S.001 S. "Origin of the Indians." *Juvenile Instructor* 16 (1 April 1881): 81-82. Gives seventeen reasons listed by Lord Kingsborough why the Indians are Israelites. [D.M.]

S.002 S., A. F. "Hebrew Culture of American Indians." *SH* 101 (2 August 1954): 750. Latter-day Saints are not unique in their belief that the Indians have Hebrew origins. Quotes *The History of the American Indian* by James Adair (1775) to support this claim. [A.C.W.]


S.005 S., J. M. "Confirming the Book of Mormon." *MS* 79 (4 January 1917): 8-10. The Book of Mormon teaches of ancient connections between Asia and America. The article quotes G. Elliot Smith, who theorizes that a cultural migration took place from Egypt to ancient America, c. 900 b.c., citing archaeological evidence. [A.C.W.]

S.006 S., J. M. "Indians Becoming White and Delightsome." *MS* 79 (February 1917): 72-74. Argues that the Indians of North and South America are making spiritual and "material progress" and becoming "white and delightsome," thus fulfilling a prophecy of the Book of Mormon. [D.W.P.]

S.007 S., J. Z. "The Book of Mormon." *MS* 42 (19 April 1880): 246-47. Old Indian and Spanish histories that are preserved in Mexican libraries and museums provide evidence of the divine authenticity of the Book of Mormon. [J.W.M.]

S.008 S., L. D. "Interesting Relics of an Ancient People." *SH* 54 (1 May 1907): 380-81. A reprint of an article written in the *Register and Leader* by E. H. Robb who finds that America has been inhabited from a very early period of time, which recalls the statements of the Book of Mormon concerning the Nephites and Jaredites. [J.W.M.]

S.009 S., L. P. "The Choice Seer—Who Is He?" *The Rod of Iron* 1 (June 1924): 22-24. Analyzes 2 Nephi 3 and finds that a choice seer will be a blessing to the descendants of Lehi. The choice seer may be Jesus Christ, whose work was the Book of Mormon. [J.W.M.]

S.010 S., L. P. "The Work of This Dispensation." *The Rod of Iron* 1 (May 1924): 17-19. The mission of the Book of Mormon and the work of this dispensation is to save souls, to gather Israel, to teach the covenants of God, and to build Zion. [J.W.M.]

S.012 Sainsbury, C. L., Lyle L. Smith, Forest Morrisett, David L. Veal. “The ‘International Timeline’ and Mormon Theology.” Biblical Archaeology Review 14 (July-August 1988): 10-11, 15. Letters to the editor defend or condemn the advertising of a historical time chart containing biblical and Book of Mormon events. Some maintain that the events of the Book of Mormon do not represent a historical reality, while others believe that the events do represent reality. [J.W.M.]


S.014 “Saints Must Study.” CN 45 (12 April 1975): 6. Ezra Taft Benson gave a speech saying that every member of the Church should make studying the Book of Mormon a lifetime pursuit. [M.R.]

S.015 Sakuth, F. A. Why Was Joseph Smith A False Prophet? Salt Lake City: Tribune Printing Co., 1903. Author considers it his duty to warn humanity of the dangers of the Church and its false prophet. Joseph Smith was given power to translate the Book of Mormon by God and no other gift was given to him. [J.W.M.]

S.016 Salter, Melvin Sam. The Lord’s Promise from Moroni 10:4-5. Sunland, CA: Salter Music, 1957. In this four part song, written in the key of D flat Major, Salter uses the words of Moroni 10:4-5 exhorting the listener to ask God if the Book of Mormon is true. [A.C.W.]

S.017 Salter, Melvin Sam. ‘Ye Are They’: One of the Sacred Sacramental Songs . . . on Doctrinal Subjects of the Church of Jesus Christ of Latter-day Saints. Sunland, CA: Salter Music, 1957. This song, written in the key of F Major for a soprano voice, uses the text of 3 Nephi 15:21-24, which states that the Nephites are the other sheep of whom Jesus spoke in John 10:16. [A.C.W.]


S.019 Salyards, R. S. “Original Manuscript of Book of Mormon.” SH 52 (22 March 1905): 281-83. Presents a history, description, and photographs of the original manuscript of the Book of Mormon. [J.W.M.]


S.021 “Samuel, the Lamanite Prophet.” Young Woman’s Journal 31 (December 1920): 695-705. Recreates the drama of Samuel the Lamanite’s mission to the Nephites. Continues with discussions about Jesus’ appearance to the Lehiites. [D.M.]

is to inform and stimulate Spanish-speaking writers to contribute to the body of fictional and scholarly work on the Book of Mormon. [B.D.]


S.025 Sánchez, JosŽ. “MuŽstrenme a un ‘Lamanita.’” In El Libro de Mormon Ante la Crítica, edited by JosŽ Sánchez, 257-300. Salt Lake City: Publishers Press, 1992. Sánchez asserts that “Lamanites,” as the Book of Mormon defines them, do not exist today. He writes that to generally apply the term “Lamanite” to the descendants of Joseph of a whole continent is historically incorrect and must stop. [B.D.]


S.027 Santiago. “Prehistoric Races of Arizona.” Contributor 10 (April 1889): 204-6. There is much evidence of an ancient civilization in Arizona. The legends that surround these people closely resemble the story of the Nephites chronicled in the Book of Mormon. [J.W.M.]


S.029 “The Savior in America.” Instructor 77 (April 1942): 185-86. An Easter message that includes an extensive quotation from 3 Nephi concerning the appearance of Jesus Christ in America. [R.H.B.]

S.030 “Savior Set Forth Requirements for His True Church When He Spoke to the Ancients.” CN 58 (15 October 1988): 10. Jesus Christ declared to the ancient Nephites that his Church must meet two requirements: It must bear his name (3 Nephi 27:8), and it must be built upon his gospel (3 Nephi 27:9-10). [R.H.B.]

S.031 Sawyer, John. “What Was a Mosia?” Provo, UT: FARMS, 1965. The Hebrew word Mosia (Savior) denotes “a champion of justice in a situation of controversy, battle, or oppression.” In Old Testament usage it refers to someone who holds a specific office or position. The Book of Mosiah tells of one Mosia (Savior) after another—Alma, Zeniff, and King Mosiah. It is unknown whether Mosiah was always called such or he was given the title after he delivered his people from war by escaping the land of Neph. [J.W.M.]

S.032 Sbresny, M. A. Mormonism: As It is Today: Some Striking Revelations. London: Stockwell, 1911. A polemical work against Mormonism. The writer notes what he perceives to be several anachronisms in the Book of Mormon, asserting that there is not a “scrap of evidence” in support of the antiquity of Book of Mormon names. The Book of Mormon is merely the “production of an over-imaginative mind.” [M.R.]
S.033 Scharffs, Gilbert W. "Responses and Replies: Answers to Questions About the Church of Jesus Christ of Latter-day Saints." Salt Lake City: Author, 1986. A self-published manuscript that poses several questions and provides answers to questions regarding Book of Mormon archaeology, witnesses, changes in the several editions, and the coming forth of the Book of Mormon. [D.W.P.]

S.034 Scharffs, Gilbert W. The Truth About "The God Makers." Salt Lake City: Publishers Press, 1986. Responds to charges made against Mormonism in the book The God Makers. Some charges that pertain to the Book of Mormon are that Mormon doctrine is not based on the Book of Mormon or the Bible, much of the Book of Mormon is copied from the Bible, Book of Mormon prophets quoted New Testament prophets, the Book of Mormon contains many contradictions, and various others. These are refuted by LDS teachings. [J.W.M.]

S.035 Scharffs, Gilbert W. "Unique Insights on Christ from the Book of Mormon." Ensign 18 (December 1988): 8-12. The Book of Mormon features many unique insights concerning Jesus Christ and his gospel that are not contained in the Bible. They include specific teachings about Christ's Atonement, the plan of salvation, the Lord's relationship to mankind, free agency, the necessity of grace and works, affirmation of the truthfulness of the Bible, Jesus' eminent position as Jehovah, his priesthood, and his latter-day work. The Book of Mormon witnesses that Jesus is the Christ. [A.A.]


S.037 Schenck, Joseph. Itzamna, the Dew of Heaven. St. Louis, MO: Vanity, 1968. Itzamna the Dew of Heaven, the blonde, blue-eyed god of the ancient Mayan civilization, has qualities that recall the life and mission of Jesus Christ. [J.W.M.]

S.038 Schenck, Joseph. Temples in the Sky (Archaeological Evidence Relative to the Book of Mormon). St. Louis, MO: Vanity, 1966. Includes numerous photographs and maps, demonstrating that the archaeological ruins of Latin America have an affinity with Egyptian culture, and correlate with the Book of Mormon. [D.M.]

S.039 Schlesinger, Philip J. Isaiah and the Book of Mormon. N.p., 1990. A commentary on Isaiah passages in the Book of Mormon, written by a Jewish convert. This work is reviewed in L.211. [D.M.]

S.040 Schneider, Johann. "The Dream Seemed Meaningless." Ensign 19 (September 1989): 66. A long-forgotten dream comes true when two LDS missionaries teach Johann and Margrit Schneider about the Church and the Book of Mormon. Reading the book brought a realization that the book and the Church were true. [J.W.M.]

S.041 Schobinger, Juan. "La arqueolog'a y el Libro de Morm—n." Anales de Arqueolog'a y Etnolog'a 16 (1961): 259-65. Notes briefly some problems he sees with the Book of Mormon and archaeology: the horse did not exist in Mesoamerica contemporaneously with the Nephites; natives with white skin and beards migrated in the Paleo-Mesolithic period; there are no remains of the Middle-Eastern seeds the Nephites planted (1 Nephi 18:25); many aspects of Nephite culture are not evidenced by archaeology. [B.D.]

S.043 "The Scholar and the Book of Mormon." Relief Society Magazine 10 (September 1923): 433-34. Scholarly critics of the Book of Mormon, found in large numbers on college campuses, try to discredit the divine origin of the Book of Mormon. [J.W.M.]


S.045 Schroeder, Albert Theodore. Authorship of the Book of Mormon, Psychologic Tests of W. F. Prince Critically Reviewed. New York: Albert Theodore Schroeder, n.d. Reprint of article in American Journal of Psychology 30 (1919): 66-72, wherein Schroeder replies to Walter F. Prince, who conducted rigorous psychological tests of the Book of Mormon and the Spaulding manuscript and concluded that it is doubtful that the two works had any connection. Schroeder disagrees with the conclusions of Prince, and reaffirms his position that the Book of Mormon was produced in collaboration with Sidney Rigdon, Parley P. Pratt, Oliver Cowdery, and perhaps Emma Smith, Hyrum Smith, and Joseph Smith. [J.W.M.]


S.047 Schroeder, Albert Theodore. "The Origin of the Book of Mormon." In B. H. Roberts's Defense of the Faith and the Saints, 2:11-91. Salt Lake City: Deseret Book, 1912. Reprint of a series of articles published in American Historical Magazine (September/November, 5 January 1907). When critically viewing the Book of Mormon, three areas of focus must be discussed, (1) Evidence to support its divine origin, (2) internal evidence, and (3) Joseph Smith's ability/inability to produce such a work. The author addresses the latter, suggesting that Sidney Rigdon had access to a second manuscript by Solomon Spaulding, Sidney stole that manuscript and, with Parley P. Pratt and Joseph Smith, rewrote the manuscript and published it as the Book of Mormon. [J.W.M.]

S.048 Schroeder, Albert Theodore. The origin of the Book of Mormon re-examined in its relation to Spaulding's manuscript found. Salt Lake City, n.p., 1901. Provides a brief history of Solomon Spaulding and proposes that a second, re-written, Spaulding manuscript formed the basis for the Book of Mormon. [M.R.]

S.049 "Schroeder Throws More Mud." SH 48 (28 August 1901): 694-95. A response to A. Theodore Schroeder's claim that the Book of Mormon was written by Joseph Smith as a "practical joke." [J.W.M.]


S.053 Scott, George L. "Ancient Ruins Testify of Gospel Teachings." CN 33 (23 March 1963): 8-9. Tells about baptismal fonts that existed among the Quiché Mayas in Guatemala and another font is identified in Peru. [D.M.]

S.054 Scott, George L. "Archaeology Piles Up Evidences Supporting Book of Mormon." CN 31 (30 September 1961): 12, 19. Reports on the increasing number of archaeological finds that do not conflict with the Book of Mormon, and that in some cases support the historical accuracy of the book. The remains of horses and wheels have been discovered. [A.C.W.]

S.055 Scott, George L. "'His Own Voice.'" CN 35 (23 October 1965): 13. An update on the translation and publication of the Book of Mormon into various languages, and the mention of certain scriptures that pose translation problems (e.g., 1 Nephi 16:10, 2 Nephi 1:22, 1 Nephi 5:16, Jacob 7:5). [A.C.W.]


S.058 Scott, Latayne Colvett. The Mormon Mirage: A Former Mormon Tells Why She Left the Church. Grand Rapids, MI: Zondervan, 1979. An account of why the author left the Mormon church. A chapter on the Book of Mormon explains why it is not a divine work and the manner in which it contains errors made by Joseph Smith. Scott uses archaeological, historical, and linguistic evidence and the Bible to demonstrate the errors of the Book of Mormon. [J.T.]

S.059 Scott, Lloyd R. "I Cannot Read a Sealed Book." CN 63 (16 January 1993): 14. Contradictions shown in two letters written by Professor Charles Anthon about his dealings with Martin Harris including whether or not he gave Harris a written opinion on the authenticity of the characters shown to him. [S.H.]

S.060 Scott, Richard G. "The Power of the Book of Mormon in My Life." Ensign 14 (October 1984): 6-11. Cites several personal experiences to show that the Book of Mormon can be a source of spiritual guidance and strength to those who read it frequently, ponder its principles and teachings, and apply those principles to their lives. The Book of Mormon contains the answers to "specific problems we face in everyday life." [S.P.S.]

S.061 Scott, Richard G. "True Friends That Lift." Ensign 18 (November 1988): 76-77. The Book of Mormon is the most important tool used to correct the effects of false traditions and to resolve problems and challenges, but has no value if the book remains unused. It is "a precious friend provided by a loving Savior." [J.W.M.]

S.062 Scott, Richard G. "We Love You—Please Come Back." CR (5-6 April 1986): 11-13. Also in Ensign 16 (May 1986): 10-12. Studying the Book of Mormon is an important part of the repentance process. Many messages pertaining to repentance are found within its pages. Suffering does not bring repentance; rather, it is faith and the Atonement of Jesus that cure the soul. The Book of Mormon teaches that selfishness is the root of all sin. [J.W.M.]

S.063 Scott, S. W. L. "Some Objections to the Book of Mormon Considered" SH 53 (18 April 1906): 365-74. Many things mentioned in the Book of Mormon have been questioned in times past, but modern scientists are finding evidence that substantiates the Book of Mormon: archaeologists have found that the Wady Rumen flows into the Red Sea and is about three day's journey down the Arabian shore of the Red Sea, answering objections to the
route of Lehi from Jerusalem; archaeologists have verified that brass was used as a medium upon which records were kept; links have been found between New World and Old World cultures in modes of worship, architecture, and skeletal structure of ancient inhabitants. [J.W.M.]

S.064 Scoville, Monte C. "Counseling With the Lord." Instructor 98 (March 1963): 104-5. Seeking a testimony with real intent and counseling with the Lord allows a testimony of the Book of Mormon to grow. [A.C.W.]


S.066 "Scriptures Given to Queen, Prime Minister." CN 57 (1 August 1987): 7. The Book of Mormon and other scriptures are presented to Queen Elizabeth and the Prime Minister of England. [M.D.P.]

S.067 "The Scriptures Have the Answers." DN Church Section (13 April 1986): 5, 23 President Ezra Taft Benson said that every Latter-day Saint should make the study of the Book of Mormon a lifetime pursuit. The Book of Mormon brings individuals to Christ in two ways: “First it tells in a plain manner of Christ and His Gospel,” and second “the Book of Mormon exposes the enemies of Christ.” Members are to read it carefully and prayerfully, pondering it as they read, and asking at the conclusion for a testimony of its truth. [M.D.P.]

S.068 "Scriptures on 2,600-Year-Old Silver Scrolls Found in Jerusalem." Ensign 17 (June 1987): 56-57. Silver scrolls found in a burial cave just outside Jerusalem are described. Includes the inscriptions contained thereon. Author concludes that fine metalworking was known at the time Lehi left Jerusalem. [A.T.]

S.069 Searle, Don L. “Book Convinced Him.” Ensign 20 (March 1990): 50-52. An Italian scientist/atheist put the Book of Mormon to many scientific tests, only to receive a witness of its truthfulness from the Holy Ghost. [J.W.M.]

S.070 Sears, John. Final State of Mankind, Demonstrated by the Prophecies of the Old and New Testaments, Also the Book of Mormon and the Doctrine and Covenants. Salt Lake City: Joseph Hyrum Parry & Co., 1886. A booklet containing commentary and scriptural quotes from the Bible, Book of Mormon, and Doctrine and Covenants that pertain to prophecies of the second coming, the new Jerusalem, judgment, and the degrees of glory. [J.A.T.]


S.072 “Secular Proofs of the Book of Mormon.” MS 61 (April 1899): 229-31. A reprint of an article from the Deseret News that gives the substance of a lecture by George Reynolds. Evidences that prove the ancient inhabitants of this continent were Nephites: Hebrew inscriptions on stone, metal and parchment and a story that a “francisco” discovered a secret “Nephite hiding place,” the whereabouts of which he could not reveal under a oath of secrecy. [B.D.]

S.073 “Seed Planted Early, Grows To Testimony.” CN 44 (6 July 1974): 5, 10. Personal conversion story. The Book of Mormon was pivotal in Russell Reed’s decision to join the Church. [A.C.W.]

S.075 Seely, David Rolph. "Enos and the Words Concerning Eternal Life." In The Book of Mormon: Jacob through Words of Mormon, To Learn with Joy, edited by Monte S. Nyman and Charles D. Tate Jr., 235-50. Provo, UT: Brigham Young University Religious Studies Center, 1990. The “words . . . concerning eternal life” (Enos 1:3) provide the catalyst for repentance in the life of Enos. One of the benefits of true conversion is charity, which is a gift of the Spirit. Enos takes the admonition found in his father’s teachings and applies them, with true conversion as the end result. Other examples of true conversion are cited. [J.W.M.]


S.077 Seely, David Rolph. "The Ten Commandments in the Book of Mormon." In Doctrines of the Book of Mormon, 1991 Sperry Symposium, edited by Bruce A. Van Orden and Brent L. Top, 166-81. Salt Lake City: Deseret Book, 1992. Book of Mormon theology finds its foundation in the ten commandments and the book shows the consequences of disobedience to them even leading to the destruction of a people; yet Abinadi taught that obedience to them would not bring salvation except for the Atonement of Christ. Although the ten commandments are listed only once in the Book of Mormon, there are twenty-four passages where two or more of the commandments are mentioned together. The ten commandments are applicable to all. The first five commandments demonstrate man’s relationship to God, while the second five are concerned with man’s relationship with man. [N.K.Y.]

S.078 Seely, David Rolph, and John W. Welch. “Zenos and the Texts of the Old Testament." In The Allegory of the Olive Tree: The Olive, The Bible and Jacob 5, edited by Stephen D. Ricks and John W. Welch, 322-346. Salt Lake City: Deseret Book and FARMS, 1994. Compares the words of Zenos with the words of other early Israelite prophets. Old Testament literature is replete with symbols that represent the house of Israel as an olive tree or a vine. Different prophets use different aspects of the allegory, speaking of destruction and restoration, of scattering and gathering, but always of the involvement of the Lord with the house of Israel. [J.W.M.]

S.079 Seeman, Curt H. "Preparation and Precaution in Scriptural Study; Part II." In 14th Annual Symposium on Archaeology of the Scriptures, edited by Forrest R. Hauck, 12-21. Provo, UT: Extension Publication, Brigham Young University, 13 April 1963. Warns that archaeology cannot verify scriptures; cites the Charles Anthon story to demonstrate the futility of relying upon scholarly authorities for religious beliefs. [A.C.W.]


S.081 Seibel, George. The Mormon Saints; the Story of Joseph Smith, His Golden Bible and the Church He Founded. Pittsburgh: The Lessing Company, 1919. A polemical work against Mormonism. The author discusses what he...
considers to be various anachronisms and absurdities in the Book of Mormon. [M.R.]

S.082 Seitz, Don C. *Uncommon Americans*. Indianapolis, Bobbs-Merrill, 1925. A historical work that discusses Joseph Smith and Mormonism on pages 1-23. The author considers the Book of Mormon to be "crude in style and inane in contents." He accepts the Spaulding Theory regarding its origin. [M.R.]

S.083 "Seminary Students Certify to Book of Mormon Study." CN 34 (21 March 1964): 10. LDS church President David O. McKay was given three volumes containing the signatures of 12,419 youth who had read the Book of Mormon during the current year. [J.W.M.]

S.084 "Send the Book of Mormon on a Mission." Ensign 7 (October 1977): 21-23. The family-to-family Book of Mormon program has been the means of converting many thousands. The book is a powerful missionary tool that becomes even more effective when personalized by a picture and a testimony. [J.W.M.]


S.089 Sharp, James P. "It Happened in Mexico." IE 43 (January 1940): 22, 32. In response to the accusations of three traveling Methodist preachers, the author attempts to prove through archaeology the existence in pre-Columbian Central America of horses, cement, and jewelry—things mentioned in the Book of Mormon. [J.T.]

S.090 Sharp, Loretta M. "The Mythic Machiavelli: The Prince and Mandragola. Mythic Patterns in a Portrait of the Artist as a Young Man; Archetypal Patterns in the Book of Mormon." M.A. thesis, Brigham Young University, 1971. Discusses several archetypal patterns that occur in the Book of Mormon. These include the archetypal night journey, the Cain-Abel archetype, the Oedipal statement, the Great Mother archetype, and the resulting masculinity of the book. She provides several examples of each archetype, and relates them to the scriptural context. [A.C.W.]

S.091 Sharp, Marion. *I Cry, Mormon*. Philadelphia: Dorrance, 1989. Sharp tells the history of the coming forth of the Book of Mormon, the early Church and persecution of the Saints, Joseph Smith's martyrdom, and the pioneer journey, as well as Nephi's story as told in the Book of Mormon, in an epic poem format. [A.C.W.]

S.092 Sharp, W. H. H. "The Angel Moroni." Contributor 1 (March 1880): 142-43. Quotes Revelation 14:6-8 and explains that Moroni was the angel who held the keys of the gospel and came to earth in the latter days to commit
them to Joseph Smith. Gives a biographical outline of Moroni’s mortal life and discusses his latter-day work in bringing the Book of Mormon to light. [A.C.W.]

S.093 Sharp, W. H. H. "A Voice from Heaven." Our Deseret Home 2 (1883): 146. Discusses the wickedness of the American nation as related to the prophecies of Samuel the Lamanite. He includes numerous quotes from the Book of Mormon and information about early explorers of America, and promotes the idea that the earth is a live animal. [A.C.W.]

S.094 Shaw, Faye. "The White Man’s Book of Heaven." In Recent Book of Mormon Developments, Articles from the Zarahemla Record, 1:99-100. Independence, MO: Zarahemla Research Foundation, 1992. 2 Nephi 12:79-80 (RLDS versification) prophesies that the gentle book will be carried forth to the Lamanites. This article describes two Nez Perce Indians who traveled to St. Louis, Missouri, from the Northwest to find a book that nobody gave them. [B.D.]

S.095 Shaw, Louise R. "Something More." CN 59 (11 February 1989): 16. A visit to the public library led Joseph Palozzolo to read the Book of Mormon, which eventually led to his conversion. [J.W.M.]

S.096 Shaw, Mary C. "Pigmy Elephants." IE 39 (January 1936): 19. Newly discovered fossils of elephants were found on an island off the coast of California. This discovery may indicate that the Book of Mormon contains the truth. [J.W.M.]

S.097 Shaw, W. E. "Address to the Book of Mormon." MS 9 (Feb. 1, 1847): 44. A nine-stanza poem dedicated to the Book of Mormon. The ninth stanza summarizes the entire poem: "Now I behold thee, open to my gaze, The Stick of Ephraim sent in these last days, To warn the nations, gather Israel in, Bring Christ to earth, and make an end of sin." [D.W.P.]


S.102 Sheldon, Henry C. A Fourfold Test of Mormonism. New York: Abingdon Press, 1914. A polemical work against Mormonism and the Book of Mormon. The author notes several examples of what he terms anachronisms and absurdities in the book, such as the use of a compass, animals, pre-Christian knowledge of New Testament events, modern terms and phrases, lack of archaeological evidence, and Jaredite barges. The author considers it ridiculous
that the Book of Mormon does not agree with the prevalent belief of biblical scholars that certain passages of Isaiah belong to the post-exilic period. [M.R.]


S.106 Sheldon, William. Mormonism Examined: Was Joseph Smith a Divinely Inspired Prophet? A Refutation of Mormonism. Broadhead, WI: Vanity, n.d. The Book of Mormon conflicts with itself and with the Bible and contains internal proof of its fallacy. One hundred such fallacies are listed, i.e., the Book of Mormon date of the death of Christ disagrees with the Bible, the date of the birth of Christ does not coincide with world history. [J.W.M.]


S.113 Shields, Steven L. “The Process of Translation.” Restoration 1 (October 1982): 1, 23. Presents a document written by Lucy Mack Smith to her sister-in-law, Mary Pierce, dated January 23, 1829, which mentions the process of translation. (Editor’s note: this document has since been shown to be a forgery.) [J.T.]


S.116 Shipps, Jan. Mormonism: The Story of a New Religious Tradition. Urbana: University of Illinois Press, 1985. The first two chapters of this book describe the history of the Mormon church until the publication of the Book of Mormon. The author stresses the importance of the Book of Mormon in converting people to Joseph Smith’s cause. Only later did the First Vision begin to take prominence. This work is reviewed in A.026. [B.D.]

S.117 Shook, Charles A. American Anthropology Disproving the Book of Mormon. Cleveland: The Utah Gospel Mission, 1930. A polemical tract against the Book of Mormon attempting to demonstrate that many of its claims are false and unsupported by archaeological evidence. Author asserts that there is no evidence for the Hebrew origin of the American Indian, pre-columbian iron and steel, transoceanic migration, and Egyptian language in American white Indians. Other alleged anachronisms are noted. [M.R.]

S.118 Shook, Charles A. Cumorah Revisited or 'The Book of Mormon' and the Claims of the Mormons Re-examined from the Viewpoint of American Archaeology and Ethnology. Cincinnati: Standard, 1910. An attempted refutation of the Book of Mormon’s historical claims. Author accepts the Spaulding theory for its origin; he asserts that there is no archaeological evidence that supports the Book of Mormon’s claims; he contests the claim that American Indians were once white, that they were of Hebrew descent, or that they had a knowledge of the Egyptian language. Numerous “anachronisms” are noted. [M.R.]

S.119 Shook, Charles A. The True Origin of the Book of Mormon. Cincinnati: Standard, 1914. A polemical work attempting to discredit the Book of Mormon and show that it was derived from an unpublished manuscript written by Solomon Spaulding. The writer attempts to show that some Book of Mormon witnesses such as Oliver Cowdery denied their Book of Mormon testimony. [M.R.]

S.120 Short, John T. The North American of Antiquity: Their Origin, Migrations, and Type of Civilization Considered. 3rd ed. New York: Harper, 1880. An examination of the North Americans of antiquity, from the aspects of archaeology, linguistics, geography, science, calendars, and religion. The Book of Mormon theory regarding the origin of the early North Americans is mentioned "only on the ground of its romantic character, and not on the supposition for a moment that it contains a grain of truth." [A.C.W.]


Shute, E. V. “The Horse in Pre-Columbian America.” SH 88 (13 December 1941): 1583-85. A collection of written materials concerning horses in pre-Columbian America from the fifty years preceding 1933. [J.W.M.]

Shute, E. V. “Professor Anthon: A Plagiarist.” SH 90 (13 February 1943): 5, 22. Examining the life of Professor Anthon proved him to be an impostor. He knew French well enough to translate a Frenchman’s work, and he published it without giving credit where it was due. Perhaps he was “bluffing” concerning his knowledge of Egyptian. [J.W.M.]

Shute, E. V., A. H. Christianson, Willie C. Adams, Sr. “Shall We Improve the Book of Mormon?” SH 101 (8 November, 20, 27 December 1954): 1076-77, 1232, 1248. Debate concerning editorial changes to the Book of Mormon. Shute desires a complete revision with special attention to punctuation; Christianson refutes Shute’s proposed revision saying that changing even a comma changes the book’s meaning; Adams points out that language is constantly changing and future editions would be needed to stay current. [A.C.W.]

Shute, Evan. “The Book of Mormon as Literature.” SH 90 (27 February 1943): 263-65, 278. A literary analysis in rebuttal to allegations that the Book of Mormon was poor literature. It is found that it is a very complex document, a historical narrative, and a theological book with a purpose. It is the work of multiple writers, two abridgers, and a translator, all of whom influenced the work with their own style and idioms, yet its clarity never fails. It is “self-consistent” and the “literary style is admirably adapted to the role the book was intended for.” [J.W.M.]

Shute, Evan. “Did Christ Visit America?” SH 89 (14 November 1942): 1450-53. Christ’s visit to the American Continent is well supported by histories and native traditions. The author finds that 3 Nephi 4-13 are compatible with many of these histories and traditions. [J.W.M.]


“Significant English Editions of the Book of Mormon.” CN 58 (2 January 1988): 2. A diagram displays the significant languages into which the book has been translated, together with their dates of publication. [R.H.B.]
S.133 Sill, Sterling W. “Book of Mormon.” In BYUSY (24 March 1957). Provo, UT: BYU Press. We may not be able to walk where Jesus walked, but of greater worth is that we can think what Jesus thought. The Book of Mormon reveals the thoughts of Christ. Heroes of the Book of Mormon are worthy of emulation. Sill highlights Mormon, who possessed a celestial mind. [J.W.M.]

S.134 Sill, Sterling W. “The Book of Mormon.” In Sill’s The Majesty of Books, 38-41. Salt Lake City: Deseret Book, 1974. The Book of Mormon’s express purpose is to bring men to Christ. This book also tells of God’s commitment to liberty, freedom, and agency. America has a “brilliant future” when Jesus will establish his government with two capitals, one in America, and the other in Jerusalem. [J.W.M.]

S.135 Sill, Sterling W. “A Man Called Jacob.” Instructor 102 (November 1967): 424-25. Briefly discusses some of the characteristics of Jacob, son of Lehi. Jacob is portrayed as a man to whom others look for an example of spiritual living. [J.T.]


S.138 Silver, Gerald. Lehi’s Wilderness Journey: An Ensign Sponsored Trip of South Arabia. Salt Lake City: Church of Jesus Christ of Latter-day Saints, October 1977. A filmstrip (94 frames, 16 1/2 minutes) based on a journey to the Arabian Peninsula. Arabia “portrays the geography and cultural conditions that could have existed in Lehi’s day and gives the viewer a better feeling for and understanding of the journey that Lehi and his family experienced in traveling from Jerusalem to the land Bountiful!” [A.C.W.]


S.143 Simmons, Dana A. “The Whitmer Transcript.” ZR 9 (Summer 1980): 1-2, 4, 8. Reports the find of a document “thought to be the original Anthon transcript.” (Editor’s note: this document has since been shown to be a forgery.) [A.T.]
Simmons, Neil. “Chief Captain Moroni Remembered.” In Recent Book of Mormon Developments, Articles from the Zarahemla Record, 2:187-88. Independence, MO: Zarahemla Research Foundation, 1992. Diego Durán describes Mexican Indians’ celebration of Huitzilopochtli, a god who, when alive, was never caught, never taken prisoner in war, and always triumphant. Simmons relates Huitzilopochtli with Moroni. [B.D.]

Simmons, Neil. “Marijuana and the Book of Mormon.” In Recent Book of Mormon Developments, Articles from the Zarahemla Record, 1:127. Independence, MO: Zarahemla Research Foundation, 1984. 2 Nephi 11:94 (RLDS versification) says that Satan leads men by the neck with a flaxen cord. No flax existed in Mesoamerica, but the ancient Americans did use *cannabis sativa* (common name marijuana), a plant that resembles flax. [B.D.]

Simmons, Neil, and Raymond C. Treat. “Maya Hieroglyphs Point to the Book of Mormon.” ZR 19-21 (Winter, Spring, Summer 1983): 1-5, 24. Examines research into Maya glyphs and states that this research has produced two finds important to Book of Mormon believers: the glyphs are partly phonetic, and the glyphs deal mainly with history. Based upon findings from glyphs, the author proposes Yaxchilan to be Zarahemla and Palenque to be Bountiful. [A.T.]


Simmons, Rae. “Zenos: One of the Major Prophets.” Witness 70 (Fall 1990): 11. Cites the teachings and prophecies of Zenos included in the Book of Mormon to demonstrate his importance as a prophet. [A.C.W.]

Simmons, Verneil W. “Another Look at the Book of Mormon Ministry of Christ.” ZR 29-31 (Summer, Fall 1985, Winter 1986): 1-3, 23. Suggests that Christ appeared to the Nephites on Rosh Hashanah (near September 22). The institution of the sacrament among the Nephites is compared to the last supper. Warns against the changing of ordinances. [A.T.]

Simmons, Verneil W. “Archaeology and the Book of Mormon.” Restoration Witness 7 (June 1969): 4-5, 14. Upon arriving in Mesoamerica the Spanish destroyed the books of the Mayan people because they considered them evil. An unknown Mayan man rewrote his people’s history in the 1550s, and it later resurfaced in 1700 and has come to be known as *Popol Vuh*, the Book of the people. This and other archaeological finds have many things in common with the Book of Mormon. [J.W.M.]

Simmons, Verneil W. “Lest We Forget the Lamanite.” SH 95 (25 September 1948): 924-28, 936. The gentile members of the Church must remember that the Book of Mormon was written for the Lamanites also. Emphasizes the need to find where and who these people are by using Book of Mormon geographical passages. Finds that the Isthmus of Tehuantepec most clearly fits the description. The Hill Cumorah was the location of the final battles. [J.W.M.]

S.153 Simmons, Verneil W. "Why I Wrote Peoples, Places, and Prophecies." ZR 8 (Spring 1980): 4-6. Describes the experiences that led her to write: she believed in two Hill Cumorahs and believed the "narrow neck" to be the "Isthmus of Tehuantepec in southern Mexico." [A.T.]

S.154 Simmons, Wayne E. "...And they Are One God." In Recent Book of Mormon Developments, Articles from the Zarahemla Record, 1:136-37. Independence, MO: Zarahemla Research Foundation, 1984. The confusion among theologians and scholars about whether God and Christ are two separate beings or the same person is solved by Mosiah 8:28-31 (RLDS versification). The Book of Mormon explains that they are separate but one. Simmons explains this oneness as similar to the oneness of husband and wife. [B.D.]

S.155 Simmons, Wayne E. "It Is Written." In Recent Book of Mormon Developments, Articles from the Zarahemla Record, 1:138-39. Independence, MO: Zarahemla Research Foundation, 1984. An article on the importance of scripture and continuing revelation. 2 Nephi 11:40-42 (RLDS versification) says that the nations that possess the Book of Mormon shall be judged according to it. [B.D.]

S.156 Simmons, Wayne E. "A Patriarchal View of Israel, Part 1." In Recent Book of Mormon Developments, Articles from the Zarahemla Record, 1:130-32. Independence, MO: Zarahemla Research Foundation, 1984. Discusses how RLDS members can be considered part of the house of Israel. Lehi was of the tribe of Manasseh and the Reorganized Church of Jesus Christ of Latter Day Saints is "definitely a divine enterprise in which Ephraim and Manasseh are called together, here in the Americas which is Joseph's land." [B.D.]

S.157 Simmons, Wayne E. "A Patriarchal View of Israel, Part 2." In Recent Book of Mormon Developments, Articles from the Zarahemla Record, 1:133-35. Independence, MO: Zarahemla Research Foundation, 1984. Moroni, in Ether 6:7-8 (RLDS versification), explains that Joseph who was sold into Egypt was a type in that his seed should establish the New Jerusalem on the American Continent. Ezekiel 37:16-19 explains that the Bible and the Book of Mormon, the sticks of Judah and Joseph, will be united. Thus, the Book of Mormon explains the gathering of Israel in the last days especially in the allegory of the olive tree. [B.D.]

S.158 Simon, Jerry F. "Minister the Same Words Which Jesus Has Spoken." In A Symposium on the Book of Mormon, 116-19. Salt Lake City: Church of Jesus Christ of Latter-day Saints, August 1986. The Book of Mormon teaches individuals how to be gospel teachers. A teacher prays, searches the scriptures before teaching, and then receives the Holy Ghost who instructs. One should keep personal opinions personal; opinions should not be taught as truth. One should never teach beyond one's own comprehension, stay away from contentious subjects, and remain silent on the subjects the Lord has chosen to be silent about. Teach the words Jesus spoke. [J.W.M.]

S.159 Simpson, Robert L. "Book of Mormon is the Pivotal Point of Gospel." CN 58 (2 January 1988): 3, 12. Having the Book of Mormon with a whole new set of prophets declaring the same truths of the Old and New Testaments is one of the main keys to LDS strength in the religious world today. [R.H.B.]

S.160 Simpson, Robert L. "The Next Fifteen Minutes." NE 19 (July 1989): 4-6. Simpson as a youth gave a Book of Mormon, complete with testimony, to a friend. The friend showed him an encyclopedia that claimed Joseph Smith and the Book of Mormon to be counterfeit. Devastation turned into testimony three days later in a quorum meeting. [J.W.M.]

discredited, contradictions between the Book of Mormon and the Bible are listed. Author accepts the Spaulding theory of the Book of Mormon's origin. [M.R.]

S.162 Sims, George. “Fulfillment of Prophecies of the Book of Mormon Concerning the Land of America.” MS 25 (October 1863): 691-94. The Book of Mormon states that “whatsoever nation shall possess [America] shall serve God, or they shall be swept off.” This promise to America, the “promised land,” was fulfilled in the days of the Jaredites who allowed secret combinations to flourish. Those who remain faithful to Jesus Christ will enjoy the ministration of angels, fellowship with prophets, communion with saints, the gift of the Holy Ghost, and possession of the land of promise. [J.W.M.]

S.163 “Since 1982, Subtitle Has Defined Book as ‘Another Testament of Jesus Christ.’” CN 58 (2 January 1989): 4. Explains why the subtitle “Another Testament of Jesus Christ” has been added to the Book of Mormon. [M.D.P.]


S.165 Sire, James W. Scripture Twisting: 20 Ways the Cults Misread the Bible. Downers Grove, Illinois: Intervarsity Press, 1980. An evangelical/polemical work written for the intent of dealing with the “cults.” The author discusses alleged misinterpretations of Bible prophecy by the Mormons, which supposedly support the Book of Mormon. He considers praying about the Book of Mormon unnecessary and suggests that Joseph may have drawn upon both Spaulding and View of the Hebrews in fabricating the Book of Mormon. [M.R.]

S.166 Sirota, Mark F. Paraphrase and Commentary on the Book of Mormon: 3 Nephi. Mesa, AZ: M. F. Sirota, 1983. A photocopied anthology of texts and commentaries on 3 Nephi 1-10, taken from 4 major sources, including volume 7 of Commentary on the Book of Mormon, by George Reynolds and Janne Sjodahl. [D.W.P.]

S.167 “Sister Shares Her Secret—A Copy of Book of Mormon.” CN 58 (31 December 1988): 11. A twin gave her sister a Book of Mormon, and later they were both baptized. [M.D.P.]

S.168 The Sixth Annual Church Educational System Religious Educators’ Symposium on the Book of Mormon. Salt Lake City: Church of Jesus Christ of Latter-day Saints, 1982. Papers presented at the sixth annual symposium on the Book of Mormon. Articles by Church educators, including Susan Easton Black, Charles Beckert, Robert Christensen, and numerous others. [J.W.M.]

S.169 Sjodahl, J. M. “America: Is It a Book of Mormon Name?” IE 24 (December 1920): 130-43. An attempt to link the name “America” with a cognate form of the name Mulek, a pre-Christian traveler to the western hemisphere. Author rejects the concept that America was named in honor of Amerigo Vespucci, as has been often assumed. [D.M.]

S.170 Sjodahl, J. M. “Ancient Indian Literature.” IE 29 (September 1926): 1035-42. Refers to the record-keeping habits of the inhabitants of the Americas as discovered by European observers. An English translation of several records is given, and a kinship shown between traditions among the American pre-European peoples and the milieu from which the Book of Mormon emerged. [D.M.]

S.171 Sjodahl, J. M. “Archaeological Finds in Arizona.” IE 28 (July 1925): 813-21. Several crosses with Latin inscriptions, a spear, and sword that were excavated near Tucson, Arizona, are discussed as possible evidence for
pre-Columbian contact between the Americas and Europe. Author speculates that a reference to a “mountain” in the inscriptions may be connected to the Hill Cumorah mentioned in the Book of Mormon. [J.T.]

S.172 Sjodahl, J. M., "Archaeological Research and the Book of Mormon." IE 25 (October 1922): 1104-7. Takes the position that contemporary archaeology corroborates the claim that Book of Mormon peoples had Middle Eastern roots. [D.M.]

S.173 Sjodahl, J. M., "Archaeology and the Book of Mormon." MS 87 (26 February 1925): 132-34. The conclusions of modern research of the mound builders coincides with the Book of Mormon account of the Jaredite people. Modern archaeologists conclude that the Indians are of one race, that their migrations were from south to north, and that the original inhabitants of America bear an unmistakable relationship to the Semitic branches of eastern culture and Egypt. [J.W.M.]

S.174 Sjodahl, J. M. Authenticity of the Book of Mormon. Liverpool: MS Office, 1915. Also published as Sjodahl, J. M. "Authenticity of the Book of Mormon," MS 77 (29 July, 5, 12, 19, August 1915): 465-70, 481-87, 497-503, 513-19. Wishes to convince the reader that the Book of Mormon is authentic by using historical, linguistic, and archaeological evidence, plus the testimonies of the eleven witnesses and examples of biblical scriptures that have been fulfilled through the Book of Mormon. The Book of Mormon is a “good book” that leads people to improve themselves and their lives. [A.C.W.]

S.175 Sjodahl, J. M. "Bible and Book of Mormon Evidence." CN 4 (19 May 1934): 1, 7. Refutes scholarly claims that the Bible was written during the 7th century B.C. by examining the contents of the brass plates that Lehi took to the New World. Since the brass plates contained the Pentateuch, chronicles, and prophecies until the reign of Zedekiah, the Book of Mormon offers evidence that the Bible was written at an earlier date. [A.C.W.]

S.176 Sjodahl, J. M. "The Book of Abraham." IE 16 (February 1913): 326-33. Refutes claims made by Rev. J. S. Spalding that the Book of Mormon was not an authentic book because the Book of Abraham was translated incorrectly and that surely means that Joseph Smith was not a translator. Sjodahl points out that the Book of Mormon was translated by the gift and power of God, whereas the book of Abraham required seven years of laborious study coupled with inspiration. One cannot be judged on the merits of the other. [J.W.M.]

S.177 Sjodahl, J. M. "The Book of Mormon and Modern Research." IE 25 (December 1921): 152-58. This defense of the Book of Mormon concludes that archaeological and anthropological data about the pre-Columbian Americas do not contradict the Book of Mormon and often coincide with it. [D.M.]

S.178 Sjodahl, J. M. "Book of Mormon Characters." IE 27 (December 1923): 146-48. Discusses the Anthon transcript and declares that the letter written by Anthon concerning the figures on the paper presented by Martin Harris provides an opinion that is without value. Anthon's brief examination and his finding do not correlate with the characters as preserved. [D.M.]

S.179 Sjodahl, J. M. "Book of Mormon Evidence." MS 76 (3 December 1914): 776-77. Illustrates similarities between the ancient Nephite and Toltec civilizations. The history of the Toltec peoples and their destruction by the Aztecs lends evidence to the historicity and truth of the Book of Mormon. [K.M.]

S.180 Sjodahl, J. M. "Book of Mormon Evidence." MS 79 (May 1917): 328-30. Quotes one source that mentions the discovery of horse bones in America, and another source that describes the discovery of a petroglyph in Arizona which represents dinosaurs and four-toed horses. [B.D.]
S.181 Sjodahl, J. M. "Book of Mormon Evidence." MS 89 (10 March 1927): 150-51, 157-58. Recent scientific research is used to establish facts mentioned in the Book of Mormon. The use of steel in the Book of Mormon is supported by recent findings of hardened tools and steel implements in ancient American ruins. [J.T.]

S.182 Sjodahl, J. M. "Book of Mormon Facts." Juvenile Instructor 57 (May-June 1922): 243-45, 305-9. A collection of various facts that attempt to portray the Book of Mormon as an ancient record as well as a prophetic book: World War I and the giving of Palestine to the Jews are shown to be foretold, the mentioning of steel and iron are defended, and the possible origin of the name America is discussed as coming from Book of Mormon people. [J.T.]

S.183 Sjodahl, J. M. "The Book of Mormon Plates." IE 26 (April 1923): 541-45. Discusses the length, width, and weight of the plates, according to witnesses or people who talked to witnesses. He also treats the possible number of words that could have been inscribed on a given leaf. [D.M.]

S.184 Sjodahl, J. M. "Confirming the Book of Mormon." MS 79 (January 1917): 8-10. Quotes G. Elliot Smith who argues that the ancient Americans descended from the Egyptians. His evidence for this theory are the similar practices of circumcision, mummification, tattooing, architecture, and mythology. [B.D.]

S.185 Sjodahl, J. M. "Credibility of the Witnesses." IE 26 (September 1923): 969-79. The author defends the reliability of both the Three and the Eight Witnesses to the Book of Mormon. The witnesses consistently adhered to their testimony and each had an unassailable reputation. [D.M.]


S.187 Sjodahl, J. M. "The Fulness of the Gospel." DN Church Section (11 April—30 May 1936): 3, 4, 8, 8, 7, 6, 7, 6, 2. Eight part series. The Book of Mormon records that the faithful of the American Continent were visited by the Jesus and were told they were the "other sheep" that he had spoken of in John 10. There are three groups of people the Savior refers to when he talks of "other sheep": the Jews, the descendants of Lehi, and still others who are unidentified. Baptism was known 147 years before Christ, performed by Alma at the Waters of Mormon. The sacrament represents the Old Testament sacrifices and the Atonement. Three great monuments stand as witnesses of Jesus’ work on earth: the sacrament, baptism, and the Sabbath, which bring to remembrance his Atonement, death and burial, and resurrection. Because of repentance the Gentiles have great promises. [J.W.M.]

S.188 Sjodahl, J. M. "Have the Lamanites Jaredite Blood in Their Veins?" IE 31 (November 1927): 56-57. Proposes that not all the Jaredites perished in the final Jaredite cataclysm. He speculates that some of them fled and joined the people of Mulek. [D.M.]

S.189 Sjodahl, J. M. "Hvitra-manna-land and Lamoni." IE 26 (December 1922): 190-93. Relates names from sagas and American geography to Book of Mormon names such as "Laman" and "Lamoni," which the author suggests refers to "white." This is seen as a Book of Mormon evidence. [D.M.]


S.192 Sjodahl, J. M. “Language of White Indians.” IE 28 (April 1925): 568-71. An analysis of the language of “white Indians” found by an American explorer in the mountains of Darien, in Panama, reveals a vast number of words related to old world words in both form and meaning. Some Hebrew words are found in this Indian language. [J.W.M.]

S.193 Sjodahl, J. M. “The Last Struggle Between Nephites and Lamanites.” DN Church Section (23 March 1935): 3, 8. Bancroft (Native Races, vol. 1, 628) describes the warfare found among the Mexican people when the Spaniards arrived in the New World. The description is similar to descriptions found in the Book of Mormon concerning the final battle between the Nephites and the Lamanites. [J.W.M.]

S.194 Sjodahl, J. M. “Meaning of the word ‘Mormon.’” IE 30 (March 1927): 433-34. Quotes Joseph Smith’s statement that “Mormon” means “more good,” or, in other words, “better.” The first syllable is English, the second is Egyptian. The “good” in the name is related to the gospel as good news. Several native American languages have superlatives that translate “more good.” [D.M.]

S.195 Sjodahl, J. M. “The Name Moroni.” IE 28 (October 1925): 1132-34. The appellation “Moroni” shows up in Asia, the Americas, and even in Paul’s exclamation “maranatha” (1 Cor. 16:22). [D.M.]


S.197 Sjodahl, J. M. “Notes on the Book of Mormon.” IE 30 (April, May, June, July 1927): 526-31, 623-26, 696-700, 795-800. Discusses the gold plates, the burial of the plates at the Hill Cumorah, the Urim and Thummim, the characters on the plates, Joseph Smith’s preparation for translation, the scribes, and manuscripts. [D.M.]

S.198 Sjodahl, J. M. “The Signs of the Times: The Book of Mormon.” Juvenile Instructor 64 (July 1929): 385. External evidence of the Book of Mormon substantiates its validity. Scientists have tried to prove it a forgery, but after one hundred years they have not succeeded and it has stood the test of time and close examination. [J.W.M.]}


S.200 Sjodahl, J. M. “Suggested Key to Book of Mormon Geography.” IE 30 (September 1927): 974-87. Surveys theories on Book of Mormon geography, and offers his own speculation. He concludes that Lehi landed in South America just south of the Isthmus and that he died in Peru. Nephi went on to Ecuador and then Colombia. Zarahemla was located on the Atlantic side of Central America. [D.M.]

S.201 Sjodahl, J. M. A Suggested Key to Book of Mormon Geography. Salt Lake City: Deseret Book, 1957. A large map of the North and South American continents marked with names of cities, rivers, and locations that are found in the Book of Mormon text. [J.W.M.]
S.202 Sjodahl, J. M. "Tut-Ankh-Amen and Sun-Worship." IE 26 (May 1923): 638-43. Speculates that the Lamanite culture may have established the Egyptian practice of sun-worship in America, accounting for the appearance of this practice among certain Indian groups. [J.T.]

S.203 Sjodahl, J. M. "Two Outstanding Features of Book of Mormon History." Relief Society Magazine 14 (October, November 1927): 475-80, 550-53. Discusses the determination of the people of Ammon not to defend themselves against the Lamanite attack. Some Indian traditions reflect this peaceful approach to war. The united order was practiced among the Nephites after the Savior’s visit. Indian traditions hold to many of the principles of the united order. [J.W.M.]

S.204 Skinner, Andrew C. 'Alma’s ‘Pure Testimony.’ " In Studies in Scripture: 1 Nephi to Alma 29, edited by Kent P. Jackson, 294-306. Salt Lake City: Deseret Book, 1987. Using the text of Alma 5-8, this article defines “pure testimony” as that which is “deeply associated with the Savior.” It is “clear, plain, and absolute” as well as “clean, cleansing, and purifying.” Faith in Christ, a correct understanding of God’s character, and true knowledge, which is given only by the Holy Ghost, bring about spiritual rebirth. [J.W.M.]


S.208 Skousen, Royal. “The Book of Mormon Critical Text Project.” In Joseph Smith: The Prophet, The Man, edited by Susan Easton Black and Charles D. Tate Jr., 65-75. Provo, UT: BYU Religious Study Center, 1993. A project intending to establish the original English text of the Book of Mormon and to understand its history and changes. Computerized versions of the original text and the printer’s text were created, then comparisons made 19 subsequent editions. Findings validate the witnesses’ testimony that Joseph Smith saw the words in revelation from God during the translation process. [J.W.M.]

There are two Book of Mormon manuscripts in existence—the original manuscript written by scribes from a dictated translation and a manuscript copy of the original given to the publisher. The original was placed in the cornerstone of a building and 75% of it was destroyed by moisture. The printer’s manuscript has on average three differences per page from the original in the form of natural scribal errors and it is in the custody of the RLDS church with only two lines missing on page one. [N.K.Y.]

Presents a computerized collation of Jacob 4-6 “based on the original manuscript, the printer’s manuscript, the first three editions of the Book of Mormon (1830, 1837, and 1840), and the 1981 edition of the Book of Mormon.” Shows the substantive variations between the 1981 edition and the other five sources, ignoring spelling variation, capitalization, and punctuation that makes no difference in the meaning. [J.W.M.]
it was first published. The writings of ancient American prophets are found in the book and many of their prophecies pertain to this time when they are just now being fulfilled. The land of America is a land of importance to God and man. Those who are righteous will be blessed. A warning against pride and secret societies permeates the book. The most significant part of the book is Christ’s visit, organizing his church and establishing his ordinances. [J.W.M.]


S.220 Skousen, W. Cleon. “The Importance of Isaiah’s Ministry.” In Skousen’s The Fourth Thousand Years, 513-42. Salt Lake City: Bookcraft, 1966. Only Nephi was allowed to distribute the same amount of details concerning the last days as Isaiah did. The Book of Mormon establishes the authorship of the book of Isaiah. The important ministry of Isaiah and the unity of the text he wrote is exhibited by his writings preserved in the Book of Mormon. [J.W.M.]

S.221 Skousen, W. Cleon. “Isaiah and Nephi Write About America and Modern Times.” In Skousen’s The Fourth Thousand Years, 578-603. Salt Lake City: Bookcraft, 1966. Because of Nephi’s great depth of understanding of Isaiah’s writings, both culturally and spiritually, his commentary is of inestimable value concerning the prophecies that relate to America. Isaiah and Nephi both saw the coming forth of the Book of Mormon, Martin Harris’s visit to professor Anthon, and the witnesses who would testify of the Book of Mormon’s truthfulness. [J.W.M.]

S.222 Skousen, W. Cleon. “The Last Days of Joseph and His Remarkable Prophecies Concerning the Future.” In Skousen’s The Third Thousand Years, 143-56. Salt Lake City: Bookcraft, 1964. Genesis 50 concerns the prophecy of Joseph who was sold into Egypt, his posterity and the record they would keep—the Book of Mormon. A comparison between the text of the Inspired Version of Genesis 50 and the Book of Mormon text that correlates with it shows the integrity of Joseph Smith as a translator. The two renditions agree in content, but disagree in detail because of the different authorship of the two accounts. [J.W.M.]

S.223 Skousen, W. Cleon. “The Prophet Lehi, Contemporary of Jeremiah.” In Skousen’s The Fourth Thousand Years, 698-701. Salt Lake City: Bookcraft, 1966. Though Jeremiah fails to mention his contemporary laborers by name, Lehi apparently was called to be one of the prophets to whom Jeremiah refers only collectively. Lehi’s life was threatened and he was warned by the Lord to leave Jerusalem. His family and the family of Ishmael traveled eight years to safety, taking the records of the Jews with them in the form of brass plates. [J.W.M.]

S.224 Sleight, Thos. “The Book of Mormon.” MS 48 (23, 30 August 1886): 529-32, 548-51. Uses biblical scriptures to prove the truthfulness of the Book of Mormon, gives summary of 1 Nephi, discusses plates (who wrote them, what language was used, their size and description). Explains how Joseph Smith found the plates in the Hill Cumorah, and gives a history of the founding of the LDS church. [A.C.W.]

S.225 Sletten, Nettie. God and Mankind versus Satan, Tracts on Divine Judgment and Salvation. New York: Exposition Press, 1957. A book that desires to convince the reader to repent and come to Christ. Sletten holds that the Bible and the Book of Mormon are the words of God and China and Russia are manifestations of Satan. Author does not believe that churches bring one to God, but the scriptures are instrumental in this objective. [A.C.W.]
S.226 Slivka, Scott. "The Best at Something." NE 19 (July 1989): 19. This high school student desired to know more about the Book of Mormon than anyone in his school, a pursuit that brought feelings of self worth and spiritual security. [J.W.M.]

S.227 Smart, Ninian, and Richard D. Hecht. Sacred Texts of the World: A Universal Anthology. New York: Crossroad, 1982. Contains excerpts from sacred texts and scriptures of many of the world’s religions. The editors quote 3 Nephi 21 from the Book of Mormon as a representative scriptural text from Mormonism and state that it represents “the charter for Joseph’s foundation of the Church of Jesus Christ of Latter-day Saints and the vision which drew the faithful in their drive to create a new society in the American West.” [D.M.]

S.228 Smith, Alice Colton. "In the Service of Your Fellow Men." Relief Society Magazine 56 (July 1969): 546-47. Uses the teachings of the Book of Mormon to show the importance of Christian service by members of the Church. [J.W.M.]

S.229 Smith, Brent D. The House of Israel and Native Americans. Provo, UT: FARMS, 1984. The author proposes “first to explore the antecedents and development of the notion of Hebrew descent; next to examine this view vis-à-vis contending views in the early years of the American Republic—both in the dialogue of the learned men of the day and the popular view espoused from the pulpit and published in written form; and lastly to touch upon the relationship between the issue of Indian Origins and the ascription of Indian ancestry offered in the Book of Mormon.” [B.D.]

S.230 Smith, Brian L. "Joseph Smith: Gifted Learner, Master Teacher, Prophetic Seer." In Joseph Smith: The Prophet, The Man, edited by Susan Easton Black and Charles D. Tate Jr., 169-81. Provo, UT: BYU Religious Study Center, 1993. Joseph Smith was a gifted learner who was taught by the ancient prophets of God. When he went to the Hill Cumorah the heavens were opened and, as Nephi, he was given a panoramic vision. As he translated the Book of Mormon, he asked questions and brought down the very powers of heaven to give him the answers. In the beginning he used the Urim and Thummim, but he became so acquainted with the spirit of revelation and prophecy that in time he no longer needed the instruments. [J.W.M.]


S.232 Smith, Calvin N. “The Other ‘Learned’ Man.” CN 53 (21 August 1983): 6, 12. A brief biographical treatise of Prof. Samuel Latham Mitchill who, in addition to Charles Anthon, was approached by Martin Harris to confirm the legitimacy of the Book of Mormon characters. [J.T.]

S.233 Smith, Conley. "Missionary Moments: The 'Best Missionaries.' " CN 56 (7 December 1986): 16. Testimony of a convert who discovered and joined the Church via the Book of Mormon; he found scriptural prophets such as Nephi and Moroni to be “the best missionaries.” [A.C.W.]

S.234 Smith, David A. “Book of Mormon and Ancient Traditions.” DN Church Section (6 January 1934): 5. Tells of American Indian traditions that support the Book of Mormon since they are similar to traditions of the Nephite and Lamanite people. [M.D.P.]

S.235 Smith, David A. “Book of Mormon and New Discoveries.” DN Church Section (9 December 1933): 3. Gives a brief background of the Aztecs’ Calendar Stone and of the disappearance of the Mayas between the time a.d. 400
and 500. These evidences support the Book of Mormon. [M.D.P.]

S.236 Smith, David A. "I, Nephi Make a Record." DN Church Section (23 December 1933): 3. Gives a brief history of the translation process of the Book of Mormon and cites cases of ancient peoples like the Nephites who also kept records. [M.D.P.]

S.237 Smith, David A. "Origin of the American Indian." DN Church Section (6 May 1933): 5, 7. Since Columbus, the world has tried to find out the origin of the American Indian. The author gives several examples of different theories written on this subject. The members of the LDS church have a true history of the American Indian and that history is the Book of Mormon. [M.D.P.]

S.238 Smith, David A. Untitled talk. CR (April 1931): 100-106. Smith cites contemporary sources that describe ancient American culture in a way that supports the Book of Mormon. Some of the sources he cites are Prescott, Conquest of Mexico; Claverijo, History of Mexico; Holmes, Ancient Cities of Mexico; “New Clues to the Mayan Riddle,” Popular Science Monthly, January, 1930. [B.D.]

S.239 Smith, David A., and J. Fred Evans. "Book of Mormon and Mayan Names." DN Church Section (13 January 1934): 6, 8. Argues that some names on the Mayan Calendar are similar enough to Book of Mormon names to clearly confirm the authenticity of the Book of Mormon. God permitted the ecclesiastics in A.D. 1561 to destroy the ancient records of the Indians so that when the Book of Mormon was published there would be no information on the Indians from which Joseph Smith could have been accused of borrowing ideas. [B.D.]

S.240 Smith, David Asael. Suggestions for Book of Mormon Lectures; with Quotations from Leading Archaeologists and Historians. Independence, MO: Zion's, 1949. Quotes from archaeologists and historians to demonstrate the veracity of the Book of Mormon. Includes a discussion of cement, iron, and steel; shows a comparison of Indian traditions and myths with similar stories from the Bible, including Indian belief in communion, baptism, the creation and flood, and the Great White God. [A.C.W.]

S.241 Smith, D. C. “Traits of the Mosaic History Found among the Aztec Nations.” TS 3 (15 June 1842): 818-20. Relates Aztec traditions of the flood to the book of Ether in the Book of Mormon. Aztec traditions also reflect the tower of Babel and the dove that confused the tongues of mankind, permitting a select few to speak the same language. [J.W.M.]

S.242 Smith, Don Carlos. Untitled. TS 2 (15 March 1841): 353-55. Response to an article from the Upper Mississippian. Corrects the idea that Mormon was a contemporary prophet among the Latter-day Saints. Notes that the plates Joseph Smith translated were not brass. Defends as feasible the proposition that God can speak now as well as in biblical times. The Book of Mormon title page and the testimony of the Eleven Witnesses are included. [D.M.]

S.243 Smith, Don Carlos, and Ebenezer Robinson. “American Antiquities—More Proofs of the Book of Mormon.” TS 2 (15 June 1841): 440-42. Reprint from the (New York) Weekly Herald. Tells of the visit of Mr. Catherwood and Mr. Stephens to Honduras, and of their observations of ruins. They were impressed with the artwork, and the achievement of the ancient inhabitants in architecture. Similarities with Christian motifs are noted. [D.M.]

S.245 Smith, Elbert A. "Joseph Smith, Junior as a Translator." SH 60 (4 June 1913): 541-45. Responds to an article by the same name written by Rev. Bishop F. S. Spaulding, who attempts to discredit the Book of Mormon by attacking the translation of the book of Abraham. The position of the RLDS church is that Spaulding was not able to discredit the Book of Mormon completely, and it is impossible and unfair to judge the Book of Mormon except upon its own merits. [J.W.M.]

S.246 Smith, Elbert A. The Latter-Day Glory, number 9 of The Angel Message Series. Independence, MO: Herald Publishing House, n.d. This pamphlet recounts the first vision and then gives a reprint of the Church History account of Moroni’s visit to Joseph Smith. Contains historical data concerning the organization of the Church and Church history. [J.W.M.]

S.247 Smith, Elbert A. "The Spaulding Romance Theory." SH 66 (1 October 1919): 953-56. Bruce Kinney concluded that there must have been a second Spaulding manuscript since the first one was found and was shown to have had no relationship to the Book of Mormon. This “new theory” suggests that Spaulding found the second manuscript in a cave and translated it—a theory which should be dismissed as was the original theory. [J.W.M.]

S.248 Smith, Elbert A. Statement of Belief on Faith and Doctrine. Independence, MO: Herald House, n.d. Pamphlet of statements resembling the Articles of Faith (written by Joseph Smith in the Wentworth Letter). Includes a statement condemning plural marriage; states that the Book of Mormon declares that a man should have but one wife. [J.W.M.]


S.250 Smith, Eldred G. "Ask, Seek, and Knock." IE 70 (December 1967): 82-83. Oliver Cowdery and Joseph Smith learned that one of the concepts of the Gospel is to ask, seek, and knock. The process of translation was more than just looking into the Urim and Thummim. Revelation does not come without effort. [J.W.M.]

S.251 Smith, Ethan. View of the Hebrews; or the Tribes of Israel in America. Poultney, VT: Smith and Shute, 1825. Many see this work as the impetus for Joseph Smith’s writing the Book of Mormon. However, this work is theoretical, where the Book of Mormon is sacred narrative. This work theorizes that the ten tribes of Israel traversed the Bering Straits. Smith calls upon native American tradition and language to sustain his theory that they are descendants of the Hebrews. [J.W.M.]

S.252 Smith, F. A. "Smith-Bays Debate." SH 48 (20 February, 6 March 1901): 151-93. A debate between D. H. Bays and Heman C. Smith. The debaters discuss the Bible, the Book of Mormon, the Three Witnesses. [J.W.M.]

S.253 Smith, Frederick A. "The Resurrection of the Dead." SH 64 (12 December 1917): 1197-1203. The Book of Mormon teachings concerning the resurrection appear in the books of Mosiah and Alma. These teachings are harmonious with biblical teachings. [J.W.M.]

S.254 Smith, Frederick A. "Why Study the Book of Mormon?" The Rod of Iron 1 (July, August, September 1924): 26. The Book of Mormon is of great historical worth to the American Indians and to those who seek to understand a history of religion. It is a record of the Lord’s dealings with his people and gives an account of his doctrine. [J.W.M.]
Smith, George Albert. "Book of Mormon Origin: Spaulding." JD 12:332-38. The Book of Mormon is the key to unlocking the messages of the Bible. Criticism arose that the Book of Mormon could not be true, for it is not grammatical and if it had been revealed of God it would have been grammatical. However, the Lord speaks to men in their own language. It is untrue that the Book of Mormon was written by Solomon Spaulding. [J.W.M.]

Smith, George Albert. "The Book of Mormon—The Savior in the New World." In Sharing The Gospel with Others: Excerpts From the Sermons of President Smith, edited by Preston Nibley, 98-103. Salt Lake City: Deseret News Press, 1948. Includes reprints of two articles. The first is a call to read the Book of Mormon and to share its precious truths with all of God's children. The second article is a conference talk in which the author announces that the Book of Mormon is printed in Braille. He recounts facts concerning the publication of the first edition of the book and the pact made by the people in the area of publication never to read the book. [J.W.M.]

Smith, George Albert. "Nephi Sees Our Day." CR (April 1918): 36-42. The prophet Nephi looked into the future and saw our day and described present world conditions with its prevalent evil and war. He saw in a detailed way Satan's various tactics in getting mankind to sin against God's laws. [R.C.D.]

Smith, George Albert. Untitled Talk. CR (April 1930): 64-69. A testimony of the Book of Mormon. Many have believed in the words of the book and the Lord's work has commenced among all nations. [B.D.]

Smith, George Albert. Untitled Talk. CR (April 1936): 13-16. The newly published Book of Mormon in Braille is part of the effort to distribute the book throughout the world. In fulfillment of the prophecy that many would believe the Book of Mormon (2 Nephi 30:3) the book has been published in many languages and there are more to follow. [J.W.M.]

Smith, George Albert. Untitled Talk. CR (April 1950): 142-46. A story of Smith's encounter with a tribe of Catawba Indians. Smith gave a man a Book of Mormon and said it explained the origin of the Indians. Smith testifies of the divinity of the Book of Mormon and how glorious it is to have the knowledge it contains. [B.D.]


Smith, George D., Jr. “Joseph Smith and the Book of Mormon.” Free Inquiry 4 (Winter 1983): 21-31. Asserts that the Book of Mormon appealed to people of Joseph Smith's day because it reflected popular ideas of the time, and that it is merely a product of 19th-century concepts and events such as anti-Masonry, revivalism, and magical practices. Author also holds that the Book of Mormon uses biblical material anachronistically and borrows from concepts regarding the Hebrew origin of the Indians. [M.R.]


Smith, Harry E. “A Book of Mormon Testimony.” The Rod of Iron 2 (January 1925): 45. Smith, as a sixteen-year-old Methodist boy, came into contact with a man reading a book. He was invited to attend the man's church. While there he was prompted to quote wonderful scriptures that he did not recognize. He was amazed to find that these scriptures were from the Book of Mormon. [J.W.M.]

Smith, Hazel Dexter. Lessons from the Book of Mormon. 4 parts. Independence, MO: Herald House, 1933-34. Lessons from the Book of Mormon written in story form. Includes questions for study and discussion, problems to solve, and projects. [J.W.M.]

Smith, Heman C. “Book of Mormon Witnesses.” Journal of History 4 (1911): 357-65. This work examines the reasons behind Oliver Cowdery’s and David Whitmer’s estrangement from the Church. [A.T.]

Smith, Heman C. (reported by Annie Allen). “Lectures on Church History, No. 3.” SH 48 (2 October 1901): 795. Tells the story of the reception of the gold plates from the hands of Moroni. Joseph Smith was not to rely wholly upon divine power to protect the plates; he had to be diligent and watchful. Also reported is the story of Sidney Rigdon’s visit to Professor Anthon and the lost 116 pages. [J.W.M.]


Smith, Heman C. The Truth Defended, or A Reply to Elder D. H. Bay’s, “Doctrines and Dogmas of Mormonism.” Lamoni, IA: Herald House, 1901. An apologetic work, written by a former Church Historian of the Reorganized church, responding to criticisms raised by Bays in his work, Doctrines and Dogmas of Mormonism. Bays did not accept the divine origin of the Book of Mormon. Smith defends the book, asserting that Joseph Smith was inspired of God in translating it. [M.R.]


Smith, Heman Hale. “Martin Harris.” Journal of History 4 (1911): 214-22. A biography that relates the story of Martin Harris’s loss of the 116 manuscript pages of the Book of Mormon and his experience of seeing the gold plates and signing the testimony of the Three Witnesses. Includes a letter by Martin Harris wherein he states that he never denied the truth of the Book of Mormon. [A.T.]
Smith, Henry, "Cumorah." IE 32 (April 1929): 468-70. The Hill Cumorah is adorned by trees and a large sign containing Book of Mormon passages. [J.W.M.]

Smith, Henry A. "An Exciting Discovery." CN 36 (7 May 1966): 6. Tells of the discovery of a sunken city off the coast of Peru and suggests that this might be one of the sunken cities described in the Book of Mormon. [M.D.P.]

Smith, Henry A. "Interesting Clipping." CN 35 (11 September 1965): 6. A clipping from a newspaper tells about an archaeological find that supports the authenticity of the Book of Mormon. It portrays the tree of life and includes three name glyphs that have been translated as Lehi, Sariah, and Nephi. [M.D.P.]

Smith, Henry A. "Pre-Columbian Horses." CN 35 (27 November 1965): 6. Cites archaeological evidence of native pleistocene horses in America, refuting previous ideas that horses were introduced by the Spaniards and supporting the Book of Mormon mention of the animal. [A.C.W.]

Smith, Henry A. "Proof from the Gold of Pyrgi." Instructor 101 (November 1966): 444-45. Discusses recent discoveries that provide evidence that ancient people did write on metal plates, including the finding of gold plates found in Pyrgi, Italy, that bear ancient inscriptions. [L.D.]

Smith, Henry A. "That They May Know…." CN 36 (29 January 1966): 3. Announcing the first publication of the Chinese Book of Mormon, with background information on its translation and publication. [M.D.P.]

Smith, Hyrum M. Untitled talk. CR (October 1903): 67-71. The world is in ignorance of gospel truth because many plain and precious truths have been removed from the Bible (1 Nephi 13). [B.D.]

Smith, Hyrum O. The Book of Mormon Evaluated. Independence, MO: Herald House, n.d. The moral precepts of the Book of Mormon are faultless and the book presents its own evidence of its divine origin. The purpose of the Book is to teach of Christ and it supports the claims of the Bible. [J.W.M.]


Smith, Hyrum O. "The Book of Mormon Evaluated." SH 75 (8 February—14 March 1928): 149-50, 184-86, 217-20, 246-49, 280-83, 320-22. A series that discusses internal evidences of the Book of Mormon. The most important way to “prove” either the Bible or the Book of Mormon is to read it, study its teachings, and put them into practice. The Book of Mormon is not a fraud because a fraudulent book could not be so filled with the flawless moral teachings of Christ. It supports the Bible and is a second witness for God. [J.W.M.]

Smith, Hyrum O. Book of Mormon Talks, Birth Offering Series #4. Lamoni, IA: Reorganized Church of Jesus Christ of Latter Day Saints, 1902. Written in the form of a discussion between a father and his four children. Answers criticisms of the Book of Mormon. The Book of Mormon is complimentary to the Bible. [A.T.]

Smith, Hyrum O. Why I Believe the Book of Mormon. An Evening Chat Between Two Friends. Lamoni: Herald House, n.d. A dialogue between two friends wherein one discusses the reasons he has joined the RLDS church. His main reason is the authenticity of the Book of Mormon. As proof of this, he discusses the restoration of the Jews
to Israel and the power of the United States of America, both as prophesied in the Book of Mormon. He also uses historical evidence from South American Indian traditions. [A.C.W.]


S.290 Smith, Israel A. "Book of Mormon 'Characters.'" SH 89 (3 October 1942): 1257-63. A discussion of the Rosetta Stone and Egyptian hieroglyphics and how these finds relate to the Book of Mormon and the story of the Anthon transcript. Includes a facsimile of the Anthon transcript and photographs of Egyptian works and transcript characters. [J.W.M.]


S.292 Smith, Israel A. The Language of the Book of Mormon. Independence, MO: Herald House, 1942, 1958. Reprinted from "A 'Sealed' Book." SH (28 February, 3, 17 March 1942): 262-63. Tells of Martin Harris’s visit to Professor Charles Anthon and explains that the "Anthon Transcript" is in the possession of the RLDS church. Author points out similarities between this document and photographs from recognized Egyptian works and discusses the language and writing of the Book of Mormon. [A.C.W.]

S.293 Smith, Israel A. "The Origin, Purpose, and Preservation of the Book of Mormon." SH 98 (12 March 1951): 245-47, 254-55. Discusses the testimonies of the Three and Eight Witnesses, Moroni’s angelic ministrations to Joseph Smith, and the purpose of the Book of Mormon as stated by Joseph Smith, the Book of Mormon itself, and other scripture. Concludes with an explanation of how the Book of Mormon has been preserved and invites the audience to examine the original manuscript kept by the RLDS church. [A.C.W.]


S.295 Smith, J. H. "The Last Living Witness to the Book of Mormon." MS 45 (20 August 1883): 536-38. Because the prophet Joseph Smith took no credit for the discovery of the ancient plates and the translation thereof, men have criticized this book more than any other. Had he claimed to have found and translated them by his own
genius, people would believe the Book of Mormon and proclaim Joseph a clever and learned man. The Book of Mormon is filled with internal evidences of its divinity, and there are also the testimonies of the witnesses. [J.W.M.]

S.296 Smith, J. H. “A Marvelous Work and a Wonder.” MS 45 (8 October 1883): 648-52. Isaiah 29 prophesies future events concerning the Book of Mormon. The history of the Church proves that the Mormon church is a marvelous work and a wonder. Most of the persecution against the Church stems from the Book of Mormon. [B.D.]

S.297 Smith, J. H. “The Unpardonable Sin and the Three Witnesses.” MS 50 (March 1888): 177-79. Evaluates the Three Witnesses' lives in respect to Paul's words on the unpardonable sin (Hebrews 6:4-6). Smith declares that the Three Witnesses did not commit the unpardonable sin as described by Paul. He maintains that “it surely was the purpose of God that they should go the road they had traveled.” [B.D.]

S.298 Smith, J. R. “The Book of Mormon in the Light of Recent Jewish Archaeological Research.” IE 34 (July 1931): 522-23, 559-60. A Jewish archaeologist, Isadore Lhevinne, affirms that Jews discovered America. Evidence shows that Jews reached Mexican shores on more than one occasion hundreds of years before Columbus. [J.W.M.]


S.301 Smith, Jesse N. Untitled talk. CR (April 1905): 50-52. As a child, the author had in his possession an old first edition of the Book of Mormon because his family was very poor. He was embarrassed and felt inferior to the other children. The Prophet Joseph Smith gave him a new Book of Mormon and encouraged him to read it at school as well as at home. When young married couples begin their lives together, the author invites them to possess their own copies of the book. [J.W.M.]

S.302 Smith, John L. “The Book of Mormon.” The Evangel 39 (April 1992): 5. Discusses Ezra Taft Benson’s claim that the Book of Mormon is the most correct book on earth to show that Mormonism is not a Christian denomination. [A.C.W.]

S.303 Smith, John L. Has Mormonism Changed? Clearfield, UT: Utah Evangel Press, 1961. In the beginning Joseph Smith patterned Mormonism after six groups: Roman Catholicism, Campbell’s teachings, the Pharisees, Masonry, Islam, and Rosicrucianism. Smith’s claims to have translated the Book of Mormon by the power of God have no foundation. LDS doctrines and practices have changed. [J.W.M.]

S.304 Smith, John L. Hope or Despair? Mormonism—True or False. Clearfield, UT: Utah Evangel Press, 1957. Written to show Mormon missionaries, by the use of their own written material, the fallacy of their claims. The Book of Mormon itself is evidence of its fallacy. Shows the title page of the 1830 edition that proclaims Joseph Smith as its author. The Book of Mormon condemns polygamy and the book admits its own imperfection. [J.W.M.]

S.306 Smith, John L. *Who Wrote the Book of Mormon?* Marlow, OK: Utah Missions, n.d. A brief polemical pamphlet attempting to discredit the Book of Mormon. The critic enumerates various anachronisms in the Book of Mormon such as poor grammar, repetitive expressions such as “and it came to pass,” the method of translating, and plagiarisms from the Bible. [M.R.]

S.307 Smith, John L. *Witnessing Effectively to Mormons.* Marlow, OK: Utah Missions, 1975. An evangelical work for those attempting to win over Mormons. This is accomplished by pointing out “Protestant” doctrines within the Book of Mormon and doctrinal contradictions with the Bible, and through other means. [M.R.]

S.308 Smith, Joseph. “Correspondence.” *TS* 4 (15 May 1843): 194. A letter to the editor written by Joseph Smith in rebuttal to the allegation that the word “Mormon” was translated from a Greek word. Joseph interprets the word “Mormon” to mean “more good.” He attests that the language from which the plates were translated was Reformed Egyptian. He reaffirms the divine intervention of God in the translation process. [J.W.M.]


S.311 Smith, Joseph. *The Prophet Joseph Smith Tells His Own Story; A Brief History of the Early Visions of the Prophet.* Independence, MO: Zion’s, n.d. An account of Joseph Smith’s history, written in 1838. A further history is added by an unknown author and includes a description of the organization of the Church, the Kirtland Temple dedication, the Saints’ persecution in Missouri, the trek to Illinois, the martyrdom of Joseph and Hyrum, and the move westward. [J.W.M.]


S.313 Smith, Joseph. *Visions of Joseph Smith the Seer.* Plano, IL: RLDS Church, 1879. Provides the historical details of Joseph Smith’s First Vision and of the coming forth of the Book of Mormon. It states the testimonies of the Eleven Witnesses, and then proceeds to give archaeological evidence of the divine authenticity of the Book of Mormon. This evidence is comprised of Hebrew inscriptions found by the mounds built near Newark, Ohio. [A.C.W.]

S.314 Smith, Joseph. *Visions of Joseph Smith the Seer; Discoveries of Ancient American Record and Relics, with the Statements of Dr. Lederer (Converted Jew) and Others.* Lamoni, IA: Reorganized Church of Jesus Christ of Latter Day Saints, 1879. Rehearses the Joseph Smith story. It contains a description of the Hill Cumorah and the visit of the angel Moroni. It gives an account of the Book of Mormon. Recounts the discovery of artifacts that had Hebrew inscriptions upon them. The testimonies of the Three Witnesses were substantiated by later affirmation. [J.W.M.]

S.315 Smith, Joseph, and Fred Madison Smith, eds. “Another Book of Mormon Vindication.” *SH* 47 (24 October 1900): 686-87. Reprint of an article from *Inter-Ocean* (23 September 1900), which tells of a discovery of nearly 2,000 human skeletons in Galveston, Texas. Scientists were of the opinion that the city was destroyed by a giant
tidal wave. The Saints’ Herald article proposes that this occurred during the destruction at the time of Shiz and Coriantumr. [A.T.]

S.316 Smith, Joseph, and Fred Madison Smith, eds. “Another Testimony for the Book of Mormon.” SH 47 (11 July 1900): 445. Report and commentary on an article from the Denver Republican (9 June 1900), which told of a trip that E. S. Compston of Harvard University made to Central America. Compston reported that he saw many similarities to the Book of Mormon but believed that Joseph Smith learned about these ruins from a traveler; yet many of the places Compston visited had never been viewed before. [A.T.]

S.317 Smith, Joseph, and W. W. Blair, eds. “Second Book of Mormon.” SH 35 (10 March 1888): 147-48. Reprint of an article from Inter-Ocean (30 January 1888) concerning two copper plates that Joseph Smith allegedly claimed to be genuine and relating to the Mormon faith. Smith put on his “magical spectacles” and translated the plates into the Second Book of Mormon. Included is a rebuttal to this article from the Times and Seasons (1 May 1843) that states the plates, known as the Kinderhook Plates, were shown to Smith, but then taken away before he could make a translation. [A.T.]

S.318 Smith, Joseph III. “Last Testimony of Sister Emma.” SH 26 (1 October 1879): 289-90. This interview conducted by Emma Smith’s son in part concerns the Book of Mormon, its translation and publication. The question and answer format of the article declares that the prophet Joseph had not met Sidney Rigdon until after the publication of the book. Emma assisted in the translation, handled the cloth-wrapped plates, and verifies the book’s divine authenticity. [J.W.M.]

S.319 Smith, Joseph F. “The Manuscript Found.” IE 3 (February, March, April 1900): 241-49, 377-83, 451-57. This three-part essay describes in detail the author’s experience in obtaining Solomon Spaulding’s romance while in Honolulu. [D.M.]

S.320 Smith, Joseph F. “Original Manuscript of the Book of Mormon.” DN (23 December 1899): 21. In rebuttal to “shameless falsehoods” that accuse the Church of Jesus Christ of Latter-day Saints of trying to buy the original manuscript of the Book of Mormon for purposes of trying to alter the text in favor of polygamy, this article states that these allegations are not true. Includes facts concerning the publication of the Book of Mormon and the location of the original manuscript. [J.W.M.]

S.321 Smith, Joseph F. “The Original Manuscript of the Book of Mormon.” IE 3 (November 1899): 61-65. Challenges allegations printed in U.S. newspapers that David Whitmer had possession of the original manuscript of the Book of Mormon, and that elders from the Church visiting him in Richmond, Missouri, offered him $100,000 for it. [D.M.]

S.322 Smith, Joseph F. “Testimonies of the Witnesses to the Book of Mormon.” IE 30 (September 1927): 948-54. Writes concerning the law of witnesses, the Three Witnesses, and other witnesses of the Book of Mormon. [J.W.M.]

S.323 Smith, Joseph F. “Where Is the Original Manuscript of the Book of Mormon?” IE 2 (November 1899). Also in A Book of Mormon Treasury, 11-15. Salt Lake City: Bookcraft, 1959, 1976. Refutes a claim made in an article printed in the St. Louis Republic concerning the whereabouts of the original manuscript of the Book of Mormon by arguing that the manuscript was placed in the southwest corner of the Nauvoo house. [A.T.]
S.324 Smith, Joseph F., Jr. “The Original Manuscript of the Book of Mormon.” IE 10 (June 1907): 572-76. The original manuscript of the Book of Mormon remained in the hands of Joseph Smith who put the pages in the cornerstone of the Nauvoo house. These were nearly destroyed by water and time. The only remnants are now in the possession of the Church. [J.W.M.]


S.326 Smith, Joseph Fielding. “Archaeological Investigation and the Book of Mormon.” In Answers to Gospel Questions, 2:195-98. 5 vols. Salt Lake City: Deseret Book, 1958. Determines that there is no evidence that non-LDS archaeologists have used the Book of Mormon as a guide for their archaeological work in the Americas. [L.D.]


S.329 Smith, Joseph Fielding. “The Book of Mormon—A Divine Record.” IE 64 (December 1961): 924-27. A plea to study the Book of Mormon again and again is made with the promise that the Lord has “greater things” to manifest if members of the Church will esteem the Book of Mormon. [J.W.M.]

S.330 Smith, Joseph Fielding. “The Book of Mormon,” “A Divine Record,” “The Three Witnesses,” and “The Prophesied Future of the Indian People.” In Smith’s Seek Ye Earnestly . . . , 377-403. Salt Lake City: Deseret Book, 1970. These chapters provide a defense of the Book of Mormon. Smith discusses the adverse conditions under which the book was published, and he issues the warning that every member must read the Book of Mormon to know for himself/herself for no “member of the church can stand approved in the presence of God who has not seriously and carefully read the Book of Mormon.” The witnesses of the Book of Mormon never denied their testimony of that book. The promises made to the Nephite prophets concerning their descendants are great. [J.W.M.]


S.332 Smith, Joseph Fielding. “Book of Mormon Establishes Location of Historic Region.” CN 24 (27 February 1954): 2-3. Takes issue with the view that the Hill Cumorah is located in Mexico or Central America and argues that the hill was located in upstate New York near Palmyra. [D.M.]

Book of Mormon. He discusses the Urim and Thummim, and tells of the important mission of Samuel H. Smith when he placed a Book of Mormon in the home of John P. Greene. Witnesses of the book are discussed along with the location of Cumorah in western New York. [J.W.M.]

S.334 Smith, Joseph Fielding. “Did the Nephites Have a Church Organization Before the Days of Alma?” IE 62 (August 1959): 584-85. Also in Answers to Gospel Questions, 3:38-41. 5 vols. Salt Lake City: Deseret Book, 1960. Asserts that the Nephites did indeed have a church organization before the days of Alma, and that Lehi, King Benjamin, and King Mosiah each had a church organization. Whenever and wherever there were gospel ordinances administered by a minister there was a church organization. [R.C.D.]

S.335 Smith, Joseph Fielding. Essentials in Church History. Salt Lake City: Deseret Book, 1979. Contains a historical account of the coming forth of the Book of Mormon—the visit of the angel Moroni, the translation, the lost manuscript, the witnesses and their testimonies. [J.W.M.]

S.336 Smith, Joseph Fielding. “For Ye Are Bought With a Price.” In BYUSY (14 May 1957). Provo, UT: Brigham Young University. Recounts the plan of salvation from the Fall of Adam to the atoning sacrifice of Jesus Christ using quotations from 1 and 2 Nephi. [J.W.M.]

S.337 Smith, Joseph Fielding. “Handling Anti-Book of Mormon Charges.” CR (October 1961): 18-20. A strong encouragement to the members of the Church to read and study the Book of Mormon. The only reason the anti-Mormon critics are able to discourage or disturb members is either because they lack “the faith” or they do not have “the background in knowledge to resist these false teachers.” [R.C.D.]

S.338 Smith, Joseph Fielding. “The Hill Cumorah.” DN Church Section (20 July 1935): 1, 8. Written for the dedication of the monument of Moroni that stands on the Hill Cumorah. Retells the story of Mormon’s and Moroni’s abridging the Book of Mormon, Moroni’s appearances to Joseph Smith, and Joseph Smith’s receiving the plates from Moroni at the Hill Cumorah. [M.D.P.]

S.339 Smith, Joseph Fielding. “How Can First Nephi 3:7 and Doctrine and Covenants 84:4 be Reconciled?” IE 65 (September 1962): 630-31. Also in Answers to Gospel Questions, 4:111-15. 5 vols. Salt Lake City: Deseret Book, 1963. Discusses Matthew 12:39 to show that there are no contradictions between 1 Nephi 3:7 and D&C 84:4. He concludes that the injunction of the Lord to build a temple was hampered by such opposition that the plan of the Lord was merely postponed—“the purposes of the Lord will prevail.” [J.W.M.]

S.340 Smith, Joseph Fielding. “How Was Lehi a Descendant of the Jews?” IE 58 (October 1955): 702. Also in Answers to Gospel Questions, 1:142-43. 5 vols. Salt Lake City: Deseret Book, 1957. Lehi and the Nephites are referred to as “Jews” in several Book of Mormon and Doctrine and Covenants passages (2 Nephi 30:4; D&C 19:27; D&C 57:4), even though they were literal descendants of Ephraim and Manasseh (Alma 10:3). They were Jews not so much by actual descent as by citizenship, having lived in Jerusalem in the kingdom of Judah, or through intermarriage. [R.C.D.]

S.341 Smith, Joseph Fielding. “Is There a Contradiction Between Alma 7:10 and Matthew 2:5-6?” IE 58 (April 1955): 222. Also in Answers to Gospel Questions, 1:172-75. 5 vols. Salt Lake City: Deseret Book, 1957. There is no contradiction. Joseph Smith and all of his associates knew perfectly well that Bethlehem was where Jesus was born. The expression used in Alma 7:10 was not that Jesus was born in Jerusalem, but at Jerusalem. This is a Hebrew expression and simply refers to a geographical area—Jerusalem and environs, including Bethlehem. [R.C.D.]

S.343 Smith, Joseph Fielding. “Joseph Smith’s ‘Translation’ of the Scriptures.” IE (1914): 589-96. Quotes the Eighth Article of Faith declaring that Latter-day Saints believe both the Bible and the Book of Mormon to be the words of God. Nephi taught that the Hebrew scriptures had “plain and precious parts” removed. For this reason Joseph Smith was called on to revise the Bible and produce an “inspired translation.” [J.W.M.]

S.344 Smith, Joseph Fielding. “Judgments of the Lord to Pour Forth.” IE 69 (December 1966): 1099-100. There is great need throughout the world for repentance and purification through the atoning sacrifice of Jesus Christ. For the good of mankind Satan was cast down to the earth that there might be an opposition in all things and punishments affixed. Those who profit from the experiences of others and are willing to look to God and live will be spared from the calamities that will plague the earth in these last days. [J.W.M.]

S.345 Smith, Joseph Fielding. “Keep the Commandments.” IE 53 (December 1950): 965-66. Church members (and those in the world if they only knew) should be grateful that the Lord has given further or/and clearer light of revelation in the Book of Mormon and other modern scriptures. [R.C.D.]

S.346 Smith, Joseph Fielding. “Nephi Sees Our Day.” In Proceedings of the Manchester Area Conference, 5-7. Salt Lake City: Church of Jesus Christ of Latter-day Saints, 1972. The prophet Nephi saw the latter days in vision, with all of their evil and all of their good. [J.W.M.]

S.347 Smith, Joseph Fielding. “Nephite Baptisms and the Gift of the Holy Ghost.” IE 65 (June 1962): 390-91. The gift of the Holy Ghost may not be received without the laying on of hands. Book of Mormon prophets had the authority to bestow that gift. The Lord did not overlook any necessary ordinances for the Nephites when he visited with them following his resurrection. [J.W.M.]

S.348 Smith, Joseph Fielding. “Nephites and Lamanites.” In Smith’s Progress of Man, 130-43. Salt Lake City: Deseret New Press, 1940. Jacob 5 in the Book of Mormon provides the history of the house of Israel. Today this is a record of warning to all to avoid the pitfalls and rebellions that destroyed those who formerly inhabited this continent. [J.W.M.]

S.349 Smith, Joseph Fielding. “No One Can Stand Approved Who Has Not Read the Book of Mormon.” CN 31 (7 October 1961): 8. Refutes claim of one thousand changes in Book of Mormon since its first publication. Exhortation to read the Book of Mormon and gain a testimony of its truthfulness. Members of the LDS church are on probation and, if proven worthy, will receive the fullness of the sealed portion of the plates. [A.C.W.]


S.351 Smith, Joseph Fielding. “The Original Manuscript of the Book of Mormon.” In Book of Mormon Treasury, 16-18. Salt Lake City: Bookcraft, 1959, 1976. The original copy of the Book of Mormon manuscript was nearly destroyed while it rested in the cornerstone of the Nauvoo House. Its fragments are now in different locations. The Reorganized church has the printer’s copy of the Book of Mormon. [A.T.]
S.352 Smith, Joseph Fielding. "Predictions in the Bible Concerning the Book of Mormon." IE 26 (September 1923): 958-62. Also in A Book of Mormon Treasury, 190-95. Salt Lake City: Bookcraft, 1959, 1976. Discusses Bible predictions that have been associated with the Book of Mormon—the prophetic blessings that Jacob gave Joseph and his two sons, the oracles in Micah and Isaiah, parts of Isaiah 29, Ezekiel 37, and John 10. [D.M.]


S.356 Smith, Joseph Fielding. "Principles of the Gospel: The Divine Law of Witnesses." DN Church Section (8 April 1939): 1, 4, 6, 8. The divine law of witnesses is fixed and definite. More than one witness is required, and had good records been kept through the ages one would probably find this to be so from the beginning. Three witnesses were called to testify of the Book of Mormon; they never denied this testimony, though two were excommunicated. [J.W.M.]

S.357 Smith, Joseph Fielding. "Progression and Retrogression." IE 22 (April 1919): 465-73. In rebuttal to the theory of evolution, this article points out that the first man on earth was intelligent, kept records, and knew the gospel. Then the children of men rebelled and fell into a degenerate state. Ancient America and the Book of Mormon are good examples of progression and retrogression. [J.W.M.]


S.359 Smith, Joseph Fielding. "Rebaptism of Nephi III." In Answers to Gospel Questions, 3:205-6. 5 vols. Salt Lake City: Deseret Book, 1960. Discusses 3 Nephi 11:21, Helaman 16:3-4, and 3 Nephi 11:28, and how the people were rebaptized when Christ came because the law of Moses was done away with and they were living a new law based on 3 Nephi 9:15-22, 11:10-40, 12:18-19, and 15:4-10. [L.D.]

S.360 Smith, Joseph Fielding. The Restoration of All Things: A Series of Radio Talks. Salt Lake City: Deseret News, 1944. Since the day of publication of the Book of Mormon, the flood of opposition towards it has increased. The Book of Mormon answers the critics successfully, fulfills biblical prophecy, and is a testimony against the world. Since not all believe, special witnesses had to be chosen. The Three Witnesses of the Book of Mormon remained true to their testimonies. [J.W.M.]

S.361 Smith, Joseph Fielding. "Seasons of Prayer." CR (October 1919): 141-46. An admonition to pray, as the Book of Mormon instructs, at all times and places. If members of the LDS church are not praying it is because, as the
Book of Mormon teaches, they do not have the Spirit, for if they had it, then they would be praying. [R.C.D.]

S.362 Smith, Joseph Fielding. “The Stick of Joseph in the hand of Ephraim.” In *Answers to Gospel Questions*, 3:197-98. 5 vols. Salt Lake City: Deseret Book, 1960. If Lehi is of the house of Manasseh, how can the Book of Mormon claim to be the stick of Ephraim referred to in Ezekiel 37? Smith argues that Ishmael, co-founder of the Lehi colony, was of the house of Ephraim. He also analyzes the Ezekiel passage finding that the stick was of Joseph thus including both Ephraim and Manasseh. [J.W.M.]

S.363 Smith, Joseph Fielding. “Testimonies of the Witnesses to the Book of Mormon.” *IE* 30 (September 1927): 948-54. Also in *Book of Mormon Treasury*, 30-38. Salt Lake City: Bookcraft, 1959. Sets forth the Lord’s law of witnesses as recorded in the scriptures. The provision for witnesses to testify regarding the reality of the gold plates perfectly fits the scriptural pattern and the Book of Mormon itself predicted that there would be such witnesses. The Book of Mormon witnesses remained true to their testimonies all of their lives. [D.M.]

S.364 Smith, Joseph Fielding. “They Bear Witness.” *IE* 59 (December 1956): 921-22. The Lord has always had witnesses to bear testimony of his truths—the coming forth of the Book of Mormon follows suit. All who read the Book of Mormon may read the testimony of the Three Witnesses. [J.W.M.]

S.365 Smith, Joseph Fielding. “Three Days of Darkness.” *IE* 62 (October 1959): 728. Also in *Answers to Gospel Questions*, 3:44-45. 5 vols. Salt Lake City: Deseret Book, 1960. Luke 23:44 states that at Christ’s crucifixion there was a period of darkness over all the earth until the ninth hour. The Book of Mormon, however, states that it was a three-day darkness on the American Continent. Both accounts are correct. The God of miracles who caused a three-hour darkness on one continent also caused a three-day darkness on the other. The greater period of darkness came because of the extreme wickedness of those in America. [R.C.D.]

S.366 Smith, Joseph Fielding. “The Three Witnesses.” *IE* 69 (July 1966): 612, 652. The Three Witnesses remained faithful to their testimonies of having seen the plates. While all three fell away from the Church, Oliver Cowdery and Martin Harris returned and died faithful members. David Whitmer never returned, but reaffirmed his testimony to his dying day. [J.W.M.]

S.367 Smith, Joseph Fielding. “Translation and Publication of the Book of Mormon.” *IE* 30 (September 1927): 946-48. Surveys the events leading to the publication of the Book of Mormon and discusses the length of translation time, the roles of Martin Harris, Oliver Cowdery, and the Three Witnesses, the obtaining of the copyright, and the preparation for publication. [D.M.]

S.368 Smith, Joseph Fielding. “Translation of the Book of Mormon.” *MS* 89 (22 September 1927): 593-95. The translation of the Book of Mormon commenced about April 7, 1829, and the copyright is dated June 11, 1829. In this short period of just under two months the translation was completed. [J.W.M.]


S.371 Smith, Joseph Fielding. “When Did Jesus Appear to the Nephites?” IE 64 (May 1961): 296-97. The appearance of Christ in America occurred shortly after his ascension from the Mount of Olives into heaven. [J.W.M.]

S.372 Smith, Joseph Fielding. “Where Are the Plates?” IE 30 (September 1927): 948-54. Possession of the actual golden plates is not requisite according to God’s law of witnesses, which is fulfilled by the witness of the Spirit and the Three and Eight Witnesses. [S.H.]

S.373 Smith, Joseph Fielding. “Where Did Alma Get His Authority?” IE 66 (July 1963): 582-83. Also in Answers to Gospel Questions, 4:161-64. Salt Lake City: Deseret Book, 1963. Explains that since there were no members of the tribe of Levi among the Nephites, the Nephites officiated by virtue of the Melchizedek Priesthood rather than the Aaronic. Concludes that Alma received the priesthood before Noah became king and remained righteous enough to retain this authority, although he immersed himself while baptizing Helam as part of the repentance process. [A.C.W.]

S.374 Smith, Joseph Fielding. “Where Is the Hill Cumorah?” DN Church Section (10 September 1938): 1, 6. The Hill Cumorah was the same as the Jaredite hill Ramah. It seems that the Hill Cumorah of New York is the exact hill spoken of in the Book of Mormon. [J.W.M.]


S.376 Smith, Joseph Fielding. “The Witness of the Book of Mormon.” DN (19 August 1944): 14, 16. Many say they would believe the Book of Mormon if the plates were on display. Smith explains that the Lord works by faith (2 Nephi 27:22-23). There are, however, the testimonies of the Three Witnesses and the Eight Witnesses who testify that the plates existed. [B.D.]

S.377 Smith, Joseph Fielding. “Your Question Answered by Joseph Fielding Smith Regarding Mosiah 15.” IE 65 (March 1962): 150, 214-15. There have been many intelligent, honest men who never heard the gospel and will not be held accountable for their sins, for their acts were done in faith and obedience to what they had been taught. [J.W.M.]

S.378 Smith, Joseph Fielding. “Your Question Answered by Joseph Fielding Smith—The Debt We Owe.” IE 64 (November 1961): 800-801. Jacob (2 Nephi 9) taught concerning the Atonement and mission of Jesus Christ, and Aryan’s debt to him. Out of love members of the Church should show deep gratitude by obedience and in humble prayer. [J.W.M.]

S.379 Smith, Julina. “A Discussion of the Inter-relation of the Latter-day Saints and the American Indians.” M.A. thesis, Brigham Young University, 1932. Deals with the historical relations between the Mormons and the Indians, and gives a brief overview of the Book of Mormon, explaining how that and biblical prophecies have influenced relations between the Latter-day Saints and the American Indians. [A.C.W.]

meetings with E. B. Grandin, Oliver Cowdery’s manuscript transcriptions, securing the copyright, and other details associated with the printing of the Book of Mormon. [A.C.W.]

S.381 Smith, Lucy Mack. *Biographical Sketches of Joseph Smith the Prophet and His Progenitors for Many Generations*. Liverpool, England: S. W. Richards, 1st edition, 1853. 2nd edition, Plano, IL: RLDS Church, 1880. Deals with events in the lives of the author’s family members. She discusses her son Joseph and the coming forth of the Book of Mormon, and gives in detail historical facts about the origin and early days of the Church of Jesus Christ of Latter-day Saints, including the events surrounding the translation of the Book of Mormon and the 116 pages of lost manuscript. [A.C.W.]

S.382 Smith, Lucy Mack. “History of the Prophet Joseph by his Mother, Lucy Smith: Chapters XXIV-XXVIII.” IE 5 (April 1902): 401-21. The *Improvement Era* reprinted all of Lucy Smith’s history. These chapters record that Joseph brought home the breast plate, the translation began, Mrs. Harris was opposed the work, Martin Harris lost the 116-page manuscript, the Urim and Thummim was taken from Joseph Smith, and Oliver Cowdery wrote for Joseph as a scribe. [B.D.]


S.385 Smith, Lyle. “Chiasmus.” *Witness* 65 (May 1989): 4-6. Chiasmus is a Hebrew literary style that renders words, phrases, or ideas in an intentional order then immediately repeats them. It is prevalent in the Book of Mormon. Includes examples. [J.W.M.]

S.386 Smith, Lyle. “Diving For Underwater Ruins.” *Witness* 80 (Spring 1993): 8. Reports an expedition to Lake Peten Itza where manmade mounds lay at the bottom of the lake, in keeping with the Book of Mormon, which reports that cities sank at the crucifixion of Christ. [J.W.M.]

S.387 Smith, Lyle. “Maya Language and the Book of Mormon.” *Witness* 70 (Fall 1990): 12-14. Finds parallels between Maya hieroglyphs and themes in the Book of Mormon to demonstrate the validity of Mesoamerica as the setting for Book of Mormon events. [A.C.W.]

S.388 Smith, Lyle. “Mirror Images in Mesoamerica.” *Witness* 66 (Fall 1989): 4-7, 10. Chiasmus is used so profusely in the Book of Mormon that this author examines the mirror image of chiasmus in other forms such as art and architecture. The article contains figures and photographs as examples. [J.W.M.]

S.389 Smith, Lyle. “Royal Fifth.” *Witness* 69 (Summer 1990): 14-15. Michael Coe has noted that the books of Mayan writing were reportedly very similar in appearance to Egyptian, thus vindicating the Book of Mormon. [A.C.W.]


S.392 Smith, Oliver R. "Low Out of the Dust." IE 40 (October 1937): 611, 631. The Hill Cumorah pageant, "Americas Witness for Christ," was prepared from the Book of Mormon by H. Wayne Driggs. It depicts scenes from the Book of Mormon, which proclaims a solemn message of Christ. [J.W.M.]

S.393 Smith, Paul Thomas. The Story of the Joseph Smith Transcript of Characters from the Book of Mormon. Salt Lake City: Author, 1980. Retells the story of Martin Harris’s visit to Anthon with the Book of Mormon characters. Also contains some primary sources and letters dealing with the characters. [D.W.P.]


S.395 Smith, R. H. "Indian Traditions." Juvenile Instructor 14 (15 February 1879): 46-47. Says Indian traditions support authenticity of Book of Mormon. Encourages youth to carry gospel to these "poor, ignorant Lamanites—since they are ready to receive a record of their forefathers." [A.C.W.]

S.396 Smith, Richard Pearson. "The Nephite Monetary System." IE 57 (May 1954): 316-17. A scholarly analysis of the monetary system of the Nephites used around 82 b.c. and described in Alma 11. The Nephite system was a slight modification of a binary system, where each unit would have twice the value of the next smaller one. Shows parallels with similar systems in Egypt and Macedonia. [R.C.D.]


S.398 Smith, Robert F. "The 'Golden Plates.'" In Reexploring the Book of Mormon, edited by John W. Welch, 275-78. Salt Lake City: Deseret Book and FARMS, 1992. It was a common ancient American practice to make plates of tumbaga alloy and treat them with acid to remove surface copper. This left a soft gold surface easy to engrave yet supported by a strong thin sheet. A total of 120-200 plates written on both sides with one third sealed would leave from 80-266 surfaces for the record we have. [N.K.Y.]

S.399 Smith, Robert F. "It Came to Pass in the Bible and the Book of Mormon." Provo, UT: FARMS, 1984. The use of the Book of Mormon passage "it came to pass" is comparable to the use of the phrase wayehi in the Old Testament. The article includes tables showing the comparisons made. [J.W.M.]

S.400 Smith, Robert F. "The Land of Jerusalem: The Place of Jesus’ Birth." In Reexploring the Book of Mormon, edited by John W. Welch, 170-72. Salt Lake City: Deseret Book and FARMS, 1992. Scholars allege the Book of Mormon was in error when it claimed that Jesus was born in the land of Jerusalem. The land of Jerusalem
designation, used only once in the Bible, also included the area of Bethlehem and is confirmed by several recent studies. [N.K.Y.]

S.401 Smith, Robert F. “Lodestone and the Liahona.” In Reexploring the Book of Mormon, edited by John W. Welch, 44-46. Salt Lake City: Deseret Book and FARMS, 1992. Laman could not explain why the Liahona worked by faith and why the writing on it was changed from time to time. The use of magnetite as a compass was well known in this time period. Use of magnetic ores for compasses was known among the Olmecs of Vera Cruz, Mexico. [N.K.Y.]

S.402 Smith, Robert F. “New Information About Mulek, Son of the King.” In Reexploring the Book of Mormon, edited by John W. Welch, 142-44. Salt Lake City: Deseret Book and FARMS, 1992. Mulek connects the Book of Mormon with the Old Testament as it has been confirmed that he was a son of King Zedekiah. The Old Testament names him Malachiah, the son of Hammelech, or more accurately MalkiYahu, son of the king. [N.K.Y.]

S.403 Smith, Robert F. “Shakespeare and the Book of Mormon.” Provo, UT: FARMS, 1981. Lehi’s expression, “the cold and silent grave, from whence no traveler can return” (2 Nephi 1:14) has been the object of scorn and ridicule by Book of Mormon critics for more than a century. According to these critics Joseph Smith plagiarized a quotation of Shakespeare’s Hamlet. Smith addresses the problem of Lehi’s/Shakespeare’s expressions by noting and discussing similar phraseology in both modern and ancient texts. Lehi’s expression speaks metaphorically of death, the grave, the netherworld, and afterlife, not unlike many other ancient sources. [D.W.P.]

S.404 Smith, Robert F. “Some Neologisms from the Book of Mormon.” In Conference on the Language of the Mormons, 64-68. Provo, UT: Language Research Center, Brigham Young University, 31 May 1973. Discusses some of the more popular neologisms found in the Mormon canon. Emphasis is placed upon word origins and pronunciation. [D.S.T.]

S.405 Smith, Robert F. “Textual Criticism of the Book of Mormon.” In Reexploring the Book of Mormon, edited by John W. Welch, 77-79. Salt Lake City: Deseret Book and FARMS, 1992. Discusses instances of changes made in earlier and later Book of Mormon editions, and differences between the Book of Mormon and the King James Bible—i.e., Joseph Smith uses Ramah whereas the King James Bible uses Ramath, 2 Nephi 27:3 reads Zion instead of Ariel, or City as in Isaiah 29:7, and the 1981 Book of Mormon has replaced fathers with father in Jacob 2:27 as per the original printer’s manuscript. [N.K.Y.]


S.407 Smith, R. H. “Albino Zunis.” Juvenile Instructor 13 (1 April 1878): 81-82. Infers that albino Indians are a genetic reminder of an earlier lighter-skinned ancestry. [D.M.]

S.408 Smith, R. H. “Indian Traditions.” Juvenile Instructor 14 (15 February 1879): 46-47. Recounts missionary labors among the Pueblo and Zuni Indians, who recognized the message in the Book of Mormon as belonging to their ancestors. [D.M.]

S.410 Smith, Robert William. Other Sheep; a Saga of Ancient America. Salt Lake City: Pyramid, 1939. Using characters from the Book of Mormon, the author produces a fictitious story of the time surrounding Jesus' visit to the people of ancient America. [D.S.T.]

S.411 Smith, Robert William, comp. The Mystery of the Ages Containing Information Regarding the Great Pyramid of Gizeh in Egypt and the Pyramids and Peoples of Ancient America. Salt Lake City: Pyramid, 1931. This booklet calls attention to the wonder of the Great Pyramid of Egypt and points out that ancient Americans show archaeological similarities to the ancient Egyptians. Smith discusses astronomy and geometry as related to the construction of these ancient structures and explores how Mayan ruins and the legend of Quetzalcoatl relate to the Book of Mormon. [A.C.W.]

S.412 Smith, Sherrie D. “Chinese Civilization and the Book of Mormon.” ZR 13-14 (Summer, Fall 1981): 1-4. Contains “evidences that the Jaredites went across Asia through China”—shows parallels between the Chinese dragon and Quetzalcoatl, and between a lighted stone in Chinese tradition and the stones used in the Jaredite barges. The real name of the brother of Jared was never given, a practice that is still a tradition in China. [A.T.]

S.413 Smith, Sherrie D. “Jade: Stones of Light.” ZR 24-26 (Fall 1984): 4-5. Examines the criteria for the substance of the 16 Jaredite stones. The author argues that jade fits each criteria of the substance that was used. [A.T.]

S.414 Smith, Sherrie D. “Sacred Stones.” ZR 24-26 (Spring, Summer, Fall 1984): 1-3. Contains a brief description of a trip that the author took to Central America to visit possible Book of Mormon locations. The author concluded that the Pi disks (circular jade disks found in a tomb at Monte Alban) and doughnut shaped objects represented the 16 Jaredite stones used for lighting the barges. [A.T.]

S.415 Smith, Sherrie Kline. “Copan Carvings Depict Nephite/Lamanite Warfare Methods.” Witness 69 (Summer 1990): 12-13. After viewing carvings that depicted women as victims of war in Copan, Honduras, the author better understood passages in Mormon and Moroni concerning the final destruction of the Nephites. [A.C.W.]

S.416 Smith, Sherrie Kline. “The La Mojarra Stela: Can It Be the Coriantumr Stone?” Witness 80 (Spring 1993): 4-8. Archaeologists consider the La Mojarra Stela, discovered in 1986, to be the most important key to understanding the spread of Mesoamerican writing and calendrical practices. Some Book of Mormon believers wonder if this is the stone of Coriantumr (Omni 1:35-40). Included are photographs of the stone. [J.W.M.]

S.417 Smith, T. C. The Book of Mormon and Mormonism. Denver: author, 1912. A polemical work against Mormonism. After giving a brief account of the Book of Mormon narrative, the author notes alleged anachronisms and absurdities in the book. Supports the Spaulding theory in order to account for its origin. [M.R.]

S.418 Smith, T. C. The Credentials of the Book of Mormon and Mormonism. Denver: Rev. T. C. Smith, 1912. A polemical tract against the Book of Mormon. The author asserts that the idea that written records were ever kept on metal plates is improbable and absurd. He follows Riley's explanation that Joseph may have been an epileptic. Most of the work is devoted to a criticism of the translation process. He further asserts that “the testimony of the spirit is never proof of material facts. To accept it as such is to abdicate reason, and enthrone credulity and superstition.” [M.R.]

S.419 Smith, T. C. The External Evidences of the Book of Mormon. Denver: author, 1912. A polemical work against the Book of Mormon. The author notes problems with the accounts and testimonies of Book of Mormon witnesses, whose characters he asserts were unreliable and reprobate. He discusses the 1834 Anthon denial and
problems with the translation of the Book of Mormon. He also describes what he feels are numerous anachronisms and absurdities in the Book of Mormon. He favors the Spaulding explanation of Book of Mormon origins. [M.R.]

S.420 Smith, T. J. "Objections to the Book of Mormon Answered By Its Own Evidence—Part 2." SH 63-64 (13, 20, 27 December 1916, 3 January 1917): 1216-17, 1242-44, 1264-66, 9-11. Series of articles that offer "plain, simple and reasonable explanations" of difficult passages in the Book of Mormon. Most arguments deal with the events that occurred near the Hill Cumorah in New York state and the other events that transpired in Central America and attempt to explain these events in relation to the great distance between the two locations. Many evidences in the Book of Mormon sustain the fact that the United States was thickly inhabited by the Nephite people who had traveled northward both by land and in ships by sea. [A.T.]

S.421 Smith, Timothy L. "The Book of Mormon in a Biblical Culture." In Encyclopedia of Mormonism, edited by Daniel H. Ludlow, 1:168-69. 5 vols. New York: Macmillan, 1992. The Book of Mormon doctrines match those of early Christian Apostolic times and give clear direction on biblical ordinances such as baptism of adults and children, the sacrament, doctrines of the Holy Ghost, the nature of God, the function of priesthood, and continued life after death. The book defines very well how biblical prophecies will be fulfilled in latter days. [N.K.Y.]

S.422 Smith, Timothy L. "The Book of Mormon in a Biblical Culture." In Journal of Mormon History 7 (1980): 3-21. The Book of Mormon is not only consistent with biblical teachings but supplements its doctrine. With the coming of the Book of Mormon, clear direction was given on issues that had been declared essential for salvation, such as baptism by immersion, the gift of the Holy Ghost, universal redemption, the necessity of righteousness, obedience, and good works. He gives many other examples of concepts that are parallel in both the Book of Mormon and Bible. [C.W.B.]

S.423 Smith, Virgil B. "The Book of Mormon." In Smith’s How To Spark Gospel Learning, 33-38. Salt Lake City: Inland West Distributors, 1961. A teaching guide for parents. This chapter poses pertinent questions concerning the Book of Mormon, how people know it is true, why are the plates made of gold, and others. Scriptural quotations suggest answers. [J.W.M.]


S.425 Smith, Walter Wayne "The Book of Mormon, Its Translation and Publication." Journal of History 14 (January 1921): 1-37. History of the manuscript of the Book of Mormon written by the Church Historian of the Reorganized church. It includes historical accounts by Oliver Cowdery, the testimony of the Three Witnesses, the Eight Witnesses, the copyright, and the preface to the first and subsequent editions. Photographs of the original manuscript are also reproduced. [J.W.M.]

S.427 Smith, Wilber R. "Book of Mormon Authenticity." SH 89 (21 March 1942): 365. The epistles of Clement to the Corinthians are further proof that the Book of Mormon came from God. These two epistles were discarded from the Canon "because the legend of the 'Phoenix Bird' was used as an illustration," and "because they taught the heresy that there were lands beyond the ocean." [J.W.M.]


S.430 Snell, James. The New Covenant. N.p.: n.p. At about the time Lehi left Jerusalem, Jeremiah prophesied that a new covenant would be given to Israel. Discusses the "new covenant" between Lehi and the Lord and the restoration of that covenant in the latter days. [A.C.W.]

S.431 Snell, Jim, ed. An Open Book: The Book of Mormon. 37 issues. Kansas City: Snell’s Print Shop, 1970-1982. Snell encourages Latter-day Saints to live righteously and gives a great deal of advice in areas such as repentance, avoidance of pride, obedience to the commandments, and dependence on God for faith. [C.W.B.]


S.433 Snow, Eliza R. "History of Jesus." Juvenile Instructor 3 (15 March, 1 April, 15 April, 1 May, 15 May, 1 June 1868): 43, 51, 58, 67, 79-80, 82-83. Chronicles Jesus’ visit to the Lehites after the cataclysm. [D.M.]


S.435 Snow, Harold L. "Ancient Pictographs of Southern Utah." IE 30 (December 1926): 163-65. Corresponding words in ancient near Eastern languages and those of American Indians is seen as evidence of the truthfulness of the Book of Mormon because Latter-day Saints believe the book is a sacred history of ancient inhabitants of America who came from Jerusalem. [J.W.M.]

S.436 Snow, Leroi C. "Solomon Spaulding Manuscript." Deseret Evening News 161 (26 May 1900): 1. Author compares the Spaulding manuscript with the Book of Mormon and concludes that no "sane person" would believe there was a connection between the two works. [D.W.P.]

S.437 Snow, Leroi C. "When Queen Victoria Received a Book of Mormon." IE 40 (July 1937): 417. In 1842 Lorenzo Snow made the presentation of a richly bound Book of Mormon to Queen Victoria, Queen of England. [J.W.M.]
S.438 Snow, Stephen R. Untitled. Mormon History Association Newsletter 44 (June 1980): 15. In answer to a question concerning Doctrine and Covenants 10, the author answers that the small plates of Nephi were not translated before June 1829, after the 116 pages were lost. [J.W.M.]

S.439 Snyder, John Jacob. Glad Tidings. Kansas City: Truth Publishers, 1920. The Book of Mormon fulfills the words of the prophet Isaiah. It is an important book for the salvation of man, but the RLDS church condemns the Doctrine and Covenants and declares the “Mormon church” a stumbling block to the acceptance of the Book of Mormon. The witnesses to the book never denied their testimony. [J.W.M.]

S.440 Snyder, John Jacob. Truth: Number 2 (The Truth of the Book of Mormon). Salt Lake City: John Jacob Snyder, 1896. Snyder believes in and preaches Book of Mormon doctrines but rejects the teachings and authority of the LDS church. Believes Mormons have gone astray since the days of Joseph Smith. [D.W.P.]


S.443 “Solomon Spaulding’s Manuscript.” The Oberlin Review 13 (24 October 1885): 27-28. Recounts the theory that the Book of Mormon was created from Spaulding’s Manuscript Found. With the finding of that document by L. L. Rice the theory is weakened. [D.M.]

S.444 “Some of Mormon’s Teachings.” Evening and Morning Star 1 (January 1833): 60. Quotes extensively from Mormon’s writings to teach the Saints of truth, goodness, and glory. The Saints are to be mindful of the words of the prophets, to keep them growing in grace. [E.G.]

S.445 “Some Teens Squirm Their Way Through.” IE 68 (November 1965): 1042-51. The Book of Mormon teaches “choice lessons of life.” References are cited to illuminate reasons for reading the scriptures, understanding the agency of mankind, listening to the Psalm of Nephi, seeking good counsel, and having faith. Commentary is included. [J.W.M.]

S.446 Sommerfeldt, Vern D. “A New Perspective for Stimulating Personal Study of the Book of Mormon.” Ph.D. diss., Brigham Young University, 1988. Many Church members undervalue the Book of Mormon as a basis for personal and family gospel study. Members treat the book carelessly and receive condemnation or treat it respectfully and reap blessings. The purpose of the Book of Mormon is to persuade men to come to Christ. It is the key that validates and clarifies the meaning of other sacred writings. [J.W.M.]

S.447 Sondrup, Steven P. “The Psalm of Nephi: A Lyric Reading.” BYU Studies 21 (Summer 1981): 57-72. Looks not at the acoustic features of the Psalm of Nephi (alliteration, rhythm, assonance, and the like), but at its lyric qualities. States that the psalm is “an intricately patterned system of ideational parallels” that is the “essence of lyricism.” The total significance of reading 2 Nephi 4 as lyric poetry becomes evident when other lyric poems from the scriptures are read in juxtaposition. “Thematically similar Old Testament psalms” mentioned by the author include Psalms 51 and 84. [D.W.P.]


S.450 Sonne, Alma. “Book of Mormon—Builder of Faith.” CN 32 (29 December 1962): 24. Excerpts from a conference address explains that the Book of Mormon’s “high and noble purpose” is to testify of Christ to both Jew and Gentile. Reminds readers that the Book of Mormon serves to “build faith and convert souls.” [A.C.W.]


S.452 Sonne, Alma. “Truth Will Prevail.” IE 60 (June 1957): 408-9. In spite of an “avalanche of abuse and ridicule,” the Book of Mormon stands true and powerful. The Book of Mormon reveals many truths, the purposes of God, and the results of wrong doing; it also emphasizes the sanctity of the commandments, proclaims the deity of Christ, and confirms the teachings of the Holy Ghost. [J.W.M.]

S.453 Sonne, Alma. “Urim and Thummim.” MS 111 (April 1949): 101, 127. Prophets of old used the Urim and Thummim. The claims made by Joseph Smith were not illogical. King Saul used the devices as well as Moses and others. Joseph Smith’s account of using them is not out of harmony with these accounts. They are defined as “lights” and “perfections.” [J.W.M.]


S.455 Sorensen, Parry D. “Light Out of Darkness.” MS 98 (18 February 1937): 103. The Book of Mormon is published in Braille, fulfilling the prophecy in Isaiah that “the blind shall see out of obscurity and out of darkness.” [J.W.M.]


S.457 Sorenson, Donna D. “America—A Choice Land.” Relief Society Magazine 27 (May 1940): 343-44. The Book of Mormon prophesied of Christopher Columbus and declares America to be “a choice land,” “a land of liberty.” The fulfillment of this promise rests upon obedience to Jesus Christ by those who occupy the land. [J.W.M.]

The author says the fruit is most precious and sweet and those who eat it will be filled and never hunger or thirst. [N.K.Y.]

S.459 Sorenson, John L. “Ancient America and the Book of Mormon Revisited.” *Dialogue* 4 (Summer 1969): 80-94. Notes shared patterns between ancient Mesoamerica and the Near East in the following areas: architecture, astronomy, calendrical systems, writing, burial practices, use of incense, figurines, sacrifice, ritual washing, sanek symbolism, tees, and kingship complex. These connections indicate that the Book of Mormon is an ancient text. [A.C.W.]

S.460 Sorenson, John L. *An Ancient American Setting for the Book of Mormon*. Salt Lake City: Deseret Book and FARMS, 1985. A treatment of geography that settles on a “plausible” scene in Mesoamerica (the Grijalva River as the Sidon), treats the nature of “history” in the scripture, and discusses how scholars learn about the ancient world. Specific data from external studies are then used to shed light on the Nephite record book by book. This work is reviewed in W.058, and in A.079. [J.L.S.]

S.461 Sorenson, John L. “Ancient Europeans in America?” In *Reexploring the Book of Mormon*, edited by John W. Welch, 108-10. Salt Lake City: Deseret Book and FARMS, 1992. Inscriptions thought to have been made by ancient Celts have been found in caves and rock shelters near Springfield, Colorado. Ogam writing known in Ireland was found in caves in Colorado. [N.K.Y.]


S.463 Sorenson, John L. “Anthropological Approaches to the Book of Mormon.” In *Book of Mormon Institute*, 25-36. Provo, UT: Brigham Young University Extension Publications, 5 December 1959. Calls for contextual study of the scripture in all its human dimensions—biological, linguistic, cultural, social—which can provide broad confirmation, rather than seeking anecdotal “proofs,” as has been typical. [J.L.S.]

S.464 Sorenson, John L. “Asia—North America Linguistic Tie-Up, a Review.” *UASN* 14 (August 1953). Recent linguistic and archaeological comparisons support the idea of specific movements across Bering Strait. But linguistic studies, not attempted yet, may also show a connection to the Near East. [J.L.S.]

S.465 Sorenson, John L. “Bible Prophecies of the Mulekites.” In *A Book of Mormon Treasury*, 229-37. Salt Lake City: Bookcraft, 1959. Speculating that Mulek was a pre-adolescent, possibly an infant, the author suggests that many elements in the Book of Mormon might lead one to think that Mulek was brought to the New World by Phoenicians. It is further suggested that Ezekiel 7:22 clearly tells of a child of Zedekiah who was a “tender twig” to be “cropped” and “planted” in another land. [J.W.M.]


piece discusses points that are compatible with an interpretation of the Book of Mormon as a Mesoamerican
codex. [J.L.S.]

S.468 Sorenson, John L. “Book of Mormon Geography in the Light of Ceramic Distributions.” UASN 8 (November
1952). The sequence of pottery distribution around Guatemala City is suggested as alignable with Nephite culture
history in that area. [J.L.S.]

S.469 Sorenson, John L. “Book of Mormon Peoples.” In Encyclopedia of Mormonism, edited by Daniel H. Ludlow,
1:191-95. 5 vols. New York: Macmillan, 1992. The Book of Mormon describes fifteen distinct groups of people:
Nephites, Lamanites, Mulekites, Jaredites, Jacobites, Josephites, Zoramites, Ishmaelites, people of Zeniff, people
of Alma, Amulonites, Amlicites, Amalekites, Anti-Nephi-Lehies, Ammonites, and minor groups such as people
of Nehor and the Gadianton robbers. Includes a description of each group. [N.K.Y.]

Reprinted, Provo, UT: FARMS, 1977. A detailed statement of what is known of the content, form, and history of
the brass plates. The ways in which its contents differ from the Masoretic version are consistently parallel to those
distinguishing the Elohist (E) version of “the Old Testament.” [J.L.S.]

history of the Gates Collection of Mayan literature located at Brigham Young University, this author hopes that
the origin of the Mayan culture may be found through study and a greater understanding. [J.W.M.]

FARMS, 1990. Alma 53:22 and Alma 56:9 give dates for the same event two years apart. Examines how this
chronological discrepancy may be explained. [J.L.S.]

S.473 Sorenson, John L. “A Collection of References to Trans-Oceanic Contacts with the Americas Before the
of transoceanic travels to America prior to Columbus. The work has been superseded with later works. [D.W.P.]

S.474 Sorenson, John L. “Comparison of Fundamental Traits of the Book of Mormon and Ancient American
Civilizations.” UASN 4 (20 January 1952). Also in Progress in Archaeology: An Anthology, edited by R. T. Christensen,
108. Provo, UT: University Archaeological Society, Special Publications, No. 4. A list of 23 traits considered by
Steward as characteristic of early “formative” culture common to both Mesoamerica and the Andean region is
compared with Book of Mormon culture. None of Steward’s elements are contrary to the Book of Mormon. [J.L.S.]

S.475 Sorenson, John L. “The Composition of Lehi’s Family.” In By Study and Also by Faith, edited by John M.
references in the Book of Mormon to those who came to the new land with Lehi, an educated speculation is made
with respect to the ages, occupations, and number of people. A list is presented according to the assumptions
made, showing the makeup of the intermarrying Lehi and Ishmael families. [A.A.]

S.476 Sorenson, John L. “A Cultural Summary of Israelite Palestine at the End of the Middle Iron Age (7th Century
b.c.).” Book of Mormon Working Paper, No. 1, September 1963. Photocopy. Lists features that hold potential value
for an anthropological and archaeological comparison of Palestine with the New World. [J.L.S.]
Sorenson, John L. “A Day and A Half’s Journey for a Nephite.” In Reexploring the Book of Mormon, edited by John W. Welch, 187-88. Salt Lake City: Deseret Book and FARMS, 1992. The location of the narrow neck of land has been a puzzle. The Isthmus of Tehuantepec measures 120 miles and is now thought by many to be the ‘narrow neck of land’ and is within the range of a Nephite journey of a day and a half. [N.K.Y.]

Sorenson, John L. “Digging into the Book of Mormon: Our Changing Understanding of Ancient America and Its Scripture.” Ensign 14 (September-October 1984): 26-37, 12-23. Reprinted, Provo, UT: FARMS, 1984. Locates Book of Mormon lands in Mesoamerica and discusses problems of method in comparing the scripture to “scientific findings,” then summarizes some recent findings about Mesoamerican civilization (e.g., warfare, writing, roads, metals, population) particularly relevant to the Book of Mormon. [J.L.S.]


Sorenson, John L. “Early Archaeological Sequences in Highland Guatemala, A Review.” UASN 17 (January 1954). New details on archaeology of the area around Guatemala City in Book of Mormon times are given. Some features can be compared with the ancient Near East. [J.L.S.]

Sorenson, John L. “The Elephant in Ancient America.” UASN 4 (January 1952). Radiocarbon dating indicates early culture in Arizona was contemporaneous with mastodons in the vicinity of 4000 b.c. This may be the first serious evidence supporting the survival of this animal as late as the Jaredites. The book of Ether has “elephants” less than two millennia later. [J.L.S.]

Sorenson, John L. “An Evaluation of the Smithsonian Institute, ‘Statement Regarding the Book of Mormon.’” Provo, UT: FARMS, 1982. The form letter passed out by the Smithsonian in response to inquiries about the Book of Mormon contains considerable irrelevant or erroneous information that is critically analyzed here. [J.L.S.]

Sorenson, John L. “Evidences of Culture Contacts between Polynesia and the Americas.” M.A. thesis, Brigham Young University, 1952. Language and cultural traits of Polynesia and the Americas are compared under scores of headings. The abundant parallels indicate voyages as explanations but lack of geographical and chronological clustering leaves the picture unclear, and provides no good evidence for the LDS Hagoth-Polynesian supposition. [J.L.S.]


Sorenson, John L. “Further on Authentication and Elucidation of the Book of Mormon.” UASN 6 (May 1952). Also in Progress in Archaeology: An Anthology, edited by R. T. Christensen, 147-48. Provo, UT: University Archaeological Society, Special Publications, No. 4. Comparison of Book of Mormon cultures with known New or Old World cultures can be directed toward authentication or elucidation. Little has been done toward shedding light on the scriptures. Almost all necessary work has only begun. [J.L.S.]
S.486 Sorenson, John L. “The Gates of God.” NE 5 (March 1975): 18-25. The architecture of towers in the Book of Mormon may have been influenced by Old World structures such as the Tower of Babel. The idea that elevation was sacred is seen in the towers of Nephi, King Benjamin, and the Zoramites, but the towers may also have had political significance. Includes photos of Mesoamerican structures that could be interpreted as towers. [A.C.W.]

S.487 Sorenson, John L. The Geography of Book of Mormon Events: A Source Book. Provo, UT: FARMS, 1992. A comprehensive analysis of Book of Mormon geography. Sorenson gives a history and summary of all Latter-day Saints who have written on geography. He indicates what the text says, verse by verse, on geography and presents a trial map based on the text. Also presents problems of establishing distances and deciphering directional statements in the Book of Mormon. This work is reviewed in J.057. [B.D.]

S.488 Sorenson, John L. “I Have A Question? I have heard that the sizes of the Nephite and Lamanite populations indicated in the Book of Mormon do not make sense. What do we know about their numbers?” Ensign 22 (September 1992): 27-28. Discusses population growth among Lehi’s colony, both natural and through assimilation of resident groups. Mentions Sherem as proof of “outsiders,” but concludes that information in the Book of Mormon record is too limited for a clear picture to be constructed. [A.C.W.]


S.490 Sorenson, John L. “Indications of Early Metal in Mesoamerica.” UASN 5 (1954): 1-5. The first seriously documented challenge to the orthodox view that metals in Mesoamerica were only late. Cites a score of possible exceptions. [J.L.S.]


S.493 Sorenson, John L. “Latest Discoveries.” In Reexploring the Book of Mormon, edited by John W. Welch, 111-13. Salt Lake City: Deseret Book and FARMS, 1992. Large stone carvings found in many places continue to baffle archaeologists and linguists. Press releases of “latest discoveries” have not been seasoned by time or studies and are often not accurately reported by the press. It may take years of study to assess the stones’ import and meaning. [N.K.Y.]

S.494 Sorenson, John L. “The Maya Mystery.” IE 54 (October 1951): 712, 738, 740. Gives the history and backgrounds of the important William Gates Collection of Mayan documents, including copies of three very ancient (pre-Spanish) Mayan Codices. The acquisition of this important Mayan library was conducted by Dr. Wells Jakeman for BYU in 1946. It remains for future competent scholars to interpret the mysteries of the Mayan language and culture. [R.C.D.]

S.496 Sorenson, John L. “Mesoamericans in Pre-Spanish South America.” In Reexploring the Book of Mormon, edited by John W. Welch, 215-17. Salt Lake City: Deseret Book and FARMS, 1992. Current research has shown that for 4,000 years people, materials, and ideas have moved fluidly between both American continents even though Book of Mormon histories cover just Mesoamerica. Linguistic studies, material trading, biological studies, and other information confirm cultural interplay as Alma 63:4 and Helaman 3:8 indicate. [N.K.Y.]

S.497 Sorenson, John L. Metals and Metallurgy Relating to the Book of Mormon Text. Provo, UT: FARMS, 1992. Contains an annotated bibliography of sources on the Old World metallurgical background of peoples who may have emigrated to America from southwest Asia and some related methodological issues, and an annotated bibliography on aspects of the history of pre-Columbian metalworking in the New World, with emphasis on Mesoamerica. Includes an index and commentary regarding probable and possible pre-A.D. 900 Mesoamerican metal specimens, and a summary of statements in the Book of Mormon text about metals, ores, and metal processing, with notes on Hebrew usage of metal-related terms. [B.D.]


S.499 Sorenson, John L. “Nephi Speaks to Our Day with Plain and Precious Prophecy.” Instructor 97 (September 1962): 309, 319. Nephi concentrated on the hopeful future—our day, when his family’s descendants are beginning to flourish—rather than ugly details of intervening history. [J.L.S.]

S.500 Sorenson, John L. “Nephi’s Garden and Chief Market.” In Reexploring the Book of Mormon, edited by John W. Welch, 236-38. Salt Lake City: Deseret Book and FARMS, 1992. Nephi’s garden near a highway leading to the chief Zarahemla market seemed incompatible with ancient urban settlements. For decades the existence of large urban cities in Mesoamerica was disputed but has since been proved, as well as the existence of chief markets in pre-Columbian Mexico. [N.K.Y.]

S.501 Sorenson, John L. “The Nephite Calendar in Mosiah, Alma, and Helaman.” In Reexploring the Book of Mormon, edited by John W. Welch, 173-75. Salt Lake City: Deseret Book and FARMS, 1992. The Book of Mormon refers to dates in the Nephite time reckoning system, but there is no method of correlating the dates to our own calendar. Research has shown that major battles coincided with the end of the Nephite year. [N.K.Y.]


S.503 Sorenson, John L. “New Evidence of Migration of Biblical People to the New World.” UASN 21 (2 July 1954). Current research shows many parallels in the use of incense in Old and New World religious rituals, and a connection is seen in the use of “seer stones.” [J.W.M.]

S.505 Sorenson, John L. “Once More: The Horse.” In Reexploring the Book of Mormon, edited by John W. Welch, 98-100. Salt Lake City: Deseret Book and FARMS, 1992. Book of Mormon references to horses have little supporting evidence prior to A.D. 1500. True horses are documented into the late glacial age in America and might well have existed as late as 2000 B.C. Argentine scientists maintain their horses were native and not of Spanish origin. Horse remains have been found in Mayapan and other Yucatan sites where the dating is yet to be done. [N.K.Y.]

S.506 Sorenson, John L. “Plain and Precious Prophecy.” Instructor 97 (September 1962): 309-19. Nephi’s prophecies focused on people and principles, as he viewed the “sweep of history and God’s plan.” Almost half of Nephi’s discourse about his vision was related to the influence of a book of scripture. [A.C.W.]

S.507 Sorenson, John L. “Possible ‘Silk’ and ‘Linen’ in the Book of Mormon.” In Reexploring the Book of Mormon, edited by John W. Welch, 162-64. Salt Lake City: Deseret Book and FARMS, 1992. The Book of Mormon reference to silk and linen in Alma 1:29 is questioned by scholars. Cloth fiber made from cocoons of insect larva is known in the wilds of Mexico. Kapok from the silk cotton tree in Yucatan, and rabbit fur garments made by Aztecs exist, and items inventoried by the Spaniards included linen. Linen-like fibers made from yucca and other plants and bark cloth from the fig tree sustain Book of Mormon claims. [N.K.Y.]

S.508 Sorenson, John L. “Preclassic Metal?” American Antiquity 20 (July 1954): 64. Points out apparent exceptions in the professional literature to the assumption that metal use in Mesoamerica was only late. [J.L.S.]

S.509 Sorenson, John L. “Prophecy Among the Maya.” In Reexploring the Book of Mormon, edited by John W. Welch, 263-65. Salt Lake City: Deseret Book and FARMS, 1992. Maya bobatil foretold specific events and these were written in books. The coming of the Spaniards was predicted to the day and year. They saw history repeated in cycles and governed their lives by prophetic outlook. Such practices continued Book of Mormon prophetic tradition. [N.K.Y.]


S.519 Sorenson, John L. “Seasonality of Warfare in the Book of Mormon and in Mesoamerica.” In *Warfare in the Book of Mormon*, edited by Stephen D. Ricks and William J. Hamblin, 445-78. Salt Lake City: Deseret Book and FARMS, 1990. Reviews possible calendars used by the Nephites and notes in extensive tables the time of year when battles and preparations for battles were made. The records show that most occurred during the end of dry season in Mesoamerica. [N.K.Y.]


S.522 Sorenson, John L. “Silk and Linen in the Book of Mormon.” *Ensign* 22 (April 1992): 62. Excerpt from Sorenson’s *An Ancient American Setting for the Book of Mormon* giving archaeological support for the mention of silk and linen in the Book of Mormon. Native American plants and fibers were used to make cloth similar to silk from the Far East and European linen. [A.C.W.]


in context in the history of LDS thought about archaeology then evaluates papers by Jakeman, Tucker, Norman, Putnam, and others as sometimes displaying lack of currency and narrow range of methodology. [J.L.S.]


S.527 Sorenson, John L. "Teotihuacan Sequence Revised, A Review." UASN 14 (August 1953). A recap of recent elaboration of the ceramic sequences in central Mexico and highland Guatemala (including an indication of volcanism around the time of Christ). Implies that the highland areas were more advanced than the lowlands in Book of Mormon times, as the scripture suggests. [J.L.S.]


S.531 Sorenson, John L. “True Arch.” UASN 17 (January 1954). An example of an unquestionable true arch is pointed out in the Maya area. Lack of this feature can no longer be used to argue against Old-New World contacts; rather, we must ask why, since they knew the idea, the Maya did not utilize it more. [J.L.S.]


S.533 Sorenson, John L. “When Lehi’s Party Arrived in the Land, Did They Find Others There?” Journal of Book of Mormon Studies 1 (Fall 1992): 1-34. Numerous Book of Mormon references infer the presence of other population groups present in America when Lehi’s group landed. The presence of multiple languages among population groups in Mesoamerica strongly implies that ancestral people were in America for thousands of years. When Amulek met Alma in the city of Ammonihah he promptly identified himself as a Nephite, an indication that he lived among a non-Nephite population. The crew(s) of the ship(s) that brought Mulek’s party were probably Phoenician, as all Mediterranean ports were then in Babylonian hands. [R.H.B.]

S.535 Sorenson, John L. “Winds and Currents: A Look at Nephi’s Ocean Crossing.” In Reexploring the Book of Mormon, edited by John W. Welch, 53-56. Salt Lake City: Deseret Book and FARMS, 1992. Discusses Nephi’s route and ocean crossing. Departure from Arabia is best from April 1-15 to avoid dangerous swells near India. The great storm Nephi describes could have been in the Bay of Bengal, where such are common. Eastern travel across the Pacific has been confirmed by studies of the El Ni–o phenomenon. Such a Pacific Ocean crossing is estimated to have taken less than a year. Liahona guidance would have optimized the time. [N.K.Y.]

S.536 Sorenson, John L. “The World of the Book of Mormon.” Provo, UT: Brigham Young University, Extension Division, Leadership Week Publications, 1955. Transcripts of five lectures pertaining to the world of the Book of Mormon: the physical world, the cultural world (in two parts), the world of ideas, and the transmission of ideas. The aim is to provide context in order to aid understanding of the scripture. Includes question-and-answer sessions. (Many ideas in Sorenson’s 1985 book were first introduced in these lectures.) [J.L.S.]


S.540 Sorenson, John L., and Gareth W. Lowe. “Explorations in Southern Mexico; Report of Field Work, NWAF Expedition of 1953.” UASN 13 (June 1953). Explains the origin of the NWAF, accomplishments of its first season’s work in Tabasco and Chiapas (in which the authors participated), and the supposed conceptual tie to the Book of Mormon. [J.L.S.]


S.542 Sorenson, John L., and John W. Welch. “Seven Tribes: An Aspect of Lehi’s Legacy.” In Reexploring the Book of Mormon, edited by John W. Welch, 93-95. Salt Lake City: Deseret Book and FARMS, 1992. Examines the division of Lehi’s descendants into seven tribes: Nephites, Jacobites, Josephites, Zoramites, Lamanites, Lemuelites, and Ishmaelites. Observes that this tribal structure was established at Lehi’s final blessing and endured until the collapse of Nephite society almost one thousand years later. It served important religious, military, political, and legal functions. [A.C.W.]

some very detailed, are provided for most items, reporting how they relate to the topic. This work is reviewed in H.036. [J.L.S.]


S.546 Sorenson, John L., and Robert F. Smith. "Barley in Ancient America." In *Reexploring the Book of Mormon*, edited by John W. Welch, 130-32. Salt Lake City: Deseret Book and FARMS, 1992. In recent times pre-Columbian barley has been discovered at Phoenix, Arizona, and in caves of Oklahoma, recalling the mention of barley in the Book of Mormon. Further studies need to be made to establish how and when such barley discovered was grown. [N.K.Y.]


S.548 Sorenson, John L., and Melvin J. Thorne, eds. *Rediscovering the Book of Mormon*. Salt Lake City: Deseret Book, 1991. New discoveries about the Book of Mormon made by LDS scholars. The essays show meaningful and complex patterns in the Book of Mormon—patterns of style, ideas, history, and actions. They also provide considerable evidence for the authenticity of the Book of Mormon. This work is reviewed in C.331 and in S.137. [J.L.S.]

S.549 Sorensen, Parry D. "A Witness of Divine Truth.” MS 99 (July 1937): 426-28. Martin Harris acted as Joseph’s scribe during the translation of the Book of Mormon. He became convinced of the authenticity of the translation upon showing a translation and copies of the original characters to two well-known experts. He was one of the Three Witnesses and never denied his testimony of the Book of Mormon. [K.M.]


S.552 Sowell, Madison U. “Defending the Keystone: The Comparative Method Reexamined.” *Sunstone* 6 (May-June 1981): 44, 50-54. Discusses the theory that Joseph Smith gleaned ideas for the Book of Mormon from Ethan Smith’s *View of the Hebrews*. The writer reviews responses to this theory made by B. H. Roberts and Hugh Nibley, and concludes that the two books do contain some common features. [M.R.]


S.555 Spalding, Franklin Spencer. Joseph Smith, Jr., as a Translator: An Inquiry Conducted by Rt. Rev. F. S. Spalding; with the Kind Assistance of Capable Scholars. Salt Lake City: Arrow, 1912. Presents the opinions of scholars that the translation of the Pearl of Great Price was a total failure, and Smith’s inaccurate translation of the Book of Abraham dismisses any accuracy of the Book of Mormon. [J.W.M.]


S.560 Spaulding, Solomon. The “Manuscript Found” or “Manuscript Story” of the Late Rev. Solomon Spaulding. Lamoni, IA: Reorganized Church of Jesus Christ of Latter Day Saints, 1855; Salt Lake City: Deseret News, 1886. A fictional novel claimed by many to have been the basis used by Joseph Smith to create the Book of Mormon. It is a story of a group of Romans driven to the Americas by a tremendous storm in the third century A.D. The manuscript contains descriptions of the “natives” and the castaways’ dealings with them. [A.T.]

S.561 Spaulding, Solomon. The “Manuscript Found”—The Solomon Spaulding Manuscript. Oberlin College Library, 1908. A fictional account of a Roman citizen who made his way to the American continent and there set up a colony among the natives. Includes an introductory letter by L. L. Rice, who found the manuscript, in which he concludes that this story was not the basis for the Book of Mormon. [A.C.W.]

S.562 “The Spaulding Theory Again.” SH 50 (26 August 1903): 786-87. Though the Spaulding theory has been proved false articles still appear in magazines and newspapers claiming the theory is true. [J.W.M.]
S.563 "Spaulding's 'Manuscript Found.' " Presbyterian Banner (16 September 1885): 17-18. Fifteen witnesses claimed that Book of Mormon names are from Spaulding's manuscript. Spaulding's widow testified that her husband had a variety of other manuscripts—the Book of Mormon must have been taken from one of these. [J.W.M.]

S.564 Spence, Robert S. "Signs of Christ's Coming." Contributor 4 (June 1883): 356-57. Using the text of Ezekiel concerning the "stick of Joseph," the author examines Old Testament scriptures and Indian legends to establish that the coming forth of the "stick of Joseph," the Book of Mormon, was a sign of Christ's second coming. [J.W.M.]


S.567 Spencer, Geoffrey F. "A Reinterpretation of Inspiration, Revelation, and Scripture." In The Word of God: Essays in Mormon Scripture, edited by Dan Vogel, 19-27. Salt Lake City: Signature, 1990. First appeared as "A Reinterpretation of Inspiration, Revelation, and LDS Scripture." University Bulletin 20 (Winter 1968): 41-51, 103. Decries a "literalist" interpretation of Mormon scripture. Revelation is non-propositional and there are no "revealed truths:" Rather than foretelling future events, prophets were inspired to understand God's will in their own day. Instead of developing a set of doctrines based upon scripture, we should strive for a personal relationship with God. Revelation is not an infallible source of doctrine. Explores the nature of the changes in the Book of Mormon before and after the first printing, compares the Book of Mormon, Bible, and Inspired Version. [M.R.]


S.569 Spencer, James R. Have You Witnessed to a Mormon Lately? Old Tappan, NJ: Chosen Books, Fleming, Revell Co., 1986. Contains a warning to those who read and pray about the Book of Mormon. "God is not into burning bosom formulas:" Spiritual experiences do not come in this way; it may be counterfeit and is very dangerous. The Book of Mormon is filled with plagiarized scriptures from the Bible intermingled with fraudulent material. The Book of Mormon is full of inconsistencies. The Spaulding theory is favored. [J.W.M.]

S.570 Spencer, Marjorie M. "My Book of Mormon Sisters." Ensign 7 (September 1977): 66-71. This author made extensive notes about women in the scriptures. She expounds upon their characteristics and examples for others to follow (or not follow). She explores the adjectives used to describe them, the tribulations they endured, and the doctrine that is presented to both male and female. [J.W.M.]

S.571 Spencer, Orson. "Letter of Orson Spencer." TS 4 (2 January 1843): 49-59. Thoughtful description of the dynamics of the author's conversion. After hearing negative things about the Book of Mormon, Spencer studied the book and was converted to Jesus Christ. [D.M.]
S.572 Spencer, Orson. “Seventh Letter of Orson Spencer to the Rev. W. Crowel A. M.” MS 9 (1 September 1847): 258-62. Discusses the Book of Mormon within the context of the establishment of the Latter-day kingdom of God, citing Isaiah 29 as a prooftext. Responds to perceived weaknesses in language by writing that “an uninspired man might as well attempt to originally compose the Old and New Testament” as the Book of Mormon. [D.M.]

S.573 Spencer, Pearl. “The Peace Pipe and the Book of Mormon.” IE 35 (July 1932): 545. The Indian legend concerning the peace pipe is one of great significance to the Book of Mormon. The pipe was a symbol of Jesus, the Prince of Peace. The account of Jesus’ visit to the Americas might help to explain this legend more fully. [J.W.M.]

S.574 Sperry, Sidney B. “The American Gospel.” DN Church Section (18 January 1947): 10, 12. Explains that the American gospel is the gospel taught by Jesus Christ when he administered to the Nephites on the American continent. Many of the principles Jesus taught were the same as he had taught in the Holy Land among the Jews. [M.D.P.]

S.575 Sperry, Sidney B. Ancient Records Testify in Papyrus and Stone. Salt Lake City: General Boards of MIA, 1938. A lesson manual for archaeology or religion students that deals with cuneiform records, the writings and translations of several Egyptian and Hebrew works, an analysis of the significance of the Book of Abraham, and the relation of the significance of these various findings to the Book of Mormon. [C.W.B.]

S.576 Sperry, Sidney B. Answers to Book of Mormon Questions. Salt Lake City: Bookcraft, 1967. Resolves diverse questions about the Book of Mormon text as it relates to the Pentateuch, the writings of Isaiah, Shakespearean quotations, New Testament citations, domesticated animals, and others. This work is reviewed in S.511. [D.L.L.]

S.577 Sperry, Sidney B. “The Book of Mormon and Textual Criticism,” In Book of Mormon Institute, 1-8. Provo, UT: Brigham Young University Extension Publications, 5 December 1959. Argues against multiple authorship of the book of Isaiah and the first five books of Moses (the Pentateuch), with evidence from the Book of Mormon. Proposes that some textual variants in Isaiah as quoted in the Book of Mormon have an ancient source; argues that the Book of Mormon text can help determine the text of the Bible; and proposes that “Son of Righteousness” in the Book of Mormon should actually be “Sun of Righteousness.” [R. S.]

S.578 Sperry, Sidney B. “The Book of Mormon as Translation English.” IE 38 (March 1935, October 1954): 140-41, 187-88, 703. Response to the argument that the Book of Mormon is an “imitation of biblical dictation.” Sperry demonstrates that the Book of Mormon is an inspired translation, not simply an anthology of quotations, thoughts, or sayings of Joseph Smith, by examining various Isaianic passages in the Book of Mormon and comparing them with the Isaiah of the Septuagint, the Authorized Version, and the Hebrew text. [D.W.P.]


S.580 Sperry, Sidney B. Book of Mormon Compendium. Salt Lake City: Bookcraft, 1968. Thorough commentary on many aspects of the Book of Mormon. At least one chapter is devoted to each book of the Book of Mormon, plus chapters on the origin and translation, language and script, title page, witnesses, the Isaiah problem, the concept of God, teachings concerning death and the hereafter, and personal religion and brotherhood in the Book of Mormon. [A.C.W.]
Sperry, Sidney B. “Book of Mormon Contributions to the Archaeology of the Old Testament.” In Sperry’s Ancient Records Testify in Papyrus and Stone, 229-40. Salt Lake City: General Boards of M.I.A. of the Church of Jesus Christ of Latter-day Saints, 1938. Deals directly with how the Book of Mormon contributes to the authenticity of the Bible. Sperry uses Book of Mormon references to argue that Moses wrote the Pentateuch, and that Isaiah wrote the works that bear his name. The Book of Mormon is a companion to the Bible. [G.A.]


Sperry, Sidney B. Book of Mormon Studies: Student Manual and Teacher’s Supplement. Salt Lake City: Deseret Sunday School Union Board, 1947. A Sunday School manual for the study of the Book of Mormon. Each chapter of the Book of Mormon is outlined and a brief summary is provided. Sperry also gives scriptural references, along with other bibliographic material suitable for outside reading. [G.A.]

Sperry, Sidney B. Book of Mormon Testifies. Salt Lake City: Bookcraft, 1952. The author analyzes each book in the Book of Mormon by giving its literary structure, purposes for writing, and content. The Book of Mormon is summarized in three main messages: a warning to the inhabitants of the American continent, the testimonies of Christ, and the Lord’s promises to Israel. [G.A.]

Sperry, Sidney B. “The Isaiah Problem in the Book of Mormon.” IE 42 (September 1939): 524-25, 564-69. The Book of Mormon quotes twenty-one whole chapters and parts of other chapters of Isaiah. The authorship of Isaiah has been questioned by prominent scholars, and this “higher criticism” brought about the disintegration of...
belief in the unity of Isaiah. Some have faithfully held to the belief of unity and Sperry gives their reasoning.

**S.591** Sperry, Sidney B. "The Isaiah Quotation: 2 Nephi 12-24." Provo, UT: FARMS, 198?. Analyzes the Lord’s words to Israel through Isaiah the prophet and concludes that these teachings tell of (1) the coming of Christ and the power of his Atonement, (2) the prophecies of the latter days of interest to Nephi’s people and the house of Israel, (3) the Lord who will redeem his people in the last days and remain in their midst, and (4) the judgments of God concerning the nations of the earth. [J.W.M.]

**S.592** Sperry, Sidney B. Knowledge is Power. Salt Lake City: Bookcraft, 1958. Chapters 12-20 deal with the Book of Mormon. Discusses the last years of Moroni’s life, Hebrew idioms in the Book of Mormon, the meaning of the Urim and Thummim, Lehi’s daughters, and the parallelistic features found in Isaiah and in the Book of Mormon. [G.A.]

**S.593** Sperry, Sidney B. "The Lamanites Portrayed in the Book of Mormon." IE 51 (December 1948): 792-93, 826-27. Also in A Book of Mormon Treasury, 114-21. Salt Lake City: Bookcraft, 1959, 1976. Sets forth Book of Mormon characteristics and prophecies regarding the Lamanites. The Lamanites were used as a scourge to the Nephites; often the Lamanites were more righteous than the Nephites; the American Indians are descendants of Book of Mormon peoples; and the Lamanites will yet “receive the gospel” and become a “white and delightsome people.” [A.T.]


**S.595** Sperry, Sidney B. "Moroni’s Mission and the Bible." MS 97 (12, 19 September 1935): 594-95, 604-5. Describes the first visitation of the angel Moroni to Joseph Smith, Joseph’s call to the ministry, and scriptures quoted and interpreted by Moroni. Emphasis is placed on prophecies of key events in the latter days. [R.H.B.]

**S.596** Sperry, Sidney B. "Nature and Origin of Modern Scripture." DN (23 November 1946): 10, 12. Describes the nature and origin of the Book of Mormon as well as the Doctrine and Covenants. [B.D.]

**S.597** Sperry, Sidney B. "Omni and the Words of Mormon." Provo, UT: FARMS, 1984. Analyzes Omni 1:16-30, written by Amaleki, son of Abinadom, which explains the relationship of the descendants of Mosiah to the Mulekites in Zarahemla. “Book of Mormon history from Omni 12 is a history of the Mulekite people who adopted Nephite Leadership and Nephite Culture.” Also, the Book of Omni gives an account of King Benjamin’s life. [B.D.]

**S.598** Sperry, Sidney B. Our Book of Mormon. Salt Lake City: Bookcraft, 1950. Simplifies the complex structure of the Book of Mormon by providing an overall synopsis of the text. He orders the fifteen books of the Book of Mormon into four divisions: (1) the small plates of Nephi, (2) Mormon’s explanatory notes, (3) the literary labors of Mormon, and (4) the literary labors of Moroni; he follows with a literary synopsis of each of the fifteen books. Several types of literature are identified, including “the American Gospel” (3 Nephi 1:4-21; 8-28, Jesus’ Nephite ministry), pastoral, prophetic, and war epistles, one psalm, one lamentation, memoir, prophetic discourse, oratory, patriarchal blessings, symbolic prophecy, prophetic narrative, prophetic dialogue, allegories, prayers, songs, and genealogies. More than fifty percent of the book is “historical narrative.” Deals with the problem of biblical texts
Sperry, Sidney B. "Personal Religion and Brotherhood in the Book of Mormon." *DN* (1 February 1947): 10, 12. Explains that the Nephites had a personal relationship with God. This close relationship accounts for their noble ideas and modes of conduct. We can learn from Nephite views on riches, pride, power, inequality, authority, and the vain things of the world. [B.D.]

Sperry, Sidney B. *The Problems of the Book of Mormon*. Salt Lake City: Bookcraft, 1964. Divides the "problems" of the Book of Mormon into two categories. The first are technical, doctrinal, and interpretive problems for members of the Church. The second relates to those raised by critics of the book and the Church. He addresses the nature of man, the problem of history, the use of the Urim and Thummim, the "Gentiles" of the Book of Mormon, the brass plates, Jesus as the Father and the Son, the Pentateuch, Isaiah, Sermon on the Mount, and more. The last five chapters answer criticism raised by apostate Arthur Budvarson. [J.W.M.]

Sperry, Sidney B. "Records of Judah and Ephraim: Explanation of term 'Stick.'" *DN Church Section* (3 December 1932): 1, 4. A rebuttal to an earlier article (James H. Anderson, 20 February 1932) concerning the meaning of the term stick in Ezekiel 37:15-17. Sperry argues that the stick of Ephraim is the Book of Mormon and the stick of Judah is the Bible. [A.T.]

Sperry, Sidney B. *Science, Tradition and the Book of Mormon*. Salt Lake City: Church of Jesus Christ of Latter-day Saints, MIA, 1973. A reference manual for the youth. Sperry talks of the migration of the Jaredites and Nephites, suggesting also some possible landing sites. He gives archaeological evidence that relics found in ancient China resemble those found in the ancient Americas. Many Indian legends tell of a sacred book that was taken away that would return to the earth, and Sperry compares this legend with the Book of Mormon. [G.A.]

Sperry, Sidney B. "Some Contributions of Modern Revelation to the Understanding of the Bible." *DN Church Section* (24 August 1935): 2, 7. Gives several examples on how "modern revelation," including the Book of Mormon, gives more understanding to the Bible. The Book of Mormon shows that the five books of Moses were indeed written by one author, Moses, instead of several authors as many scholars claim. [M.D.P.]

Sperry, Sidney B. "Some Problems of Interest Relating to the Brass Plates." *IE* 54 (September 1951): 638-39, 670-71. Raises numerous unanswered questions about brass plates. How did current writings of Jeremiah get recorded on the plates when they were guarded exclusively by Laban? What merit does Old Testament criticism about the origin of the Pentateuch and Deuteronomy have in light of what is known about the brass plates? How did Laban, a descendant of Joseph, come to be the custodian of the plates in Jerusalem, the capitol of the southern kingdom of Judah? [R.C.D.]

Sperry, Sidney B. "Some Universals in the Book of Mormon." *IE* 49 (April 1946): 212-13, 240-42. Also in *DN* (15 February 1947): 10, 12. Universal teachings in the Book of Mormon include the truth that all men are equal before God (1 Nephi 17:33-35, 2 Nephi 26:33); certain truths are found in all the world (Alma 29:8); spiritual truths may be tested and faith increased (Alma 32); men are that they might have joy (2 Nephi 2:30); when you serve men, you serve God (Mosiah 2:16-18). [B.D.]

Sperry, Sidney B. "The Teaching Concerning Death, Judgment and the Hereafter in the Book of Mormon." *DN* (8 February 1947): 10, 12. The Book of Mormon clearly teaches God’s plan in respect to the afterlife. Death is necessary for all individuals (2 Nephi 2:22-25). This life is the time to prepare to meet God (Alma 34:32, 34-35). In
the spirit world there is a division of people who await the resurrection (Alma 40:9-14). There will be a judgment and all will be given a just reward according to their actions and desires (Alma 41:3-5, 2 Nephi 9:14). [B.D.]

S.607 Sperry, Sidney B. “The Text of Isaiah in the Book of Mormon.” M.A. thesis, University of Chicago Divinity School, 1926. A detailed study of the parallels in Isaiah texts in the Bible and Book of Mormon. This study includes tables in both English and Hebrew showing the textual differences. The conclusions are that the text of Isaiah considered Deutero-Isaiah dates earlier than 600 b.c. when Lehi brought the plates of Laban to the American continent and that Joseph Smith worked independently from the King James Version. [J.W.M.]

S.608 Sperry, Sidney B. Themes of the Restored Gospel. Salt Lake City: Bookcraft, 1950. The majority of the book is devoted to “the spirit of modern scripture,” in which Sperry discusses modern scriptural doctrine, including teachings found in the Book of Mormon. He explores the concept of God, great personalities of the Book of Mormon, personal religion, brotherhood, the hereafter, judgment, and universal aspects of the Book of Mormon. [C.W.B.]

S.609 Sperry, Sidney B. “Three Great Personalities of the Book of Mormon.” DN Church Section (4 January 1947): 10, 12. Gives the “outstanding characteristics” of three great men in the Book of Mormon—Nephi, Jacob, and Enos. Nephi was faithful and a great spiritual leader, Jacob believed and defended the sanctity of the home, and Enos received “an unshakable faith” in God. [M.D.P.]

S.610 Sperry, Sidney B. “Three Outstanding Messages of The Book of Mormon to This Generation,” MS 113 (September-November 1951): 202-3, 222, 226-27, 239, 245, 256-58, 265. The Book of Mormon is first a warning voice to our day and time. We must serve God or perish, and beware of secret combinations. Second, it is a testimony that Jesus is the Christ. The third outstanding message shows the Lord’s concern toward the house of Israel. [J.W.M.]

S.611 Sperry, Sidney B. “Were There Two Cumorahs?” Provo, UT: FARMS, 1964. A careful study of the passages of scripture found in the Book of Mormon concerning the hill in which the sacred records were hidden by Mormon seems to indicate that it was located in Middle America. The theory that the records were first deposited in the hill Cumorah in New York state seems to fall apart when the text of the Book of Mormon is closely examined. The conclusion is that the records must have been transported. [J.W.M.]

S.612 Sperry, Sidney B. “What is the Meaning of Urim and Thummim?” IE 43 (November 1940): 657, 690, 692-93. Sperry analyzes the Assyrian and Babylonian similarities to the Hebrew Urim and Thummim to find a better translation than the unsatisfactory “lights and perfection.” He concludes that a better translation is “revelations and visions” or “revelations and manifestations.” He speculates on the manner in which the instrument functioned. [B.D.]

S.613 Sperry, Sidney B., and H. Grant Vest. “The Problem of Isaiah in the Book of Mormon.” CN 3 (16 September 1933): 3, 7. Addresses the problems raised by the Isaiah portions contained in the Book of Mormon, including the multiple authorship of Isaiah and resulting conflict in dates, and the similarities and differences between the King James Version wording and Joseph Smith’s translation. Cites the various Hebrew texts to support claims that the Book of Mormon translation is the most accurate. [A.C.W.]

S.614 Stafford, Harry Errald. The Early Inhabitants of the Americas. New York: Vantage Press, 1959. Uses archaeological evidence, legends, traditions, and myths of the native inhabitants, as well as historical accounts to show that the Book of Mormon coincides with ancient evidence and thus it must surely be the record of the
ancient inhabitants of the Americas. Ties Book of Mormon migrations with specific locations and civilizations according to Book of Mormon texts. [J.W.M.]


S.616  Stapley, Delbert L. "Christ’s Visit to the Western Hemisphere Following His Resurrection." Relief Society Magazine 40 (March 1953): 211-15. Christ’s visit to the American continent brought hope and assurance of eternal life. There had been ample evidence of his crucifixion and death as foretold by Samuel the Lamanite. Mormon considered this story of great importance to Jews and Gentiles of the latter days. The witnesses of the New World testified and supported the New Testament’s account of the Savior’s crucifixion and resurrection. [J.W.M.]


S.618  Stapley, Delbert L. “Overcoming Evil Designs: Nephi’s Counsel.” CR (October 1961): 20-24. Notes Nephi’s teaching that Satan will try to deceive in the last days, and reviews schemes used by Satan today. We cannot with safety say “all is well in Zion.” [R.C.D.]

S.619  Stapley, Delbert L. Untitled talk. CR (April 1963): 33-38. Jacob gave important counsel that was designed to protect homes and families from immoral behavior. Yielding to the temptation that leads to immoral behavior will lead to broken homes and innocent victims who are affected both psychologically and spiritually. [J.W.M.]

S.620  Stapley, Delbert L. “The Vision of Lehi.” IE 69 (June 1966): 504-6. Also in CR (April 1966): 23-27. Lessons can be learned from the record of Lehi’s vision of the tree of life. Prayer and humility are important to learning the truth by the power of the Holy Ghost. Temptation may come in attractive attire that blurs perception and weakens sensibility. [J.W.M.]

S.621  Stapley, Orley S. Untitled talk. CR (October 1916); 111-13. A woman who was very ill accepted the Book of Mormon as true, desired baptism, and believed she would be made whole. She had to be carried into the waters of baptism, but was able to walk out. Evidence of ancient fortifications and cities lie all around and are memorials to the people who lived anciently in the Americas. [J.W.M.]


S.625 Stathis, Stephen W., and Charles H. Whittier. “The Enigma of Solomon Spaulding.” Dialogue 10 (1977): 70-73. Brief biography of Solomon Spaulding, deploring the fact that he is only remembered today for his connection to the Book of Mormon manuscript when his life consisted of so many other noteworthy accomplishments. [A.C.W.]

S.626 Stayner, Charles W. Alleged “Objectionable Features” in The Religion of The Latter-day Saints. Liverpool: Albert Carrington, n.d. One of the most “objectionable features” of the Church of Jesus Christ of Latter-day Saints is the Book of Mormon. The book is not a substitute for the scriptures. [J.W.M.]

S.627 Stayton, Linda L. “I Felt Drawn To That Book.” Ensign 7 (September 1977): 73-74. A long search for a religion that could be accepted led this guilt-ridden lady to investigate many churches. A visit to Nauvoo and a gift of the Book of Mormon was the answer to prayers. [J.W.M.]


S.629 Stebbins, H. A. “Indian Progress Towards Book of Mormon Fulfillment.” SH 50 (22 July 1903): 671-72. The recent progress of the American Indian fulfills Book of Mormon prophecy. Interest in the Indian by the U.S. government is making this fulfillment possible. [J.W.M.]


S.631 Stebbins, Henry A. Modern Knowledge of the Antiquities of America. Independence, MO: Ensign Publishing, March 1897. American antiquities support the claims of the Book of Mormon. Prior to the publication of the book extensive facts about the ancient Americans’ language, ancestry, and works were unknown to the world. Gives information about publication dates for works about American antiquities and when their use began in America. [J.W.M.]

S.632 Stebbins, Henry A. “Prehistoric America and the Book of Mormon.” Journal of History 6 (1913): 2-19. Archaeologists have uncovered great civilizations in America. The scattering from the tower of Babel led people “everywhere” on the earth and the Book of Mormon bears witness of that fact. The book supports the Bible both in history and doctrine. It teaches of Christ and the historians have recorded that American natives had knowledge of Christianity before the Spanish came. [J.W.M.]

S.633 Stebbins, Henry A., and Marietta Walker. “The Book of Mormon.” In A Compendium of the Faith and Doctrine of The Reorganized Church of Jesus Christ For The Use of the Ministry And of Church Schools, 78-83. Lamoni, IA: The Board of Publication, 1888. Quotes biblical passages from the books of Ezekiel, Genesis, Deuteronomy, Psalms, Isaiah, Hosea, Zechariah, and Daniel to prove that the Book of Mormon is the “Stick of Joseph.” These are followed by passages from 1 and 2 Nephi and the Doctrine and Covenants. [J.W.M.]

S.635 Steed, A. Merlin. “The Dawning Day For The Lamanites.” MS 95 (1 June 1933): 353-59, 363. Describes a time when Indian students visited the Alberta, Canada Temple. They saw wall paintings that depicted Lehi offering a sacrifice after landing on American soil, and a picture of Christ administering the sacrament to a Lamanite at his coming after his resurrection. [B.D.]

S.636 Stendahl, Krister. “The Sermon on the Mount and Third Nephi.” In Reflections on Mormonism: Judaeo-Christian Parallel, 139-54. Provo, UT: Brigham Young University Religious Studies Center, 1978. 3 Nephi 11-26 is the New Testament part of the Book of Mormon, the teachings and ministry of the Savior. It is apocryphal in nature. The Book of Mormon text is significantly different from the New Testament, baptism being the central feature. 3 Nephi introduces a Johannine Jesus rather than a Matthean portrayal, and proclaims Jesus as the Mosiah, the Redeemer. [J.W.M.]

S.637 Stenhouse, Thomas B. H. The Rocky Mountain Saints. New York: Appleton, 1873. A historical work on Mormonism written by a former Mormon. Chapters 2, 3, and 48 deal specifically with the Book of Mormon. The discussion of the Book of Mormon is highly polemical. Among the anachronisms set forth by the author are the account of the Jaredite barges, the description of desert life, the presence of various domesticated animals before Columbus, Christians before the time of Christ, and alleged plagiarisms from the New Testament. [M.R.]

S.638 “Stephens’ Work on Central America.” TS 4 (1 October 1843): 346-47. This article deals directly with Mr. Stephens and his book, Incidents of Travel in America, wherein Stephens records his discoveries of ancient cities in Central America, Chiapas, and Yucatan. Stephens states that “hieroglyphical representations, sculpture and rich specimens of architecture” lead him to believe that a highly advanced society once inhabited these areas. This work is reviewed in P.386. [G.A.]

S.639 Stevens, Thelona D. “Book of Mormon Names in Indian Languages.” SH 115 (1 July 1968): 456. List based on research by Pearl Kinnaman demonstrating that names such as Laman, Nephi, Angola, Antipas, Anti, Kish, Moroni, Timothy, and Helaman appear in Indian languages. [A.C.W.]

S.640 Stevens, Thelona D. Book of Mormon Studies. Independence, MO: Herald House, 1948, [R]1972. A lesson manual that works as a guide for reading the Book of Mormon supported by the Inspired Version of the Bible and the Doctrine and Covenants. Stevens gives an introduction to the Book of Mormon and then explores its contents. She discusses in detail the Jaredites, the Mulekites, the division of the Nephites and Lamanites, and Christ and his restored gospel. [C.W.B.]

S.641 Stevens, Thelona D. “Composition of the Plates of the Book of Mormon.” SH 94 (27 December 1947): 1177-78. Biblical and archaeological evidence indicate that a wide variety of materials were used for record keeping, including papyrus, parchment, clay tablets, brass, and other metals. The Book of Mormon mentions plates of brass, of ore (gold, silver, and copper), and of pure gold. [A.C.W.]

S.642 Stevens, Thelona D. The Everlasting Covenant. Independence, MO: Foundation for Research on Ancient America, 1984. Discusses how the Book of Mormon was translated, and the phraseology in the book that identifies the everlasting covenant of salvation. The Book of Mormon uses different language than the Doctrine and Covenants and Bible with regard to the everlasting covenant. [D.W.P.]

S.644 Stevens, Thelona D. *An Introduction to the Book of Mormon*. Independence, MO: Foundation for Research on Ancient America, 1984. A booklet briefly setting forth a number of topics dealing with the Book of Mormon, including the language, translation, title page, manuscripts, archaeology, geography, witnesses, composition of the plates, and other items. [D.W.P.]

S.645 Stevens, Thelona D. “The Language of the Book of Mormon.” *SH* 94 (6 December 1947): 1103-5. Discusses Nephi’s knowledge of Egyptian and Hebrew and how the Book of Mormon plates were only written upon by a distinct class of educated people. The Jaredites “presumably [spoke] the language of Adam,” but Moroni translated their record into reformed Egyptian using the Urim and Thummim. Argues that the brass plates were also written in Egyptian since it took less space than Hebrew, and Moses knew both languages. [A.C.W.]

S.646 Stevens, Thelona D. “Mexico: The Valley Shall Bloom Again.” *SH* 89 (22 August 1942): 1082-83, 1087. The peoples of the Book of Mormon were destroyed and their lands were not cared for. The Book of Mormon records this “sad fate” because of their iniquity, but in these latter days the land will again become fruitful if the people will serve the God of the land, Jesus Christ. [J.W.M.]

S.647 Stevens, Thelona D. *Nephi, Son of Lehi*. Independence, MO: Foundation for Research on Ancient America, 1986. Booklet has short essays about Nephi, addressing his role as a shipbuilder, his leadership qualities, his priesthood, and his interest in educating his people. [D.M.]

S.648 Stevens, Thelona D. “The Purposes of the Book of Mormon in the Divine Plan.” *SH* 88 (19 April 1941): 499-500. The primary purpose of the Book of Mormon is to provide the world with a second witness for Christ. Another purpose is to present the plan of salvation for all people. [J.W.M.]


S.650 Stevenson, Bertha S. “The Third Witness.” *IE* 37 (August 1934): 458-59. Chronicles the final years of Martin Harris’s life and his journey to Utah. Harris spoke to congregations bearing his witness of the Book of Mormon. He died in July 1870 and was buried with a Book of Mormon in one hand and a Doctrine and Covenants in the other. [J.W.M.]

S.651 Stevenson, E. “A Visit to David Whitmer.” *Juvenile Instructor* 22 (February 1887): 55. David Whitmer, the final surviving witness for the Book of Mormon, bore an undimmed testimony of the Book of Mormon and told of the visit of one of the three Nephites. [J.W.M.]

S.652 Stevenson, Edward. “Historical Scenes Around Cumorah Hill.” *Utah Monthly Magazine* 8 (April-May 1892): 242-46, 289-91. Describes the location and appearance of the Hill Cumorah, and then tells of the Jaredite and Nephite destructions that had occurred there. Stevenson then discusses America as a land of liberty and Moroni’s final act of burying the plates in the Hill Cumorah. [A.C.W.]

S.654 Stevenson, Edward. “The Three Witnesses To The Book of Mormon.” MS (May 1886): 341-43. As a witness who sat in the presence of the prophet Joseph and the Three Witnesses, this author presents his accounts of some of the occasions when testimonies were born. The author states that he was “deeply inspired” as he heard them many times testify of being in the presence of a heavenly messenger who talked with them and showed them the plates. They were shown the Urim and Thummim and told these seer stones were used by ancient prophets. [J.W.M.]

S.655 Stevenson, H. Lecture on Mormonism. Newcastle: J. Blackwell and Company, 1839. A polemical tract based on a lecture given to a Methodist congregation in Alston in 1838. The Book of Mormon is “a foolish and wicked forgery” that has no historical basis whatsoever. It is a book full of anachronistic statements, absurdities, and contradictions with the Bible. [M.R.]


S.657 Stewart, David Grant. The Jaredites Were Black. United States: National Translator Certification Service, 1984. Written as a discussion between three friends. It is proposed that the Jaredites were descendants of Naphtahim, son of Mizraim, grandson of Noah who left Egypt shortly after the confusion of tongues. They were black and had no priesthood, but were highly blessed of the Lord. It is thought that they were Olmecs who occupied Mexico. [J.W.M.]

S.658 Stewart, F. L. Exploding The Myth About Joseph Smith, The Mormon Prophet. New York: House of Stewart Publications, 1967. Written in rebuttal to No Man Knows My History, by Fawn Brodie. Finds numerous discrepancies, erroneous claims and associations. Brodie’s claim that Joseph Smith’s family was irreligious is an error. The Kentucky revivals had no connections with the New York religious controversies. Investigates the “Dogberry articles” that ran in the Palmyra Reflector and finds that evidence was overlooked by Brodie. Joseph Smith could not have written the Book of Mormon with his limited access to education and written materials. [J.W.M.]

S.659 Stewart, J. Z. “Interesting Facts: The Divine Authenticity of the Book of Mormon Clearly Proved by Ancient Indian Records.” Juvenile Instructor 15 (1 March 1880): 50. The conquering Spaniards burned the histories of the Mexican natives, but a few survived and are in the Aztec museum in Mexico. The histories there as well as in Central and South America offer astonishing proof that the Book of Mormon is true. [D.M.]

S.660 Stewart, Margery S. “The Bright Warrior.” IE 56 (May 1953): 326-27, 358-60, 362-63. A fictional story of Samuel the Lamanite as might have been seen through the eyes of a Nephite boy named Nathan. [J.W.M.]

S.661 Stewart, Ora Pate. “Article of Faith Eight: We believe the Bible . . .” In Stewart’s We Believe: A Simplified Treatment of the Articles of Faith, 85-90. Salt Lake City: Bookcraft, 1954. Stewart points out that the “Bible is not the complete history of God’s dealings with man; neither is the Book of Mormon.” However, it is the word of God. The
Bible has mistakes of omission that took place during the time of copying and multiple translations. This is not so for the Book of Mormon, which was translated under divine supervision only once. The “Stick of Judah” and the “Stick of Joseph” are “one in the testimony they bear.” [J.W.M.]


S.664 Stewart, Ora Pate. *Treasures Unearthed*. Salt Lake City: Bookcraft, 1953. Stewart discusses various Book of Mormon topics such as the Lamanite curse, the issue of white Indians, Nephi’s sisters, calendars, shipbuilding, organized crime, arts, industry, and prophecies concerning our day. The topics are in random order, and are written in the form of short articles. [A.C.W.]

S.665 “The Stick of Ephraim.” *IE* 8 (August 1905): 781-82. Lehi was a descendant of Manasseh and Ishmael was a descendant of Ephraim. Hence, the Book of Mormon is the stick of Joseph, which comprises descendants of Manasseh and Ephraim. [D.M.]

S.666 “The Stick of Ephraim.” *MS* 68 (22 March 1906): 189-91. Addresses the question, “Why is the Book of Mormon called the stick of Ephraim when Lehi descended from Manasseh?” It recounts Ezekiel’s prophecy that the sticks of Judah and Joseph would come together. The blessings given to Joseph and Ephraim by the Patriarch Jacob show that as the birthright tribe, Ephraim is nearly always referred to in the Bible instead of Manasseh. Zoram and Ishmael were descendants of Ephraim, and in the latter days the Book of Mormon is being used primarily by descendants of Ephraim. For all of these reasons the Book of Mormon is referred to as the stick of Ephraim. [K.M.]


S.670 Stiles, Kendall. “Democratic Government in Ancient America.” *Ensign* 22 (April 1992): 62. Discusses Mosiah2’s democratic system of government as described in Mosiah, Alma, Helaman, and 3 Nephi. The political structure was based on a system of judges, the people were the ultimate authority, and honesty and accountability were emphasized. [A.C.W.]

S.671 Stocks, Hugh G. *The Book of Mormon, 1830-1879: A Publishing History*. Los Angeles: MLS Paper, University of California, 1979. Master’s thesis: this article is an analytical bibliography that traces the development of the Book of Mormon from its original printing—a 500-page manuscript with no punctuation or paragraphing—to the
modern, mass-produced (English only) volumes of today. The historical circumstances that surrounded each printing and the technical facts that pertain are presented. [J.W.M.]


S.673 Stocks, Hugh G. The Book of Mormon in English, 1870-1920: A Publishing History and Analytical Bibliography. Los Angeles: University of California Press, 1986. Examines the production and distribution of the Book of Mormon from 1870-1920. This article contains a description of each printing that took place during this period and the factors that determined the format, location of publication, and cost. A comparison is made between publication of the Book of Mormon and publications of the Seventh-day Adventists and Christian Scientists. [J.W.M.]


S.677 Stoker, Kevin. “Big Welcome for Prophet Deep in Heart of Texas.” CN 58 (30 April 1988): 3, 5. President Benson calls on the members to read and teach the Book of Mormon. Elder Peterson urges the members to follow the examples of the prophets in the Book of Mormon. [M.D.P.]

S.678 Stoker, Kevin. “Book of Mormon Being Shipped in Record Numbers.” CN 56 (13 July 1986): 3. Update on quantities of Books of Mormon being distributed worldwide. The increased numbers are due mainly to President Benson’s emphasis upon the Book of Mormon and the heeding of this counsel. [A.C.W.]

S.679 Stoker, Kevin. “Book of Mormon: ‘Wave of Enthusiasm.’” CN 58 (6 February 1988): 5. Reports that Daniel H. Ludlow raised a Book of Mormon in one hand and the Bible in the other and declared that a person cannot accept the Book of Mormon without accepting the Bible. [J.W.M.]

S.680 Stoker, Kevin. “Prophet Told, ‘We Prayed You Here.’” CN 58 (5 November 1988): 3, 13. President Benson said that the Book of Mormon was written for people today, and that members should study and teach it. “We have not been using the Book of Mormon as we should,” and “our homes are not as strong unless we are using it to bring our children to Christ.” [M.D.P.]
Stoker, Kevin. “Prophet Urges Following in Savior’s Steps.” CN 57 (14 February 1987): 3. President Benson told seminary and institute students that “wisdom is the proper application of true knowledge” and that all knowledge and truth are not of equal importance. Seeking knowledge and truth in the scriptures is of greatest worth. Understanding the value of worship in one’s life is best achieved by reading the Book of Mormon and following Moroni’s counsel. [J.W.M.]

Stoker, Kevin. “Prophet Visits Area of Father’s Mission.” CN 57 (17 October 1987): 3-4. President Benson spoke at the Des Moines, Iowa Regional Conference, the same area where his father served a mission nearly 75 years earlier. He spoke about using the Book of Mormon correctly in our lives. [M.R.]

Stoker, Kevin. “Prophet’s Counsel Aimed At the ‘Rising Generation.’” CN 57 (21 February 1987): 3-4. At a regional conference, President Benson spoke to youth, stressing how vital the Book of Mormon is as a missionary tool in bringing people to Christ. [A.C.W.]

Stoker, Kevin. “Sent ‘Sacred Book.’” CN 57 (16 September 1987): 16. Revisiting the scenes of previous military service brought Normand Laub to the Philippines, where he found many people to whom he sent copies of the Book of Mormon. Because of his influence a new area was opened up for missionary work. [J.W.M.]

Stoker, Kevin, Kellene Ricks, and John Hart. “Aggression—Beginning of End.” CN 58 (12 November 1988): 14. Tells how the Nephites started declining when they became the aggressors by attacking the Lamanites. [M.D.P.]

“The Stone Box Story.” CN 41 (6 February 1971): 16. Tells of different plates and records that were placed in stone boxes in order to preserve them. [M.D.P.]

Storrer, A. A. “A Dream Come True.” Ensign 14 (August 1984): 55. Through prayer and the Book of Mormon a period of indecision about whether this author should join the Church came to an end. [J.W.M.]

“Stories From the Book of Mormon.” (Series) Relief Society Magazine 30-31 (June/July 1943—February 1944): 453-57, 518-21, 647-50, 711-13, 775-77, 61-64, 125-27. This series of Relief Society lessons is designed to stimulate interest in the Book of Mormon, teach the gospel as found in the Book of Mormon, and familiarize the members with its characters and events. [J.W.M.]

Stories from the Book of Mormon. Salt Lake City: Department of Seminaries and Institutes of Religion, 1967. Booklet illustrates the sacred history of the brother of Jared and his associates. [D.M.]


Stories from the Book of Mormon: Lehi Obeys the Lord. Salt Lake City: Department of Seminaries and Institutes of Religion, 1967. Black and white picture book detailing Lehi’s and his family’s initial departure into the wilderness. [D.M.]

Stories from the Book of Mormon: The Book of Mormon. Salt Lake City: Department of Seminaries and Institutes, 1967. A pictorial overview of the Book of Mormon. Illustrations have explanatory subscripts. [D.M.]
S.693 Stories from the Book of Mormon: The Building of a Ship. Salt Lake City: Department of Seminaries and Institutes of Religion, 1967. Retells, through illustration, the story of how Nephi built a ship by divine mandate. [D.M.]

S.694 Stories from the Book of Mormon: The Precious Record. Salt Lake City: Department of Seminaries and Institutes of Religion, 1967. A black-and-white book of drawings with captions that deal with the acquisition of the plates of brass. [D.M.]


S.696 “The Story Behind Stela 5.” SEHA 110 (2 December 1968): 1-7. Contains a chronological summary of significant events relative to the discovery and interpretive studies of Stela 5. Three photographs are supplied. [D.M.]


S.698 “The Story of the Origin of the World’s Strangest Book.” MS 98 (17 September 1936): 602-4. Recounts the stories of Joseph Smith’s vision, of his receiving the plates, of the translation process of the Book of Mormon, and of the witnesses that testified of seeing the Book of Mormon. [M.D.P.]


S.700 Stott, Douglas W. An Analysis of Possible Prophetic Techniques Employed by Mormon in Abridging the Nephite Record for Latter-day Readers. N.p., 1982. Delineates the parts of the Book of Mormon worked on by Mormon. Discusses the lost 116 pages. Refers to the “types” or “situation symbols” from the Old World carried through the Book of Mormon. Points out relevant passages for today’s world. [D.M.]

S.701 Stott, G. St. John. “Joseph Smith’s 1823 Vision: Uncovering the Angel Message.” Religion 18 (October 1988): 347-62. Scott examines the different versions of the account of Joseph Smith’s 1823 vision, and he notes how the story was amplified over time. With these comparisons, Scott notes anachronisms that betray the falseness of the origins of the Book of Mormon. [B.D.]

S.702 Stott, G. St. John. “Ordination and Ministry in the Book of Mormon.” In Restoration Studies III, edited by Maurice L. Draper, 244-53. Independence, MO: Herald House, 1986. In the Book of Mormon two models exist concerning the call to church service: the first is exemplified in the case of Alma, who issued direct calls and bestowed authority to the ministry by proper ordination within the organized, faithful church. The second is found in the ministry of Abinadi, which was in opposition to the established, but apostate, church and state. The call then is an “unmediated call” directly from God. These “unmediated calls” come through conversion and the turning of one’s life to Christ in rebirth. [J.W.M.]

coming forth of the Book of Mormon from the gold plates, the author attempts to find other explanations for the book's existence. [D.W.P.]


S.705 Stout, Walter M. *Harmony in Book of Mormon Geography*. Las Vegas: Chief Litho, 1950. A work that attempts to harmonize the geographical accounts contained in the Book of Mormon with the countries of Nicaragua and Costa Rica located in Central America. [D.S.T.]


S.708 Stratford, Richard C. *Truth*. Chicago, IL: Northern States Mission, 1960?. Tract written by a mission president on various points of the Restoration, including information on the Book of Mormon, which “came forth into the world in a most miraculous manner.” [D.M.]

S.709 Stroem, Ake V. “Red Indian Elements in Early Mormonism.” *Temenos* 5 (1969): 120-68. Finds the Bible to be the main source for the Book of Mormon. Argues that the Mormon religion is visionary, similar to Islam in that it is based upon the visions of one prophet. “Mormonism differs from Christianity but is in accord with Red Indian religion.” Theories of plagiarism concerning Ethan Smith’s *View of the Hebrews* and Spaulding’s manuscript are investigated, but found false. [J.W.M.]

S.710 Stubbart, J. M. “The Church in America Before Christ; Its Authority and Priesthood.” *SH* 76 (6 November 1929): 1349-51. Writes that the Nephite church before Christ had all the ordinances and authority necessary for salvation. He continues that the Book of Mormon leaders of the church before Christ held the Melchizedek Priesthood and could not have possessed the Aaronic Priesthood for they were not direct descendants of Aaron. [B.D.]


S.713 Stubbs, Brian D. “Hebrew and Uto-Aztecan: Possible Linguistic Connections.” In Reexploring the Book of Mormon, edited by John W. Welch, 279-81. Salt Lake City: Deseret Book and FARMS, 1992. Compares Hebrew with the Uto-Aztecan tongues (which include N. Paiute, Shoshoni, Hopi, Papago, Tarahumara, Yaqui, and Nahuatl) with sound correspondence, vocabulary, semantic patterns, fossilized verb forms, and other morphological aspects of the languages. He presents 203 equivalences between Semitic and Uto-Aztecan reflecting many Hebrew roots but shows that developed languages indicate absorption of several languages into a new mixed language over time. [N.K.Y.]

S.714 Stucki, J. U. Some Religious Literature and Prophetic History of America. New York: Vantage Press, 1981. Reprints the title page, lists (in order) the books of the Book of Mormon, and gives the account of Moroni’s visit that is also found in the Pearl of Great Price. Contains many excerpts from the book itself, with writings from Nephi, Isaiah, Jacob, King Benjamin, King Mosiah, Alma, Helaman, Captain Moroni, Pahoran, Mormon, and Moroni. [J.W.M.]

S.715 Student Involvement Materials for R 121 ITV Book of Mormon. Provo, UT: BYU Printing Service, 1970. A workbook for university students to be used in conjunction with instructional television (ITV). The workbook coincides with television lectures in which individuals present materials dealing with the first half of the Book of Mormon. [D.W.P.]


S.719 “Study is Focus of Y. Jerusalem Center.” CN 55 (28 July 1985): 4. The Book of Mormon was not translated into Hebrew for the purpose of missionary work in Israel, according to Richard P. Lindsay, public relations director of the LDS church. [J.W.M.]

S.720 “Study the Book of Mormon; President Benson Urges Texans.” Ensign 18 (July 1988): 80. A news report in which President Benson invites local Latter-day Saints to become scholars of the Book of Mormon. [L.D.]

S.721 Sturgess, Gary. “The Book of Mormon As Literature.” Provo, UT: FARMS, 1982. Judging the Book of Mormon by the standards of ancient literature helps to understand its value. It is not a history. It testified that Jesus Christ is the Eternal God and that the people of Lehi are the chosen of Israel. Chiasmus is found in the Book of Mormon. There is also much typology found in it, reminiscent of Near Eastern literature. [J.W.M.]


that the answer to their origin is found in the Book of Mormon. [D.S.T.]

S.724 Sundberg, Charles J. The Mysterious Book of Mormon. In Which the Author Asks the Question, ‘Does It Appear Truthful?’ Sandy, UT: C. J. Sundberg, 1917. Published in Swedish as Kyrklig forvirring gentemot Gudomligheten i naturen . . Tillikamed en kortfattad granskning af den foreigifnaurkunden ‘Mormons Bok.’ Pleasant Grove: Forfattarens Forlag, 1914. A polemical work against the Book of Mormon. The writer deplores the secrecy with which the Book of Mormon came about; the idea that Lehi, a devout Jew, would record the scriptures in the language of corrupt Egyptians; the tiny colony of Lehi building a temple like Solomon’s; the Lamanite curse of dark skin; the Anthon denials; and other items pertaining to the Book of Mormon. [M.R.]

S.725 Sunderland, LaRoy. Mormonism Exposed And Refuted. New York: Piercy and Reed Printers, 1838. A careful reading of the Book of Mormon exposes its “meanness” of diction, error in language, contradictions, and gross blasphemies. Any intelligent thinking person could not be deceived by such hypocrisy. The Book of Mormon is directly opposed to the Bible. The Book of Mormon is a book of plagiarism, filled with fraud. Favors the Spaulding theory. [J.W.M.]

S.726 A Sure Foundation: Answers to Difficult Gospel Questions. Salt Lake City: Deseret Book, 1988. Consists of commonly asked questions on various issues and answers by Latter-day Saint writers, some of which deal with the Book of Mormon. See entries under individual authors. [D.M.]

S.727 Sutherland, George C. “Who were the Builders of the Lost City of Nevada?” IE 28 (April 1925): 529-34. An examination of archaeological discoveries unearthed in the Moapa Valley of southern Nevada. The author compares the demise of the culture that built the Lost City to Book of Mormon descriptions of similar cultural deteriorations. [D.S.T.]


S.729 Sweet, James Bradley. A Lecture on the Book of Mormon and the Latter-day Saints. London: Society for Promoting Christian Knowledge, 1857. According to Sweet, the Book of Mormon “is a heap of trash, decked out with texts of Holy Scripture, which scripture it also frequently contradicts.” It also contains various anachronisms. [M.R.]

S.730 Sweet, William Warren. “Book of Mormon.” In The American Churches, 70-71. New York: Abingdon-Cokesbury, 1947. The author sees the Book of Mormon as a frontier phenomenon that is couched in biblical style and language, discusses topics of only trivial interest, contains grammatical errors, mentions no cities, does not mention music, all of which indicates to the author that the book is of modern origin. [M.R.]


S.732 Swenson, C. A. Seek Ye the Old Path and Walk Therein. Independence, MO: True Church of Christ, n.d. The Book of Mormon is a pure book given in answer to prophecy. However, it is not being used properly and thus condemnation has come upon those who have failed in its proper use. The “revelations” in the Doctrine and
Covenants do not agree with the Book of Mormon. Many beliefs of the Church of Jesus Christ of Latter-day Saints are contrary to the Book of Mormon. [J.W.M.]

S.733 Swinburne, James K. *Beneath The Cloak of England's Respectability*. London: Skeffington and Son, 1912. Polemic that denotes aspects of Mormon doctrine and practices a monstrous evil. The Book of Mormon is based on *Manuscript Found*, the Bible, and the birth story from the tales of the Monk Cyril and the Abbot Joachim. Martin Harris’s wife was able to destroy this so-called “revelation of God.” The book contains mistakes such as the words of Shakespeare, swords made of steel, and horses. [J.W.M.]

S.734 Swiss, Ralph E. “The Tame and Wild Olive Trees: An Allegory of Our Savior’s Love.” *Ensign* 18 (August 1988): 50-52. The chapters preceding the allegory of the olive tree in Jacob 5 provide important insights into why the allegory was included in the Book of Mormon. Zenos’s allegory tells of the love of the Master (Jesus) of the vineyard, which love is portrayed as the Master cares for, grieves over, and rejoices in the condition of his vineyard. [J.W.M.]


S.737 Symes, Joseph. “The Best Attested of All Bibles.” *Deseret Weekly* 53 (25 July 1896): 180-81. Also in MS 58 (August 1896): 529-32. While not accepting the supernatural, Symes argues that the Book of Mormon is the best attested, or has the greatest evidences attached to it, of all Bibles (sacred books) in the world. Refers to Joseph Smith’s account of the first vision and of the gold plates, as well as the testimonies of the Three and Eight Witnesses. [D.M.]

S.738 Szink, Terrence L. “A Just and a True Record.” In *Studies in Scripture: Alma 30 to Moroni*, edited by Kent P. Jackson, 125-38. Salt Lake City: Deseret Book, 1988. 3 Nephi 1-5 is an example of the cycle of apostasy to righteousness and back to apostasy. It was a time of great peril as society ripened in iniquity and secret oaths held it together. Lachoneus taught that the only safety from this great threat was to obtain strength through personal righteousness. The Nephites were besieged by the Gadianton robbers. [J.W.M.]

S.739 Szink, Terrence L. “Nephi and the Exodus.” In *Rediscovering the Book of Mormon*, edited by John L. Sorenson and Melvin J. Thorne, 38-51. Salt Lake City: Deseret Book and FARMS, 1991. When Nephi authored the account of his family’s exodus from the land of Jerusalem, he wrote it in such a way as to pattern it after the exodus from Egypt by the children of Israel. [J.W.M.]

S.740 Szink, Terrence L. “An Oath of Allegiance in the Book of Mormon.” In *Warfare in the Book of Mormon*, edited by Stephen D. Ricks and William J. Hamblin, 35-45. Salt Lake City: Deseret Book and FARMS, 1990. Oaths are important in Book of Mormon history. Moroni’s use of the title of liberty is an excellent example. Such a ritual is described in the history of oaths taken by the Hittite soldiers and those in the Kingdom of Mari. In the Old Testament animals were cut in pieces to communicate “come to arms or you will be killed,” and in fact, some were
killed who did not come. The same threats were used in the Book of Mormon where the choice was support the 
war or die. [N.K.Y.]


S.743 Szink, Terrence L. “To a Land of Promise.” In *Studies in Scripture: 1 Nephi to Alma 29*, edited by Kent P. Jackson, 60-72. Salt Lake City: Deseret Book, 1987. Nephi recorded 1 Nephi 16-18 thirty years after the time it happened. Since Nephi was unable to write all of the experiences, what he did record must have been of great 
worth. He told of the Liahona, the broken bow incident and the death of Ishmael. A comparison of similarities and significant differences is made between the text of the Bible concerning the Exodus of the children of Israel and the Book of Mormon exodus of the colony of Lehi. [J.W.M.]