. Appendix III contains a discussion of the Spaulding-Rigdon theory and the author’s reasons for rejecting it in favor of a psychological explanation. [M. R.]

R.277 Riley, Isaac Woodbridge. “The Sacred Books of the Mormons.” Bookman 20 (September 1904): 80-82. A polemical article against Mormonism wherein the writer views Mormon beliefs as being somewhat antiquated. It is asserted that few Mormons have ever read the Book of Mormon. [M. R.]

R.278 Riley, William L. “A Comparison of Passages from Isaiah and Other Old Testament Prophets in Ethan Smith’s View of the Hebrews and the Book of Mormon.” M.A. thesis, Brigham Young University, 1971. Compares the Book of Mormon and the View of the Hebrews. The parallels have also been studied by B. H. Roberts and Hugh Nibley,
who say that any connections that may be made are also found in the Bible. The emphasis of this paper is on passages from Isaiah that are common to all three books. [J.W.M.]


R.280 Ritchie, Dwight C. The Mind of Joseph Smith: A Study of the Words of the Founder of Mormonism Revealing 24 Symptoms of Mental Derangement. Hamilton, MT: Ritchie, 1954. A psychological study of Mormonism's founder, with an attempt to demonstrate that the Book of Mormon is a forgery and that Joseph Smith was deranged. [M.R.]

R.281 Ritchie, William A. "Their Mouths Are Stopped with Dust." Archaeology 4 (September 1952): 136-44. Summary of the latest excavations in New York, providing the archaeological history of the state. Lists evidences supporting the movements of Book of Mormon peoples in New York. This work is reviewed in W.062. [E.G.]

R.282 Robbins, James H. "Readers' Research: The Question of Lehi's Lineage." ZR 5 (Summer 1979): 3-4. Suggests that Lehi's ancestors may have defected from the Northern Kingdom (2 Chronicles 11:16) and were assimilated into the tribes of the Southern Kingdom as an explanation to Book of Mormon critics that all Israelites knew their lineage and Lehi found his only by reading the brass plates. [A.T.]


R.285 Roberts, B. H. "Accounting for Evident Transcriptions of Bible Passages in the Translation of the Nephite Record." In Roberts's Defense of the Faith and the Saints. 1:269-74. 2 vols. Salt Lake City: Deseret News, 1907, 1912. Joseph F. Smith answers the objection that some passages in the Book of Mormon follow the King James English translation verbatim and others so closely resemble it that it appears they were copied. It seems that it is of minor importance compared to the overwhelming evidence that the book is true. The Nephites did carry Old Testament records with them. Some portions were quoted by the Savior who carried the same message to both continents. When Joseph Smith recognized this fact he may have used the Bible to assist the translation process. [J.W.M.]


R.287 Roberts, B. H. Analysis of the Book of Mormon: Suggestions to the Reader. Salt Lake City: Deseret News Co., n.d. Examines the structure of the Book of Mormon—the first section of the Book of Mormon represents a verbatim translation of the "smaller plates" of Nephi and the remainder is an abridgment with comments,
warnings, prophecies, and admonitions mixed with narrative by Mormon and his son Moroni. Compares biblical passages with similar verses quoted in the Book of Mormon. [J.W.M.]

**R.288** Roberts, B. H. "Answers to Questions Respecting the Manual Theory of Translating the Book of Mormon." In Roberts’s *Defense of the Faith and the Saints*, 1:275-311. 2 vols. Salt Lake City: Deseret News, 1907, 1912. In an effort to answer the rumor that the seer stones were responsible for the translation of the Book of Mormon, Roberts notes that the mechanical theory (word-for-word translation) has led to some difficulties—it often results in unintelligible jargon. The Book of Mormon is not a literal translation. Article contains additional theories with responses by Brother Roberts. [J.W.M.]

**R.289** Roberts, B. H. "The Apostasy: Section IX. The Nephite Christian Church." In Roberts’s *Outlines of Ecclesiastical History: A Textbook*, 215-18. Salt Lake City: Church of Jesus Christ of Latter-day Saints, 1950. Concise summary of the Nephite path from righteousness after Christ’s visit to utter destruction and anarchy a few centuries later. Identifies pride, wealth, class distinctions, anti-Christian church persecution, the revival of Nephite/Lamanite distinctions and secret combinations, and an attempt at church reorganization as the factors that led to apostasy on the western hemisphere. [A.C.W.]

**R.290** Roberts, B. H. "The Belief Among Christians that the Bible Contains All the Revelations Given to Man by God." MS 50 (1888): 344-47. Bible passages are used to refute the belief that the Bible contains all the revelation God has ever given to man. [B.R.M.]

**R.291** Roberts, B. H. "The Belief Among Christians that the Canon of Scripture is Closed." MS 50 (1888): 330-35. Bible passages are used to show that revelation from God has not ceased, that prophecy continues in modern times, and that the Book of Mormon is a new witness for Jesus Christ brought forth through this modern revelation. Bible passages that have been used to cast doubt on the Book of Mormon are explained and the arguments refuted. [B.R.M.]


**R.293** Roberts, B. H. "Book of Mormon." MS 50 (27 August 1888): 552-54. Affirms the need for a "New Witness" to confirm the divine nature and authenticity of the Bible. The Book of Mormon is the new witness and was translated by the "gift and power of God." [J.W.M.]

**R.294** Roberts, B. H. "The Book of Mormon a Witness for the Christ." Liahona 27 (9 July 1929): 48. The Book of Mormon gives the account of the resurrected Christ visiting and teaching the ancient inhabitants of the western world. The purpose of the Book of Mormon is to convince both Jew and gentile that Jesus is the Christ, the Eternal God. [C.F.C.]

**R.295** Roberts, B. H. "Book of Mormon Controversy." MS 50 (20 February 1888): 113-17. Roberts responds to Mr. Bolitho, who attempts to prove the Book of Mormon false by showing that the Book of Mormon dates of Christ’s birth and death do not accord with the Bible. Roberts explains the possible differences between Nephite and Jewish calendrical systems, citing scripture and chronologists. [A.C.W.]

R.297 Roberts, B. H. *Book of Mormon Difficulties.* N.p., 1977. Collection of unpublished papers defending the Book of Mormon. Discusses linguistics, the question of the origin of the native Americans, the literature available to Joseph Smith when he translated the Book of Mormon, similarities between the Book of Mormon and Ethan Smith’s *View of the Hebrews*, and the Christ figure in America. Roberts declares his faith in the Book of Mormon believing that in time God will vindicate it and all will know of its truthfulness though now they scoff. [J.W.M]

R.298 Roberts, B. H. “A Book of Mormon Study” (1922). In *Studies of the Book of Mormon*, edited by Brigham D. Madsen, 149-319. Urbana and Chicago: University of Illinois Press, 1985. A working paper raising questions for further research about possible relationships between the Book of Mormon and Ethan Smith’s *View of the Hebrews* and other sources that explore the possibility that the American Indians were descendants of the lost ten tribes. [J.W.W.]


R.301 Roberts, B. H. “A Call to Repentance.” *IE* 25 (December 1922): 159-65. America is a choice land and all who possess it must repent and serve God or be swept off. [B.R.M.]

R.302 Roberts, B. H. “Changing Emphasis Stressing the Deity of Christ and the Purposes of God in the Earth Life of Man.” *DN Church Section* (24 December 1927): 5. The Book of Mormon shows that God spoke to the Jews in the Old Testament, the Christians in the New Testament, and the inhabitants of the American continents. A New Jerusalem or Zion is to be built up in the last days. The Book of Mormon declares the divinity of Christ and 3 Nephi is the fifth Gospel that declares that Christ appeared to the people of the New World after his resurrection. [C.F.C.]


inhabitants of America and the fullness of the gospel. Joseph Smith received the plates and translated them using the Urim and Thummim. Witnesses testified of the plates. [C.F.C.]

R.306 Roberts, B. H. “Christ’s Personal Appearance in the Western Hemisphere: The Supreme Message of the Book of Mormon.” IE 20 (April 1917): 477-99. Writes of a monument of Christ erected on the border of Argentina and Chile as a sign of peace between the two nations. Another monument of Christ, the LDS temple, was built in Hawaii. “Those who believe in the Book of Mormon also believe that this group of islands was colonized by certain adventurous people from the mainland of America [Hagoth, Alma 63].” These two monuments have been erected on a land that Christ once visited. [B.D.]

R.307 Roberts, B. H. A Comprehensive History of the Church of Jesus Christ of Latter-day Saints. 6 vols. Salt Lake City: Deseret Book, 1930. A history of the Church, including detailed discussions of the coming forth of the Book of Mormon, Joseph obtaining the plates, Lucy Mack Smith’s description of the Urim and Thummim, the translation, Professor Anthon’s letter, and the loss of the 110 pages of manuscript. Examines the mode of translation as reported by those who were near the prophet. Reports the testimony of the Three Witnesses and the Eight Witnesses, discusses anti-Mormon criticism and the excommunication of the Three Witnesses. Reveals details of the publication of the Book of Mormon, the efforts to thwart its publication, and other problems concerning the copyright. Provides an analysis of the purpose and structure of the book. Considers the conflict between Book of Mormon teachings and the revelation given to the Prophet on marriage. [J.W.W.]


R.310 Roberts, B. H. “David Whitmer.” Contributor 9 (March 1888): 169-72. Presents a history of David Whitmer’s life, the circumstances of the viewing of the plates, his final testimony, the charges that he had denied his testimony, and his rebuttal. He is declared a faithful witness to his death. [J.W.M.]


R.312 Roberts, B. H. Defense of the Faith and the Saints. 2 vols. Salt Lake City: Deseret News, 1907. Investigates the manner of translation of the Book of Mormon. The process seems to indicate great spiritual, mental, and physical effort had to be made on the part of the translator in connection with his use of the Urim and Thummim. A thorough examination is made of the Spaulding theory, the allegations that the Prophet Joseph had met secretly with Sidney Rigdon before the Book of Mormon’s publication, and Rigdon’s denials. The Book of Mormon originated as a sacred record of ancient inhabitants of America, preserved by the hand of God. [J.W.M.]

R.313 Roberts, B. H. “Destruction of Ancient Nations in America—The Book of Mormon Message to the Gentile Nations Occupying the Land.” IE 27 (February 1924): 288-92. The Jaredite/Nephite nations were destroyed because of wickedness. America is a choice land and all who possess it must live righteously or be swept off of the
land. The gentile nations who occupy America during the present era must worship God or be destroyed as were earlier inhabitants. [B.R.M.]

**R.314** Roberts, B. H. "Direct Testimony of the Christ of Himself." *DN Church Section* (1 November 1930): 1. The appearance of the Savior to a group of people in the land Bountiful after his ascension into heaven (3 Nephi) was personal testimony of Christ himself. The people on the American continent were the "other sheep." [C.F.C.]

**R.315** Roberts, B. H. "Doubling the Evidence for Faith." *DN Church Section* (18 October 1930): 1. The more evidence there is, the stronger faith will become. The Book of Mormon increases the evidence for supreme religious truths. Bringing forth this book may be said to double the divine evidence for these truths. This book is a new volume of scripture, the voice of the inhabitants of the western continent testifying that they were not neglected by God. [C.F.C.]

**R.316** Roberts, B. H. "Doubling the Evidence of Faith." *Liahona* 28 (2 April 1931): 543. The Book of Mormon came forth at a time when there was a great need for faith. It is a record of God's personal dealings with the ancient inhabitants of America and its purpose is to convince the Jew and gentile that Jesus is the Christ, the Eternal God. [C.F.C.]

**R.317** Roberts, B. H. "Eastertide in the Western Hemisphere A.D. 34." *CN* 1 (4 April 1931): 1, 8. Refers to the prophecy of Samuel the Lamanite about Christ's birth and the prophecy's subsequent fulfillment (3 Nephi 8-11). The Easter event in the western world was "established by ocular and auditory evidence." [A.C.W.]

**R.318** Roberts, B. H. "Enlargement of Evidence for Faith." *DN Church Section* (11 October 1930): 1. Discusses John 10:14-16 where the Savior speaks of his other sheep. The Book of Mormon reveals that this other "fold" was the branch of Israel in America. [C.F.C.]

**R.319** Roberts, B. H. "The Fifth Gospel." *MS* 67 (12, 19, 26 January; 2 February 1905): 17-20, 43-46, 52-55, 75-78. Defines the contributions of 3 Nephi: the appearance of the risen Christ on the American continent, his ministry was not limited to the eastern hemisphere, he also visited the lost tribes of Israel and raised up prophets in the Americas who foretold his appearance. Roberts notes the distinction made between the Savior's remarks to the twelve and those to the multitude, and points out that 3 Nephi specifies the proper mode of baptism and the sacrament. [R.H.B.]

**R.320** Roberts, B. H. "The Gospel is the Power of God unto Salvation and If Obeyed Will Redeem Men from the Bondage of Sin and Bring Them Life Eternal." *DN Church Section* (15 September 1928): 5. Defines "the Gospel" as the power of God unto salvation. It is salvation from death. All will be resurrected. When the resurrected Christ appeared to the Nephites he left a multitude of witnesses. [C.F.C.]

**R.321** Roberts, B. H. "Higher Criticism and the Book of Mormon." *IE* 14 (June, July 1911): 665-77, 774-86. Also found in "Book of Mormon Essays by B. H. Roberts." Provo, UT: FARMS. Produces a Mormon view of the historical-critical method of biblical source analysis. "The methods . . . of higher criticism we recognize as proper; but we must disagree as to the correctness of many of the conclusions arrived at by that method." The author deals with the literary critics by delivering logic against logic, but also establishes the spiritual nature of the Book of Mormon. [D.W.P.]

Subjects include: understanding the implications of the “work of God,” serving the Lord is a prerequisite for preserving America, the Book of Mormon is a witness of the truthfulness of the Bible, and many others. [J.W.M.]

R.323 Roberts, B. H. *History of the Church of Jesus Christ of Latter-day Saints, Volume One*. Salt Lake City: Deseret News, 1902. Contains the story of the coming forth of the Book of Mormon interspersed with journal entries, important footnote accounts, newspaper articles, accounts given to scribes, and commentary. Discusses Moroni’s visit, the circumstances under which the records were delivered to the prophet, the attempts to steal them, the work of translation, Martin Harris’s visit to Professor Anthon, the loss of the 116 pages of manuscript, the translation process, the restoration of the Aaronic Priesthood, the Witnesses of the Book of Mormon, copyright laws, and the publication of the book. [J.W.M.]


R.326 Roberts, B. H. “Jesus is God Revealed.” *DN Church Section* (22 November 1930): 1. Christ is God manifested. If men would know God, all they have to do is hold up a clear vision of the Christ. Christ appeared to the people in Bountiful after his resurrection. [C.F.C.]


R.328 Roberts, B. H. “Jesus the Creator.” *DN Church Section* (6 December 1930): 1. Refers to Jesus as the “Creator of all things,” as well as “the Father of Heaven and of Earth.” This same thought is repeated in the Book of Mormon by Mosiah, Alma, Nephi, and Moroni in connection with the idea that Jesus is “the Creator.” [C.F.C.]

R.329 Roberts, B. H. “Jesus the Redeemer.” *DN Church Section* (13 December 1930): 1. Jesus came that he might redeem the children of men from the Fall, and because they are redeemed they are free (2 Nephi 2:22-27). Resurrection from the dead is as universal as death—therefore Jesus is referred to as the Redeemer. [C.F.C.]

R.330 Roberts, B. H. “Jesus the Savior.” *DN Church Section* (20 December 1930): 1. Scriptural passages point out the difference in Christ as a “Redeemer” and Christ as a “Savior” (Alma 22:14; Helaman 15:18). Christ’s work brings universal redemption from physical death through resurrection, and brings salvation from the effects of individual sin through faith and repentance. [C.F.C.]

R.332 Roberts, B. H. "The Lord Hath Spoken." Brooklyn, NY: Eastern States Mission, May, 1923. A new tracting system is extended mission-wide. In tract number four, a description of the Book of Mormon by Joseph Smith is given. The tract also discusses the resurrected Christ in America, the sacrament of the Lord’s Supper, the Book of Mormon as a "Fifth Gospel," "other sheep," the Book of Mormon as a witness for the Gospel as well as for the Christ, and baptism. [C.F.C.]

R.333 Roberts, B. H. "The Making of the Record Pertaining to the Natives of the Americas—the Location of the Record Revealed to Joseph Smith and Its Translation," MS 50 (1888): 393-97. A discussion of the origin of the Book of Mormon. It is an abridgment by Mormon from many other writings of ancient prophets and was hidden by Moroni in the Hill Cumorah; its location was revealed to Joseph Smith and he translated and published the book. [B.R.M.]

R.334 Roberts, B. H. "Man (3) Purpose of Man’s Life." DN Church Section (7 March 1931): 1. "Men are that they might have joy" (2 Nephi 11:25-27). The resurrected man can die no more, his spirit and body will never be divided again, and thus will progress through the eternities if he wills it so (Alma 11:45). [C.F.C.]


R.338 Roberts, B. H. "A Master Stroke of Philosophy in the Book of Mormon." DN Church Section (16 June 1928): 5. 2 Nephi 2:11-14 presents a brilliant philosophical discussion on the idea that there must be opposition in all things. The very existence of humanity depends upon these opposites. [C.F.C.]


R.341 Roberts, B. H. "Mormon Views of America.” In Roberts’s Defense of the Faith and the Saints, 1:403-41. 2 vols. Salt Lake City: Deseret News, 1907. The Book of Mormon teaches that the two American continents are a promised land dedicated to the seed of Joseph and the gentile races, to be free from bondage if the inhabitants will but serve God, a sacred land where the New Jerusalem will be established. [J.W.M.]


**R.344** Roberts, B. H. “The Mythology and Traditions of the Natives of the Americas; The Amazement of the Catholic Priests.” MS 50 (1888): 360-63. Discusses the experiences of the Catholic priests who accompanied Cortez on his expedition to the Americas and conquest of the Aztecs. They discovered the Native American traditions and myths to be similar to their own traditions and rites of worship. [B.R.M.]


**R.347** Roberts, B. H. “A Nephite’s Commandments to His Three Sons.” IE 3 (June-September 1900): 570-78, 653-57, 760-66, 835-43. Also found in “Book of Mormon Essays by B. H. Roberts.” Provo, UT: FARMS. The story of Alma the Younger’s conversion. Just before he died, he delivered to his sons Helaman, Shiblon, and Corianton his “commandments,” a father’s advice and admonitions. Each son is different, and therefore Alma’s advice was different for each of his sons. [C.F.C.]

**R.348** Roberts, B. H. “A New Witness for God.” Contributor 9-10 (July 1888—January 1889): 322-38, 377-402, 413-17, 457-63, 19-22, 48-54, 90-94. Cessation of revelation is contrary to the teachings of Christ. There is a vast amount of archaeological evidence to prove there were ancient civilizations in pre-Columbian America. The Christian theme known in ancient American mythology, symbols, and traditions suggests that God dealt with the western world the same as the eastern. The Book of Mormon reveals the story of these ancient people. Book of Mormon prophecies are being fulfilled; they bear witness of the divine authenticity of the Book of Mormon. [J.W.M.]


**R.350** Roberts, B. H. “An Objection to the Book of Mormon Answered.” IE 12 (July 1909): 681-89. An answer to the criticism that certain chapters of Isaiah were written after Lehi’s departure from Jerusalem and thus could not have been included in the Book of Mormon. [B.R.M.]
Roberts, B. H. "One More Ray of Light." DN Church Section (24 December 1927): 6. 2 Nephi 2:24–25 constitutes a great message to the world. The only way to obtain perfect wisdom is from perfect knowledge. [C.F.C.]

Roberts, B. H. "The Origin and History of the Native of the Americas—The Visitation of the Messiah." MS 50 (1888): 376-80. The Book of Mormon story of Lehi's flight from Jerusalem to the western hemisphere explains the origin of the native American people and their traditions and rites that are similar to Christian traditions and religious rites. [B.R.M.]

Roberts, B. H. "Origin of the Book of Mormon." American Historical Magazine 3-4 (1908—1909): 441-68, 551-80, 22-44, 168-96. See also Roberts's Defense of the Faith and the Saints, that stated the theory that Spaulding's Manuscript Found was the source from which the Book of Mormon originated. [B.R.M.]

Roberts, B. H. "Originality of the Book of Mormon." IE 8 (September/October 1905): 801-15, 881-902. Also found in "Book of Mormon Essays by B. H. Roberts." Provo, UT: FARMS. Shows that the Book of Mormon is original in its thoughts and ideas and is not the thoughts or philosophy of Joseph Smith and his associates. Discusses the doctrine of truth, the doctrine of opposite existences, the agency of man, the Atonement, the Fall of Adam, and the purpose of man's existence. [C.F.C.]

Roberts, B. H. "The Probability of Joseph Smith's Story." IE 7 (1904): 321-31, 417-32. Also found in "Book of Mormon Essays by B. H. Roberts." Provo, UT: FARMS. Events surrounding the translation of the Book of Mormon. The visitation of angels, the use of the Urim and Thummim to translate records, the giving of the gold plates back to the angel Moroni, and the loss of the 116 pages should not be looked upon as improbable. [C.F.C.]


Roberts, B. H. "Purpose of Man's Creation." Liahona 28 (25 November 1930): 274. Alma says that after the resurrection there is no dissolution that takes place, but spirit and body become inseparably united into one spiritual personage, spirit predominating, and that is why the revelations say, "Man is spirit." [C.F.C.]

Roberts, B. H. "Ramah—Cumorah in the Land of Ripliancum." DN Church Section (3 March 1928): 8. The Hill Cumorah was recently purchased by the Church. Mormon hid all the records he had (Mormon 6:6), except the abridgment that he gave to his son Moroni. Some say that Moroni wandered from the Hill Ramah-Cumorah before depositing the records. [C.F.C.]

Roberts, B. H. Rasha the Jew: A Message to All Jews. Salt Lake City: Deseret News Press, 1932. First published as The Redeemed Hebrew, 1926. A message to all Jews that Jesus is the Christ, the Eternal God, and that a new witness to these truths has been brought forth. The Book of Mormon brings knowledge of Christ in the
New World as it discusses the signs of his birth and death. The divinity of Christ is proclaimed in the Book of Mormon. The testimony of the Three Witnesses and the Eight Witnesses is given to prove that Joseph Smith had the ancient American record. [C.F.C.]


R.362 Roberts, B. H. (Reported by Frank W. Otterstrom) “The Relative Tax on Human Credulity between Ancient and Modern Dispensations of the Christian Religion.” DN Church Section (1 December 1923): 6. A discourse proposing that disbelief in gospel truths and miracles is not unique to the latter days. The Book of Mormon verifies that Christ existed pre-mortally and testifies of the reality of his birth, death, resurrection, and divinity. [A.C.W.]

R.363 Roberts, B. H. “Remarks on the Foregoing Article (Manseld’s ‘Jacob’s Isle’).” IE 7 (February 1904): 267-69. A discussion of the meaning of the word “isle” as contained in biblical and Book of Mormon geography. Agrees with Manseld that Jacob’s reference to the lands of the Book of Mormon as an “isle of the sea” means a body of land (however large) reached by crossing an ocean. [B.R.M.]

R.364 Roberts, B. H. Roberts’ Manuscripts Revealed: A Photographic Reproduction of Mormon History. Salt Lake City: Modern Microfilm, 1980. Reproduction of parts of B. H. Roberts’s 1922 typescript work “A Book of Mormon Study.” It is heavily edited to focus on Roberts’s questions and concerns about the Book of Mormon, not his answers nor his testimony. [J.W.M.]


R.366 Roberts, B. H. “Sign of the Christ Birth in Western Hemisphere.” DN Church Section (20 December 1930): 2. Reprinted as “First Christmas on Western Hemisphere.” DN Church Section (23 December 1939): 1, 8. Retells the story of Samuel the Lamanite’s prophecy to the Nephite people of the signs that would occur at Christ’s birth in the Western Hemisphere. [D.W.P.]

R.367 Roberts, B. H. “Some Contributions of Mormonism to Modern Religious Thought.” Deseret Evening News (8 December 1906): 31. States that the Book of Mormon is invaluable in expounding one’s understanding of God’s justice, mercy, doctrine and plan of salvation; applying such knowledge builds character. [A.C.W.]

R.368 Roberts, B. H. “Some Objections to the Book of Mormon Answered.” IE 5 (March 1902): 339-50. Uses the Bible and historical records to answer alleged contradictions contained in the Book of Mormon regarding Christ being born at Jerusalem, the date of Christ’s birth, and the three days of darkness that covered the earth at his crucifixion. [B.R.M.]


R.371 Roberts, B. H. Studies of the Book of Mormon. Edited by Brigham D. Madsen with a biographical essay by Sterling M. McMurrin. Urbana, IL: 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). The biographical essay 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 and McMurrin find that B. H. Roberts seriously questioned the ancient authorship, the origin, the literary style, and the historical authenticity of the Book of Mormon. This work is reviewed in A.027, S.108, S.261, W.155, H.260, and in S.109. [J.W.W.]

R.372 Roberts, B. H. "Suggestions to the Reader of the Book of Mormon." MS 50 (27 August 1888): 534-58. Suggests that the reader remember that the Book of Mormon is an abridgment of records of a more extensive nature. The first one hundred fifty-seven pages, however, are the writings of Nephi and were inserted just as they came from the hand of Nephi and those kings who followed him. The latter part of the book was the work of Moroni, Mormon's son. The book must be read with real desire and a prayerful heart. The Holy Ghost will attend and confirm the divine origin of the book, but not in an imposing way—the reader must ask. [J.W.M.]

R.373 Roberts, B. H. "The Test of Joseph Smith Being a Prophet and of the Book of Mormon Being a Record from God." MS 50 (1888): 440-47. A discussion of prophecies in the Book of Mormon that have been fulfilled including those concerning the Three Witnesses, the Christian claim that there can be no more Bible, the words of Charles Anthon, and the martyrdom of some of its witnesses. [B.R.M.]


R.375 Roberts, B. H. "Translation of the Book of Mormon." IE 9 (April, May 1906): 425-36, 547-53. Roberts defends his theory about the role that the Urim and Thummim and Joseph Smith played in translating the Book of Mormon. He shows that literal translations are difficult or impossible in similar languages, and points out that it would be even harder from the Egyptian-like language of Mormon's plates. [K.M.]

R.376 Roberts, B. H. Untitled talk. CR (October 1901): 33-35. Joseph Smith had great courage in declaring that many would believe in the Book of Mormon. In the face of loneliness and persecution he dared to translate the Nephite record. The numerical count of those who believe its words is a fulfillment of this prophecy. [J.W.M.]

R.377 Roberts, B. H. Untitled talk. CR (4 April 1921): 120. God the Eternal Father and his son Jesus Christ appeared to Joseph Smith in a vision. The Book of Mormon, a new volume of scripture, was revealed. Three Witnesses testified that an angel showed them the original plates. [C.F.C.]

R.378 Roberts, B. H. Untitled talk. CR (6 October 1922): 14-20. Discusses the mission of the United States of America as a promised land, the decrees of God concerning the land of Zion, and predictions of calamities if it fails God as an instrument in the accomplishment of his high purposes. The gentile nation is to be a nursing father and mother to the remnants of Israel. [C.F.C.]
R.379 Roberts, B. H. Untitled talk. CR (7 April 1923): 63-65. Discusses the purpose of the Book of Mormon as stated on the title page: “to the convincing of the Jew and Gentile that Jesus is the Christ, the Eternal God.” God brought forth the Book of Mormon, which is being called the American scripture. At the time it came forth, the Christian world believed in the divinity of Christ and did not need such a statement, but there are many in the Christian world who now need a testimony and witness that Jesus Christ is God. [C.F.C.]


R.381 Roberts, B. H. Untitled talk. CR (April 1924): 76-80. Nephi had great visions concerning the life and the mission of Christ. He saw that other books would come forth—the Book of Mormon, the Doctrine and Covenants, and the Pearl of Great Price—to establish the truth of the record of the Twelve Apostles of the Lamb of God. [C.F.C.]


R.383 Roberts, B. H. Untitled talk. CR (April 1927): 33-38. The Eastern States Mission is making an attempt to take the message of the Book of Mormon to the Jews. The book is to be a witness to the Gentiles and especially to Jews that Jesus Christ is the Son of God. Many shall believe in the Book of Mormon, and they shall carry the words of that book to the remnants of the land, meaning the American Indians. The Jews shall begin to believe in Christ, and they shall begin to gather in upon their promised land, Palestine. [C.F.C.]

R.384 Roberts, B. H. Untitled talk. CR (October 1927): 22-23. Moroni warns that anyone who should possess the land of promise must serve God or be swept off (Ether 2:9-12). [C.F.C.]


R.387 Roberts, B. H. Untitled talk. CR (April 1930): 41-49. Refers to the Book of Mormon as the record of Joseph in the hands of Ephraim that supplies the world with a new witness for Christ and the fullness of the gospel. [C.F.C.]

R.388 Roberts, B. H. Untitled talk. CR (April 1932): 97. Talks about the role of witnesses. God gave the same commission to the Book of Mormon witnesses in the new dispensation as he did to the ancient witnesses. [C.F.C.]

R.389 Roberts, B. H. Untitled talk. CR (April 1933): 115-20. The United States of America is a choice land. There are two great prophecies in the Book of Mormon: it is a witness of the divinity of Christ, and it gives prophecies concerning the great Gentile nation. If the Gentiles sin against the gospel, it shall be taken from among them. But if they will repent, they shall be numbered among his people. [C.F.C.]

R.391 Roberts, B. H. "Why Mormonism." Independence, MO: Missions of the Church of Jesus Christ of Latter-day Saints in America, 1932. Series of four pamphlets. Includes an account of revelations to Joseph Smith about the Book of Mormon, Book of Mormon doctrine on the purpose of life, the testimonies of its prophets, and an account of Jesus’ visit to America. What is given in the Book of Mormon on the subject of Jesus Christ as deity is not surpassed by any other book of scripture. [E.G.]


R.393 Roberts, Brian Curtis. "Stylometry and Wordprints: A Book of Mormon Reevaluation." M.A. thesis, Brigham Young University, 1983. Literary authorship analysis using stylometry and wordprints. Several contributors to the Book of Mormon were examined: Mormon, Nephi, Alma the Younger, Moroni, Jesus Christ, Jacob, and Isaiah. The 1830 edition was used. The conclusion is that the "results give every indication that there are multiple authors in the Book of Mormon." [J.W.M.]


R.395 Roberts, David L. The Nephite Record. Blacklick, OH: Vanity, 1974. The leader of the True Church of Jesus Christ Restored adapts this pamphlet on the contents and prophetic nature of the Book of Mormon from the series Rays of Living Light by Charles W. Penrose. Discusses the Anthon-Harris episode and prophecies by Isaiah and Ezekiel. [D.M.]

R.396 Roberts, Dorothy S. “The Book of Mormon Was My Answer.” Ensign 18 (October 1988): 42-43. A conversion story of a young woman who had a recurring dream similar to that of Lehi’s dream of the tree of life. Puzzled by its meaning over a period of years, she found her answer in the Book of Mormon. [J.W.M.]

R.397 Roberts, Richard C. "View of the Hebrews." In Encyclopedia of Mormonism, edited by Daniel H. Ludlow, 4:1509-10. 5 vols. New York: Macmillan, 1992. Describes the content and thesis of Ethan Smith’s View of the Hebrews, and the possibility of a relationship with it and the Book of Mormon. I. Woodbridge Riley was the first to suggest a relationship; Mr. Couch asked the Church to respond and B. H. Roberts made a study of the issue. B. H. Roberts’s work was published in 1985 by B. D. Madsen suggesting that B. H. Roberts was not faithful to the Book of Mormon. [B.D.]

R.398 Robertson, E. F. “Is the Book of Mormon True?” SH 76 (19 June 1929): 737-39. Maintains that the truthfulness of the Book of Mormon should be judged upon its moral teachings, not historical and geographical teachings. Robertson shows that the Book of Mormon teaches individuals to follow the will of God, remember him in prayer, obey his Son, honor one’s father and mother, love one’s family, care for the poor, and to regard one’s fellow as an equal. [B.D.]

R.399 Robertson, LaRae Collett. You Can Be a Book of Mormon Expert in Five Minutes a Day. Bountiful, UT: Horizon, 1977. A study guide (instructional aid) that attempts to make the reader an expert on the Book of Mormon. The
guide includes three parts—memorization of the basic contents of each chapter in the Book of Mormon, memorization of the reader’s fifty favorite scriptures, and knowledge of important verses about Jesus Christ. [A.C.W.]

R.400 Robertson, Leroy J. “Oratorio from the Book of Mormon.” Ph.D. diss., University of Southern California, 1954. A musical score for a large mixed chorus with solos for bass, baritone, tenor, and soprano parts accompanied by several instruments. This work is reviewed in D.142. [J.W.M.]

R.401 Robertson, Robert S. The Mormon [sic] Question. Fort Wayne: Fortnightly Club, January 1901. Transcript of an address made January 7, 1901. Condemns “Mormans,” but describes the plates, the Urim and Thummim, and the stone box that held the treasures. [J.W.M.]

R.402 Robertson, W. O. “The Book of Mormon Supported by Archaeology.” SH 66 (10 September 1919): 889-90. Examples of how archaeological study may add to the “store of knowledge” and Book of Mormon study. [J.W.M.]

R.403 Robinson, C. H. “Ancient American Races.” MS 50 (16 January 1888): 33-36. A report of Professor Chad H. Robinson’s lecture on the ancient American races. At a Salt Lake City theatre he displayed five mummified Olmec people that were discovered in Arizona. These mummies are of a white race that existed in ancient America. The article describes the discovery of manuscripts and artifacts in Central and South America that support the Book of Mormon. [B.D.]

R.404 Robinson, Christine H. “And the Book of Mormon and the Holy Scriptures Are Given of Me for Your Instruction.” Relief Society Magazine 46 (December 1959): 845-46. The Lord has preserved the scriptures for the inspiration and instruction of his children. This divine preservation is particularly evident in the Book of Mormon. The Nephite prophets tell of the importance of the brass plates and the records they kept. We show appreciation by reading their records. [J.W.M.]


R.406 Robinson, Harry A. “Book of Mormon Notes: Book of Mormon Priesthood Reviewed.” SH 85 (18 June 1938): 781-82, 787. It must not be supposed that the Book of Mormon people had the Melchizedek Priesthood before Christ. The Mosaic law was regulated under the Aaronic priesthood, there is no evidence that the law was practiced under Melchizedek Priesthood authority and that sacrificial offerings were performed by other than Aaronic priesthood holders. Alma speaks of the priesthood after the Order of the Son of God in past tense language. [J.W.M.]


Robinson, Harry Alma. "The Time System of the Book of Mormon." SH 75 (29 February 1928): 249. The time system in the Book of Mormon was based upon astronomical observations. Many of these observations are found within the book itself. The primitive inhabitants of Mesoamerica possessed a knowledge of astrology on which their dating system was based. [J.W.M.]

Robinson, J. A. "Ancient America Contributes to the Health and Comfort of the World." SH 82 (8 October 1935): 1294. Describes how two herbs—cascara sagrada and quinine—have helped current civilization. He sees this as a contribution made by the descendants of Book of Mormon peoples. [A.T.]

Robinson, John. "The Nephite Priests of the Melchizedek Order and Their Twelve Ministers." SH 76 (16 January 1929): 59-62. Argues that nobody held the Melchizedek Priesthood after Moses until John the Baptist (JST Exodus 34:1, and D&C 83:4). Thus, Book of Mormon prophets before Christ’s coming did not hold the Melchizedek Priesthood, only the Aaronic Priesthood. The twelve whom Christ set apart to minister on the American Continent were disciples, not apostles, and acted under the authority of the twelve apostles in Jerusalem. [B.D.]

Robinson, John A. "The Book of Mormon." SH 85 (10 December 1938): 1583-84. It has been more than a century since the Book of Mormon was published. It has been published in sixteen languages. Archaeological evidences support the Book of Mormon. [J.W.M.]

Robinson, John A. "Book of Mormon Notes." SH 82 (23 April 1935): 524-25. The Mayan Indians achieved advanced scientific achievements in mathematics, astronomy, and with their calendar system. Robinson quotes Book of Mormon passages to show that Book of Mormon peoples possessed the same skills. He defends the 600 B.C. departure date of Lehi against the assertion that 613 b.c. was the Mayan calendar’s starting date. [A.T.]

Robinson, John A. "Book of Mormon Notes: ‘The First American Church.’" SH 84 (7 August 1937): 1009. The Lord’s Church was organized from the very time that Lehi landed on the western shores of America and built a temple. [J.W.M.]


Robinson, Stephen E. “Early Christianity and 1 Nephi 13-14.” In The Book of Mormon: First Nephi, The Doctrinal Foundation, edited by Monte S. Nyman and Charles D. Tate Jr., 177-91. Provo, UT: Brigham Young University Religious Studies Center, 1988 The apocalyptic vision of Nephi (1 Nephi 13-14), when combined with the vision of John the Revelator, helps to draw greater historical conclusions about the great and abominable church and the apostasy. [A.T.]


R.420 Robinson, Stephen E. “Warring against the Saints of God.” Ensign 18 (January 1988): 34-39. Those who war against Zion, God, and the Saints of God are those who belong to the church of the Devil or the great and abominable church. This article discusses the apostasy of Christ’s church after his death and the death of the apostles, and compares the apocalyptic references (including John’s Revelation) to the apostasy in 1 Nephi 13-14. Terms and identities relating to the great and abominable church both historically and topologically are defined and discussed. [A.A.]

R.421 Robison, Lindon J. “Economic Insights from the Book of Mormon.” Journal of Book of Mormon Studies 1 (Fall 1992): 35-53. Economic systems are distinguished by their emphasis on equity and efficiency. Most countries of the world today have adopted a combination of controls and free-market incentives. The Book of Mormon teaches that only through caring can equity and efficiency be simultaneously achieved. [R.H.B.]


R.425 Robison, Stanford. *The Maya Legacy: A Sequel to the Book of Mormon*. Las Vegas: Author, 1977. Robinson wishes to tell “the tragic story of the Maya Lamanite who was forsaken by the Lord. It tells of his past, his present, his future, and [the Latter-day Saints’] obligation to this neglected branch of Lehi’s family. It is a true story gleaned from historical, archaeological, and sociological facts, and is woven in and around the Book of Mormon narrative.” Includes two fold-out maps. [A.C.W.]

R.426 Rodriguez De Fuentes, Carmen. “A Lamp unto My Feet.” Ensign 23 (October 1993): 68-69. The author testifies that numerous times in her life the Book of Mormon has guided her in making decisions and given her comfort. [S.H.]


R.428 Rogers, Thomas F. “Thoughts about Joseph Smith: Upon Reading Donna Hill’s *Joseph Smith: The First Mormon.*” In *By Study and Also by Faith*, edited by John M. Lundquist and Stephen D. Ricks, 2:585-618. Salt Lake City: Deseret Book and FARMS, 1990. Members of the Church need to examine the historical accounts of Joseph Smith with an open view, weigh and evaluate the evidence before coming to the conclusion that he was a charlatan. The Book of Mormon contains principles that are not taught anywhere with such clarity. [J.W.M.]

R.430 Rogerson, Ken. "Channeling T.V. Viewers to the Book of Mormon." *Ensign* 21 (October 1991): 73-74. The response to the T.V. campaign that offered a free Book of Mormon was so great that additional books had to be ordered. [J.W.M.]

R.431 Rolapp, Henry H. *Two Thousand Gospel Quotations, from the Bible, Book of Mormon, Doctrine and Covenants, and Pearl of Great Price.* Salt Lake City: Deseret Book, 1918. 2nd edition, *Gospel Quotations from the Bible, Book of Mormon, Doctrine and Covenants and Pearl of Great Price.* Salt Lake City: Deseret Book, 1923. Includes some 2000 scriptural quotations from the LDS canon arranged according to topic. Topics include the Holy Trinity, man's pre-existing relationship with God, Satan and his work, the fall of man, free agency, the Atonement, apostasy from and restoration of the gospel, the Book of Mormon, continuous revelation, priesthood, missionary work, gospel principles and ordinances, the gathering of Zion, and the Second Coming of Christ. [A.C.W.]

R.432 "Role of Sunday School Defined." *CN* 43 (13 October 1973): 15. President Lee, in telling the role of Sunday School, emphasizes that the Book of Mormon is the keystone of the Church and the most correct book on earth. [M.D.P.]


R.434 Rollins, Kerril Sue. "The Book of Mormon in Polish." *Ensign* 12 (June 1982): 74-75. A news account of the translation and publication of the Book of Mormon in Polish. Tells the story of Maria Krolikowska, a polish convert to the Church, and the experiences that prepared her for her calling as the principle translator for the project. [S.P.S.]

R.435 Rolph, Daniel N. "Prophets, Kings, and Swords: The Sword of Laban and Its Possible Pre-Laban Origin." *Journal of Book of Mormon Studies* 2 (Spring 1993): 73-79. Relates Nephi’s and the Three Witnesses’ descriptions of the sword of Laban and swords used in the Book of Mormon, and discusses other important swords in Israelite and pre-Israelite tradition. Suggests that the sword of Laban may be one of the swords of Israelite tradition. [A.T.]


in the past, and explains how the Nephites and Jaredites were not permitted to remain on the land in their wicked state. [A.C.W.]

R.439 Romney, Marion G. “And the Lamanites Shall Blossom as the Rose.” IE 66 (June 1963): 498-501. The Lamanites are promised that the covenants made to their fathers will be fulfilled, that a remnant would receive the Book of Mormon, and would associate with other members of the house of Israel in the building of their inheritance in the land of America. [J.W.M.]

R.440 Romney, Marion G. “Atonement—Justice—Mercy.” CR (October 1974): 52-56. The Book of Mormon teaches the doctrines of salvation, including the Atonement of Christ, a literal resurrection, the judgment, and justice and mercy. [R.C.D.]

R.441 Romney, Marion G. “The Book of Mormon.” Ensign 10 (May 1980): 65-67. Also CR (April 1980): 87-91. Those who read the Book of Mormon and possess its teachings will be judged according to what is written in it. The Church is under condemnation because it has taken lightly the teachings of the book. [J.W.M.]

R.442 Romney, Marion G. “The Book of Mormon.” IE 52 (May 1949): 283, 328-30. The Book of Mormon is a witness of the truthfulness of the Bible and is a fortification against modernists who attack the Bible. [J.W.M.]

R.443 Romney, Marion G. “The Church in Mexico.” IE 61 (June 1958): 460-64. The Book of Mormon is the promised sign that the work of the Lord has begun among all nations. “We may draw a lesson from the history of the Mexican people and their progenitors,” as it is outlined in the Book of Mormon. [J.W.M.]


R.445 Romney, Marion G. “Conference Report, April 6, 1975.” In Book of Mormon Talks by General Authorities, 203-4. Provo, UT: FARMS, 1990. In this discourse Romney emphasizes the importance of the Book of Mormon. The Lord himself said it is true (D&C 19:26). It is the most correct book on the earth. If youth are familiar with the teachings of the Book of Mormon they will be able to make correct choices when pressured by their peers. [B.D.]


R.448 Romney, Marion G. “Drink Deeply From the Divine Fountain.” IE 63 (June 1960): 435-36. Encourages Church members to read the Book of Mormon because the book will fill the reader’s mind with “the waters of life,” remind him/her of spiritual truths, bring great blessings into the home, cause children and parents to respect one another, and arm the reader against the faulty teachings of the world. [J.W.M.]
Romney, Marion G. "Keystone of Our Religion." CN 41 (23 January 1971): 16. Tells that the Book of Mormon is the keystone of the LDS religion, and that Church members need to become familiar with its teachings. [M.D.P.]

Romney, Marion G. "The Keystone of Our Religion." IE 73 (December 1970): 51-57. Reaffirms that the purpose of the Book of Mormon is to bear witness of Jesus Christ. [J.W.M.]

Romney, Marion G. "Look to God and Live." IE 65 (December 1962): 944-45. The gospel of Jesus Christ is the answer to all the world’s problems. We can "look to God and live" (Alma 37:47). Alma knew the consequences of running counter to that advice. There are three requisites for looking to God: a true knowledge of God, a knowledge of his commandments, and obedience to the commandments. [J.W.M.]

Romney, Marion G. The Missionary and the Book of Mormon. Salt Lake City: n.p., 1970?. A tract prepared for full-time missionaries that argues that the "Book of Mormon is the most effective piece of missionary literature we have." [D.W.P.]

Romney, Marion G. "'Mormon' Church Nick-name." CR (April 1979): 71-75. The name "Mormon Church" is a nickname that came from the Book of Mormon prophet called Mormon who abridged most of the materials of the Book of Mormon. [R.C.D.]

Romney, Marion G. "My Church Shall Be Called In My Name." IE 64 (June 1961): 432-35. Also in CR 131 (April 1961): 116-20. Acceptance of the Book of Mormon requires acceptance of modern revelation and Joseph Smith as a prophet of God. The Church received its name from Jesus Christ, as he said in 3 Nephi 27 and D&C 115:3-4. [J.W.M.]

Romney, Marion G. "The Oath and Covenant Which Belongeth to the Priesthood." Ensign 10 (November 1980): 43-45. Priesthood bearers can obtain eternal life only by magnifying their callings. This is achieved by obtaining knowledge—particularly from the Book of Mormon—by complying to the standards of the gospel, and by dedicated service. [J.W.M.]


Romney, Marion G. "Read the Book of Mormon." In Learning For The Eternities, edited by George J. Romney, 81-86. Salt Lake City: Deseret Book, 1977. Romney lists many reasons why individuals should read the Book of Mormon: to substitute the lusts of the world with the things of the Spirit, to anchor one's own children in Christ, to "find the plainest explanation of Christ's divine mission," and to learn the folly of putting trust in the treasures and learning of the world. [J.W.M.]

Romney, Marion G. "Remember Book of Mormon Teachings." CR (April 1980): 87-91. There are many reasons for Latter-day Saints to read and study the Book of Mormon: the Lord has commanded them to do so, they will be judged by its teachings, it will help them avoid evil and continually meditate upon God, and it will greatly assist youth and families to remain strong and faithful. [R.C.D.]

Romney, Marion G. "Repentance and Forgiveness." CR (October 1980): 69-73. True repentance, followed by baptism and laying on of hands for the gift of the Holy Ghost, with faith in Christ's Atonement, always brings
forgiveness. This truth is most clearly taught in the Book of Mormon. [R.C.D.]


R.461 Romney, Marion G. "The Standard Works of the Church." Relief Society Magazine 56 (June 1969): 406-11. The Book of Mormon is one of the four standard scriptural works of the Church. It was translated by Joseph Smith, is the "keystone of our religion," and the world will be judged by its contents. [J.W.M.]

R.462 Romney, Marion G. Untitled talk. CR (April 1958): 125-29. One message of the Book of Mormon is that the Lamanites were once a favored people of the Lord and they will again be redeemed. Another message is that the inhabitants of all nations must repent or be destroyed. [B.D.]

R.463 Romney, Marion G. Untitled talk. In Official Report of the First Mexico and Central America Area General Conference of the Church of Jesus Christ of Latter-day Saints, Mexico City, Mexico, August 25-27, 1972, 133-37. Salt Lake City: Church of Jesus Christ of Latter-day Saints, 1973. Deals with the teachings of the Book of Mormon, the organization of the Church, and the prophet Moroni, and bears testimony of the Book of Mormon. The Book of Mormon clearly explains that the inhabitants of Mexico share the heritage of the House of Israel. [L.D.]

R.464 Romney, Marion G. "Using the Book of Mormon in Missionary Work." CR (April 1960): 110-13. The Book of Mormon is the most effective missionary tool in the Church. Those who read it daily will increase spirituality, protect their families from all types of evil, and draw closer to God. [R.C.D.]

R.465 Romney, Marion G. "A Warning to America." CR (October 1975): 51-55. The Book of Mormon declares America to be a choice land of freedom, peace, and prosperity, and it will remain a choice land only if its inhabitants are righteous. [R.C.D.]


R.467 Root, Azariah S. The Spaulding Manuscript in the Oberlin College Library. Oberlin Library, 12 May 1927. Typewritten statement by an Oberlin College librarian concerning the Spaulding manuscript in Oberlin's possession. [D.M.]


R.472 Ropp, Harry L. The Mormon Papers: Are the Mormon Scriptures Reliable? Downers Grove: InterVarsity Press, 1987. Examines the Mormon church’s claim to divine authority to determine if the “extrabiblical scriptures the Mormons hold sacred are really the Word of God.” Looks at the theories concerning the origin of the Book of Mormon, including the idea that Joseph Smith wrote it himself, the Spaulding/Rigdon theory, and the View of the Hebrews theory. Shows changes in various editions in an attempt to discredit the book. Believes that Book of Mormon geography is a myth. This work is reviewed in W.392 and in Y.008. [A.T.]


R.474 Ross, John, and Thomas Ross. Scriptural Lessons Taken from the Book of Mormon. Monongahela: Church of Jesus Christ of Latter-day Saints, 1949. A Sunday School instructional aid comprising sixty lessons beginning with the Jaredites and concluding with the book of Moroni. Each lesson includes a retelling of a portion of the Book of Mormon and questions. [A.C.W.]


R.479 Royall, Paul F. “That Our Children May Know.” Ensign 1 (October 1971): 6-8. The Book of Mormon is a book of remembrance of the teachings of the fathers designed to teach the children of Lehi about Christ. This book of remembrance is to be supplemented by our own, which should record written testimonies, spiritual experiences, and genealogies of family members. [J.W.M.]

R.480 Roylance, Glen M. “When Men Seek Independence From God.” In The Sixth Annual CES Religious Educators Symposium on the Book of Mormon, 82-85. Salt Lake City: Church of Jesus Christ of Latter-day Saints, 1982. Humility is singled out as the quality that keeps an individual most dependent on God. The author uses fictional stories, a poem, and an example of Korihor to show what happens when man trusts in the arm of flesh. [A.T.]

R.481 Royle, J. C. “Faith and Credulity.” The Earnest Worker 6 (December 1883): n.p. The Book of Mormon has come forth to test the credulity of the world. Attempts to show that Joseph Smith is not a credible witness. Favors the Spaulding theory. Alleges that during printing parts of the Book of Mormon were lost and could not be duplicated. [J.W.M.]
“Ruins Recently Discovered in Yucatan Mexico.” TS 4 (November 1842): 15-16. Reports of ruins of temples, castles, and pyramids adorned with reliefs and frescos. Many of the buildings were oriented eastward and possessed walls that were finished with a hard composition like concrete. It was thought that these ruins were archaeological evidences of the Book of Mormon. [J.W.M.]

“The Rule of Kings Abolished.” Relief Society Magazine 5 (November 1918): 647-49. Mosiah sought to teach his people that great iniquity and destruction characterizes the rule of monarchs. [J.W.M.]

Rumble, Leslie. “The Book of Mormon.” Homiletic and Pastoral Review 60 (December 1959): 227-37. A polemical article against the Book of Mormon. The author gives a brief summary of the Book of Mormon narrative and several Christian doctrines included in the book. While admitting that some ancient peoples wrote on metal plates he rejects Joseph Smith’s account as an unlikely fiction. He discounts the testimonies of Book of Mormon witnesses on the grounds that they only experienced the things with their spiritual eyes and that it was not a literal experience. [M.R.]

Rumble, Leslie. “The Book of Mormon.” Homiletic and Pastoral Review 60 (January 1960): 338-45. A polemical article against the Book of Mormon. Author considers numerous environmental influences Joseph Smith could have drawn upon: Ethan Smith’s View of the Hebrews, plagiarized biblical passages, anti-Catholic influences, anti-Masonry, revival language, Westminster Confession, and others. He appeals to the “automatic unity” theory in order to explain the speed of composition of the Book of Mormon. He alleges that Book of Mormon Isaiah passages quote errors in the King James translation of the Old Testament. He considers anachronistic the assertion that steel, the compass, and horses were known in Book of Mormon times. [M.R.]

Rumble, Leslie. The Mormons or Latter-day Saints. St. Paul, Minn: Radio Replies Press, 1950. A polemical work against the Book of Mormon. The author discusses the Anthon denials and other alleged anachronisms in the Book of Mormon such as the pre-Columbian presence of certain domesticated animals in America such as the horse, cow, and ox. The Book of Mormon quotes Shakespeare, the Westminster Confession of faith, and plagiarizes the New Testament. [M.R.]


Rushton, J. W. “The Apostasy and the Restoration, Part Two.” SH 50 (21 October 1903): 986-89. The Book of Mormon was an important part of the Restoration, as it revealed the origin and the fullness of the gospel delivered to the former inhabitants of America. When Moroni appeared to Joseph Smith to reveal the location of the plates, he quoted many Bible prophecies that the book would fulfill. [J.W.M.]

Russell, John A. Prehistoric Discoveries in Wayne County Michigan. Detroit, MI: 1911. Tells about an excavation in Wayne County, Michigan that may have a bearing on Book of Mormon archaeology. [D.M.]

An assertion that the Mormons (both LDS and RLDS) are uncritical and naive in their use and interpretation of scripture. For Russel "a prophet's canonical utterances are limited by his humanity and by the culture of which he is a part." The scriptures need not be interpreted literally. For the writer, the Book of Mormon is not an ancient document but rather contains "the thought of the founding prophet just prior to the organization of the Church." Much of the theology of modern Mormonism is incompatible with Book of Mormon teachings. [M.R.]

R.492 Russell, William D. “A Further Inquiry into the Historicity of the Book of Mormon.” Sunstone 7 (September 1982): 20-27. In an effort to make "serious inquiry" and "revise our assertions" about the historical account in the Book of Mormon, this RLDS writer asserts that Mormons must be honest and open-minded in their investigations. Two problems in the Book of Mormon examined in this article are: Do the ideas of Lehi and Nephi harmonize with the ideas of Israel at the time of their exodus in 600 b.c.? And there is an improbability that the Savior would have delivered the same sermon to both the Old and New World such as the Sermon on the Mount. [J.W.M.]


R.494 Russell, William D. “The Historicity of the Book of Mormon: The Thought of Pre-Exilic Israel and I & II Nephi Compared.” In John Whitmer Historical Association Presidential Address, 129-49. Lamoni, IA: John Whitmer Historical Association, 1977. First demonstrates the manner in which the Book of Mormon is consistent with biblical pre-exilic thought, then shows dissimilarities between the two. Author believes he has found anachronisms in the Book of Mormon and concludes that the book is fiction. [D.W.P.]

R.495 Russell, William D. “History and Mormon Scriptures.” Journal of Mormon History 10 (1983): 53-63. The writer notes what he feels are several anachronisms in the Book of Mormon, including Christian theology, pre-exilic Israel, the remarkable precision with which Book of Mormon prophets predict New Testament events, and uniquely American ideas and concerns. While the Book of Mormon may be inspired, it contains no ancient history. [M.R.]


begin with the phrase, "And now I, Moroni. . . ." The preface to the Book of Ether is in the last two chapters of Mormon. It clearly instructs of faith, the danger of secret combinations, and how a nation that turns from Christ is destroyed. It is a pattern for this day. [J.W.M.]

R.500 Rust, Richard Dilworth, "The Book of Mormon, Designed for Our Day." In Review of Books on the Book of Mormon 2 (1990): 1-23. The literary elements in the Book of Mormon create an experience that motivates and teaches the reader. The epic structure gives the Lamanites a sense of their heritage and shows them how to achieve their greatest potential. Another literary element is Hebrew poetry that relates the covenantal relationship between God and man. Literary elements combined with the spirit are designed to teach the Lamanites of their heritage and the covenants of the Lord, and to convince the Jews and Gentiles that Jesus is the Christ. [J.W.M.]


R.503 Rust, Richard Dilworth. "'I Know Your Doing': The Book of Mormon Speaks to Our Times." Ensign 18 (December 1988): 15-18. The Book of Mormon was written anciently specifically for our time with "historical realities" that are "prophetic parallels" significant to us. There are patterns and types that are "custom-made" for Lehi's seed, Jews, and Gentiles, with urgent calls to each group and with the overall message to come to Christ. [J.W.M.]


R.505 Rust, Richard Dilworth. "Purpose of the War Chapters in the Book of Mormon." In Warfare in the Book of Mormon, edited by Stephen D. Ricks and William J. Hamblin, 29-32. Salt Lake City: Deseret and FARMS, 1990. The author notes that the largest battle in the first 570 years of Nephite history is covered in two sentences, some wars are covered in one, and others have extensive coverage. Mormon edited history to provide today's world with valuable lessons. One lesson seems to be that a small, faithful, righteous group aided by God can gain victory over large armies. Further it shows the folly of war and how iniquity brings on the destruction of peoples. [N.K.Y.]

R.506 Rust, Richard Dilworth, and Donald W. Parry. "Book of Mormon Literature." In Encyclopedia of Mormonism, edited by Daniel H. Ludlow, 1:181-85. 5 vols. New York: Macmillan, 1992. A wide variety of literary forms and Hebrew poetry are found in the Book of Mormon, including memorable narratives, rhetorically effective sermons, diverse letters, allegory, figurative language, imagery, symbolic types, and wisdom literature. Examples of each are given. The Book of Mormon is a spiritually and literarily powerful book that is direct yet complex, simple yet profound. [N.K.Y.]
