W.


W.002 W., H. L. “The Question Box.” Christian Century (30 June 1937): 841. Deuteronomy 5:22 records that the Lord wrote the Ten Commandments on stone tablets and Joseph Smith claims that the Lord gave him a record engraved on plates of gold. The question is what became of these plates? There are many ancient accounts of deities who delivered the law to an intermediary. This book holds a place of honor in the Mormon Church because of its supposed divine origin. [J.W.M.]

W.003 W., J. F. “On Proving the Book of Mormon.” MS 81 (16 October 1919): 664-66. The manner in which individuals prove the Book of Mormon to be true is by applying Moroni’s promise (Moroni 10:3-5)—by praying to God in the name of Jesus, having faith and a sincere heart. [D.W.P.]

W.004 W., R. C. “Egyptology and the Book of Mormon.” IE 26 (February 1923, March 1923, April 1923): 311-27, 437-47, 546-54. Attempts to demonstrate the philological plausibility of the Book of Mormon. The author describes the reliability of Mormon 9:32-33, which says that to save space on the plates the authors wrote in a reformed or shorthand Egyptian, but that if they could have written in Hebrew the record would have been more precise. [D.M.]

W.005 Waddoups, William. “Martin Harris and the Book of Mormon.” IE 26 (September 1923): 980-81. A presentation of two recorded testimonies of Martin Harris concerning his vision as one of the Three Witnesses. [D.M.]

W.006 Waddoups, Wm. M. “Traditions and Legends of the Polynesians.” IE 23 (October 1920): 1072-76. Describes Hawaiian myths that resemble biblical myths. The writer asserts that they have myths of the Old Testament and not the New Testament because “Hagoth and his company, from whom we believe the Polynesian islanders originate, sailed from the Northern part of South America.” Polynesians have a legend of a visit from one of the gods who promised he would return. The islanders mistook Captain Cook for the god Lono. [B.D.]

W.007 Wadsworth, Richard. “I Have a Question: Does the Book of Mormon prophesy of the prophet Joseph Smith?” Ensign 19 (April 1989): 52-53. Rarely is a prophet named by name in prophesy; however his mission is often foretold. The Book of Mormon has ten references to Joseph Smith’s mission. [J.W.M.]

W.008 Wakefield, Chris. The Book of Mormon Chart of Men in Office. Idaho Falls, ID: C. L. Wakefield, 1984. A chronological chart of every man mentioned in the Book of Mormon and the offices held by each—i.e., prophet, king, military personality. [J.T.]

W.009 Wakeman, W. E. “The Lamanites, the Gentiles and Zion.” SH 101 (15 March 1954): 249, 259. The Lamanites are the descendants of both Judah and Manasseh and possibly “the seed of Zedekiah.” Gentile may apply to all non-Jewish nations of the world or to the separated house of Israel. [J.W.M.]

W.010 Waldman, Nahum, Alan Goff, and John W. Welch. “The Breaking of the Bow.” Provo, UT: FARMS, 1983. The breaking of the bow symbolism of Near Eastern culture is present in the Book of Mormon. The symbolism has four parts: It represents military power, symbolizes the establishment of political mastery, exalts the power of God
in the Old Testament, and symbolizes sexual vigor. Nephi’s brothers accuse him of usurping power; while the bow was broken there was no peace. [J.W.M.]


W.012 Walker, Gary Lee. “The Downfall of the Nephite Nation: Lessons for Our Time.” In Studies in Scripture: Alma 30 to Moroni, edited by Kent P. Jackson, 139-48. Salt Lake City: Deseret Book, 1988. So murderous had the Gadianton robbers become in 3 Nephi 6-10, that the Lamanites and Nephites banded together and through their repentance they were delivered. Three short years found them prosperous and proud. Secret combinations arose to destroy the people of God and chaos reigned; tribal organization prevailed. Studying these chapters and applying the lessons found therein to our day is essential. [J.W.M.]

W.013 Walker, Ronald W. “Books Arrive.” CN 49 (27 October 1979): 16. Missionary work began in Turkey in 1884, but progress was slow because of a lack of printed materials. In 1906 the Book of Mormon was available in Turkish, and 250 copies arrived but were impounded for two years by the government. They were released upon intervention by the U.S. Secretary of State. [M.R.]


W.016 Walker, Steven C. “More Than Meets the Eye: Concentration of the Book of Mormon.” BYU Studies 20 (1980): 199-205. The Book of Mormon is a literary concentrated book, with few excess words, rare verbal superfluity, and little prolix. Its density compares to that of the King James Version of the Bible. Speaking of Book of Mormon history Walker states, “The Book of Mormon manages to cram over three thousand years’ worth of complex migrations and wars and political upheavals and cultural evolutions and intimately detailed religious chronicles of several peoples into its 522 pages.” Not only is the history concentrated, with selections and wording carefully chosen by inspired writers and editors, but the Book of Mormon contains many figures of speech that demonstrate stylistic brevity—such as aphorisms, parallelisms, humor, questions, and chiasmus. [D.W.P.]

W.017 Walker, Steven C., and Richard S. Van Wagoner. “Joseph Smith: ‘The Gift of Seeing.’” In A Book of Mormons, 287-94. Salt Lake City: Signature, 1982. Joseph Smith was the recipient of the plates at the hands of Moroni, and the subsequent translation was through the gift and power of God. [J.W.M.]


Wallace, Arthur. *Evidence in Science and Religion*. Los Angeles: Wallace, 1966. Argues that science and religion cannot “prove” or “disprove” the existence of God; however, reason and faith each have their role to play in the pursuit of truth. Modern scientific methods along with modern revelation (i.e. Joseph Smith and the Book of Mormon) are outlined as a means for drawing conclusions concerning the reality of God. [J.T.]


Wallace, Henry A. “Wallace Extols Power of Great Books As National Fair Is Opened by Publishers.” *New York Times* (5 November 1937): 3. Many books, including the Bible, are cited for their powerful influence, and the Book of Mormon is extolled as “the most powerful” American religious book to come forth in the nineteenth century. Though it has affected only one percent of the people, that percentage was affected in such a profound way as to affect the whole of the United States. [J.W.M.]

Wallis, James H. “A Fascinating Story.” *MS* 95 (6 April 1933): 225-29. Book of Mormon gives world new light on ancient history. Archaeology confirms its truth. Quetzalcoatl stems from Christ’s visit. Hagoth’s expeditions possibly settled South Pacific islands. Politics and war are highly developed in Book of Mormon, which is a divine record. [A.C.W.]

Walter, Charles. “The Book of Mormon.” *Scribner’s Monthly* 20 (1880): 613-18. An ex-Mormon, having met the daughter of Solomon Spaulding, tells Spaulding’s “real” story. He includes Thurlow Weed’s and Matilda Spaulding McKinstry’s statements concerning the *Manuscript Found*. He finds that the Book of Mormon is a plagiarism of Spaulding’s manuscript. [J.W.M.]

Walters, Wesley P. *An Examination of B. H. Roberts’ Secret Manuscript*. Salt Lake City: Modern Microfilm Co., 1979. Seeks to prove that Roberts believed the Book of Mormon was of human origin and influenced by *View of the Hebrews*. [A.C.W.]

Walters, Wesley P. *The Human Origins of the Book of Mormon*. Clear Water, FL: Ex-Mormons for Jesus, 1980. Asserting that B. H. Roberts introduced the idea that Joseph Smith wrote the Book of Mormon himself, this article points out that the Book of Mormon is in conflict with scientific findings. Linguistically there is no link between Old and New World languages; all American races could not be from one family. Looking at the Book of Mormon carefully gives internal evidence that the origin of the book lies in the undeveloped mind of Joseph Smith. [J.W.M.]
W.029 Walters, Wesley P. "Mormonism." Christianity Today 5 (19 December 1960): 8-10. A piece critical of Mormonism that contends that the Book of Mormon plagiarizes the New Testament, has undergone numerous changes, and contains strands of Protestant doctrines common to Joseph Smith's day. [M.R.]

W.030 Walters, Wesley P. "The Origins of the Book of Mormon." The Journal of Pastoral Practice 3/3 (1979): 123-52. The author discusses two unpublished manuscripts written by B. H. Roberts dealing with the Book of Mormon, one entitled "Book of Mormon Difficulties" and the other "A Book of Mormon Study." The first manuscript discusses alleged anachronisms found in the Book of Mormon, and the second describes modern environmental factors that may have assisted Joseph Smith in producing the Book of Mormon. Walters considers that Roberts's arguments are just as valid now and asserts that Roberts may have lost faith in the Book of Mormon. [M.R.]

W.031 Walters, Wesley P. "The Spaulding Manuscript (or Affair)." The Journal of Pastoral Practice 2 (1978): 133-44. Reports that three newspapers had recently published the news that a portion of the Book of Mormon has been "positively identified as having been written by the hand of Solomon Spaulding." [J.W.M.]

W.032 Walters, Wesley P. "The Use of the Old Testament in the Book of Mormon." M.A. thesis, Covenant Theological Seminary, 1981. The Book of Mormon incorrectly mingles Old and New Testament teachings and ideas. Walters attempts to show how the Old Testament provided models for the proper names and events of the Book of Mormon. He shows anachronistic uses of Old Testament passages in the Book of Mormon, including Isaiah variants. Joseph Smith incorrectly applied modern eschatological themes, such as those borrowed from Ethan Smith's View of the Hebrews, to Book of Mormon peoples living before the time of Christ. This work is reviewed in R.259, and in T.340. [M.R.]

W.033 Walters, Wesley P. "Whatever Happened to the Book of Mormon?" Eternity 31 (May 1980): 32-34. An evangelical approach to the Book of Mormon criticizing the work for various alleged anachronisms found in it. [M.R.]


W.036 Wandell, Charles W. "Letter." TS 2 (15 September 1841): 544-45. Missionary letter sent to the Times and Seasons. Includes an excerpt of a statement by Charles Anthon, who describes the characters given to him by Martin Harris, with the intention of discrediting the LDS story about him. The author then cites works by Humboldt, Raffinesque, and Stephens to argue that Anthon's description unwittingly coincides with inscriptions found in Latin America. [D.M.]

W.037 Wanted! One Hundred Thousand Men and Women to Read the American Volume of Scripture. Chicago, IL: The Northern States Mission, n.d. This pamphlet makes a plea to read the Book of Mormon, with a brief overview of the book and the testimonies of the witnesses. [J.W.M.]
Methods of warfare in the Book of Mormon were elementary in the beginning but became more sophisticated with time and under Moroni grew to an art. Still the weapons were crude and the armaments were fairly ineffective and many people were killed, ravaged, and raped. [J.W.M.]

W.039 Ward, C. Fenwick. *Mormonism Exposed [The Second of a Series of Lectures]: The Origin of Mormonism—Fiction or Fraud.* Manchester: Taylor, Garnett, Evans, 1898. A polemical tract against the Book of Mormon in which the writer notes various absurdities in the book and the story of its origin. He discusses issues of translation, the character of the Book of Mormon witnesses, lack of scientific evidence, ethnological difficulties, Jaredite barges, and alleged Bible plagiarism. He appeals to the Spaulding theory to explain its origin. [M.R.]

W.040 "Ward Heeds Council to Read Book of Mormon." *CN* 60 (20 October 1990): 13. The Applewood Ward completed a program to read the Book of Mormon in ninety days, helping those who were reading it for the first time. [M.R.]


W.042 Ward, John H. *The Hand of Providence: As Shown in the History of Nations and Individuals, From the Great Apostasy to the Restoration of the Gospel.* Salt Lake City: Juvenile Instructor’s Office, 1883. Relics have been discovered in almost every part of the western continent that testify of ancient civilizations. Ancient civilizations of America were highly developed. The Book of Mormon is their record. There are many evidences that indicate this is true: breast plates, elephant remains, architecture, bronze, fine cloth, and many others. [J.W.M.]


W.044 Ward, Thomas. "The Book of Mormon." *MS* 6 (15 August 1845): 65-70. Sacred works other than those contained in the Bible exist, as biblical authors have recorded—the Book of Jasher, Book of the Acts of Solomon, Book of Nathan, Book of Gad, and others. Using Old Testament references, the author claims that the seed of Abraham occupied the American Continent as well as the Old World. The stick of Joseph and the stick of Judah are combined in the Book of Mormon and the Bible. [J.W.M.]


W.047 Wardle, James D. *Selected Changes in the Book of Mormon.* Salt Lake City: Modern Microfilm Co., 1963. A list of select changes between the first edition of the Book of Mormon, published in 1830, and subsequent editions. Typographical errors as well as “intentional” and “deliberate” changes are noted. [J.T.]

W.048 Wardle, James D. "Shall We Improve the Book of Mormon?" *SH* 102 (21 March 1955): 273-74. The first edition of the Book of Mormon contained hundreds of typographical and grammatical errors. Minor changes have...
been made "which have improved the subject matter," but there are no material differences. Examples of changes that need to be made appear in the article, to the conclusion that there is a need to correct but not change the text. [J.W.M.]


W.050 Warner, C. Terry. "Jacob." Ensign 6 (October 1976): 24-30. Jacob was a powerful teacher who had seen Christ face to face and enjoyed the ministrations of angels. Jacob was born in the wilderness, listened to Laman and Lemuel contend with his father and brother, and was not deceived. He faced Sherem, the anti-Christ, and also recorded the allegory of Zenos. [J.W.M.]


W.053 Warner, Ross W. The Fulfillment of Book of Mormon Prophecies. Salt Lake City: Hawkes, 1975. Believes that the Holy Ghost is the primary witness of the Book of Mormon but suggests that the reader's testimony of the book will also be enhanced by understanding the fulfillment of Book of Mormon prophecies. Prophecies discussed pertain to the coming forth of the Book of Mormon, Joseph the seer, America, the land of promise, the Gentiles, the Lamanites, the Jews, and the idea that there would be two churches only. [R.J.L.]

W.054 Warner, Ross W. "Prophecies in the Book of Mormon Relating to Our Times." In A Symposium on the Book of Mormon, 106-8. Salt Lake City: Church of Jesus Christ of Latter-day Saints, 1979. Provides a list of 54 prophecies given in the Book of Mormon and supplies a reference to where they have been discussed in Church literature. [N.K.Y.]

W.055 Warner, Ross W. "A Study of Problems Relative to the Fulfillment of Selected Prophecies in the Book of Mormon, with Particular Reference to the Prophetic View from 1830 Onward." M.S. thesis, Brigham Young University, 1961. "The purpose of this study is to classify under appropriate headings the prophecies of the Book of Mormon relating to the period 1830 to 1961, to see what evidence exists regarding the fulfillment of such prophecies and to summarize the findings. These prophecies have been classified under the following chapter headings: the Book of Mormon, Joseph the seer, America—land of promise, the Gentiles, the Lamanites, the Jews, and two churches only." [A.T.]


W.064 Warren, Bruce W., and Thomas Stuart Ferguson. The Messiah In Ancient America. Provo, UT: Book of Mormon Research Foundation, 1987. New archaeological discoveries in Mesoamerica confirm the validity of the Book of Mormon. The authors discuss historical accounts, traditions, and myths and display photographs of ancient pictographs concerning Quetzalcoatl as the Christ figure in America who taught Christian values and ordinances. The Book of Mormon is another testament of Jesus Christ. This work is reviewed in S.742. [J.W.M.]

W.065 Washburn, Jesse A. Chronology Chart: Bible and Book of Mormon Events. Provo, UT: n.p., 1928. Contains four maps and a long fold-out chronological chart showing sacred and secular events from both the Bible and the Book of Mormon. [D.M.]

W.066 Washburn, Jesse A. “A Study of the Geography of the Book of Mormon as Found within the Record Itself.” M.S. thesis, Brigham Young University, 1940. Examines the travel and geographical locations of the Jaredites, Mulekites, Nephites, and Lamanites. The issue of birth and death rates in relation to population size is also discussed. [R.J.L.]

W.067 Washburn, Jesse A., and Jesse N. Washburn. An Approach to the Study of Book of Mormon Geography. Provo, UT: NE, 1939. The author believes the geographical background of Book of Mormon events influences other aspects of the record, such as doctrinal interpretations. Scriptural references of the travel and place locations of the Jaredites, Mulekites, Nephites, and Lamanites are enhanced by discussion of population sizes, simple maps, and other illustrations. [R.J.L.]


W.070 Washburn, Jesse N. *Book of Mormon Geography for Sunday School Teachers and Others*. N.p., 1977. An intensive study of Book of Mormon geography for Sunday School teachers. The author includes six maps and a list of all the Book of Mormon passages dealing with geography. His conclusions are general—placing Book of Mormon locations in Central America or southern Mexico. [A.T.]

W.071 Washburn, Jesse N. *Book of Mormon Guidebook and Certain Problems in the Book of Mormon*. Orem: Washburn, 1968. A student manual that discusses the geographical setting, organizational structure, and narrative storyline of the Book of Mormon. To a lesser extent, doctrinal teachings are also examined. These areas of study are divided into three parts involving the Jaredites, Mulekites, and Nephites. [R.J.L.]

W.072 Washburn, Jesse N. *Book of Mormon Lands and Times*. Bountiful: Horizon, 1974. Exploring the commentary, narrative, and setting of the Book of Mormon, Washburn applies scholarly and geographical theory to point out the consistency of detail. Such consistency helps establish its divine origin. [J.W.M.]


W.074 Washburn, Jesse N. *The Miracle of the Book of Mormon*. Orem, UT: Book Production Services, 1984. Divides the Book of Mormon into elements of doctrine, narrative, geography, structure, and miscellany. Correlates Book of Mormon scriptures with biblical chronological events, divides the geography into four lands (maps are included), the way in which the book is presented, and miscellaneous items of poetry and chiasmus. [J.W.M.]


W.076 Washburn, Jesse N. *The Son of Mormon*. Ogden, UT: n.p., n.d. Central to the Book of Mormon are the prophets Mormon and Moroni. Moroni abridged the Book of Ether and authored Mormon 8-9 and the book of Moroni. Washburn presents a fictitious narrative of Moroni’s story told in first person as though Moroni had recorded it. [J.W.M.]

W.077 Watkins, Arthur V. “The Nephite Shepherd, Part One: I, The Awakening of Zemnarihah and II, Prophecy of Samuel the Lamanite.” *IE* 13 (November 1910): 64-68, 120-24, 239-45, 297-301. “The Nephite Shepherd, Part Two: I, Tomorrow—and then—a Kingdom! and II, Watching and Waiting.” *IE* 14 (November 1911): 64-68. This series is a fictional story of Zemnariah, Kishkumen, and their Gadianton society, the prophecy of Samuel the Lamanite, the secret plans to put to death the believers of Samuel the Lamanite’s prophecies, the miraculous light that saved them, and the renewed faith in the Savior as the signs of his birth appeared in the heavens. [J.W.M.]

W.078 Watson, Wingfield. *The Book of Mormon. An Essay on Its Claims and Prophecies*. Boyne, MI: n.p., 1884. In defense of the Book of Mormon, this author briefly explains the contents of the book, then gives twelve truths about it, some of which are: no man can prove that it is not true; there is no ground to reject it as revelation from
God; it is supported by witnesses; is not opposed in any way to science; it does not oppose the teachings of the Bible; its teachings improve lives. [J.W.M.]

W.079 Watson, Wingfield. *Latter-day Signs, The Book of Mormon*. Lyons: n.p., 1897. The Book of Mormon fulfills the promise that the gospel would be preached in all the world (Matthew 24:14). In spite of the “army of sectarian preachers” who combine against it, the Book of Mormon will spread throughout the earth. Signs and wonders will follow those who believe. The gospel is the same in the Book of Mormon as in the New Testament, but the Book of Mormon clarifies passages that are difficult to understand. It is also warning voice. [J.W.M.]

W.080 Watt, Ronald G. “‘Had You Stood in the Presence of Peter,’ A Letter From Oliver Cowdery to Phineas Young, 1846.” *Ensign* 7 (February 1977): 78-79. As one of the three witnesses to the Book of Mormon, Oliver Cowdery had been an important asset to the Restoration. He assisted in the translation of the Book of Mormon and stood in the presence of angels, including Peter. This letter includes his petition to be allowed to return to the Church. [J.W.M.]

W.081 Watt, Ronald G. “Long Search Ends.” *CN* 42 (8 October 1977): 20. A conversion story of a man who was interested in the gospel when he heard Oliver Cowdery testify that he did see the gold plates and the angel. [M.D.P.]

W.082 Wauchope, Robert. *Lost Tribes and Sunken Continents: Myth and Method in the Study of American Indians*. Chicago: University of Chicago Press, 1962. Chapter 4 is titled “Lost Tribes and the Mormons.” Edward King and others of his time held to the theory that the Mesoamerican people were descendants of the “Lost Tribes of Israel.” The Church of Jesus Christ of Latter-day Saints denies the Book of Mormon is about the Lost Ten Tribes but asserts that Hebrews of Jerusalem came to America. Parallels between the Book of Mormon and accounts of Ixtilxochitl and Popol Vuh seem to support the Book of Mormon. [J.W.M.]

W.083 Wayne, John Lakmord. “Solomon Spaulding’s Manuscript.” *Hobbies—The Magazine for Collectors* 51 (July 1946): 78, 79, 82. This article passes on much misinformation about the Spaulding story, seemingly unaware of what has been written since the mid-1880s. “No copy of this curious romance of a pre-historic American race is now known to exist. The discovery of the manuscript would mean a fortune to the person discovering it.” [D.M.]

W.084 "‘We Add Our Witness’: Living Prophets Share Their Feelings about the Book of Mormon.” *Ensign* 19 (March 1989): 5-9. Testimonies about the Book of Mormon from living prophets and apostles, including Ezra Taft Benson, Gordon B. Hinckley, and Thomas S. Monson. [L.D.]

W.085 Weaver, Gregg. “Finding the Word of God.” In *Stories of Insight and Inspiration*, edited by Margie Calhoun Jensen, 41-43. Salt Lake City: Bookcraft, 1976. In his search for a religious philosophy this man had neglected Christianity. He was impressed to read about Jesus Christ. In spite of intentions to read the Bible to learn about the Son of God, he found himself reading the Book of Mormon and received a testimony of the Savior. [J.W.M.]


W.087 Webb, Robert C. (James Edward Homans). “Egyptology and the Book of Mormon.” *IE* 26 (February-April 1923): 311-27, 437-47, 546-54. Essay that proposes that the characters on the gold plates were derived from
Hieratic or Demotic Egyptian (Mormon 9:32-33). Analysis of other major written languages available ca. 600 B.C. —i.e. Phoenician-Hebrew, Egyptian hieroglyphs, cuneiform—reveals that they do not meet the writing requirements outlined in the Book of Mormon itself. The nature of the gold plates as an alloy is also discussed.


W.092 Weed, Grant B. *Speeches Given As a Part of a Series on Sunday Evening on Temple Square*. N.p., 22 June 1958. The Book of Mormon is a history of God’s dealings with his people as is the Bible. It teaches gospel principles with clarity. [J.W.M.]


Weiner, George. “America’s Jewish Braves.” Mankind 4 (n.d.): 56-64. In 1644 Antonio de Montezinos, a Jewish adventurer, declared he had found the lost Ten Tribes in America. The Spanish, who in the Inquisition tried to eliminate Jewish influence, continued to do so in America. They destroyed artifacts and architecture that made the link. The belief that the Lost Ten Tribes were in America has had a profound influence on the history of the world. Among the books written supporting this theory, the Book of Mormon is a significant work. [J.W.M.]

Weiser, R. “Mormonism.” Evangelical Review 10/37 (1859): 80-100. Supercilious essay on the Mormon system, including the Book of Mormon: “When the Golden Bible was first announced . . . it was considered too ridiculous for serious refutation.” The author discusses Spaulding, Book of Mormon witnesses, Anthon, and the plates. [D.M.]

Weisman, Howard. “The Lord Is with Us.” Ensign 20 (April 1990): 30-32. The Holy Ghost bore witness to this Jewish convert of the truthfulness of the Book of Mormon. He was able to understand his Jewish religion and the purpose of the temple better, and to unite his family in death as they had been in life. [J.W.M.]

Welburn, Judith. “Like Ripples on a Lake, Book Has Endless Influence on Lives.” CN 59 (19 August 1989): 11-12. An illness gave this author time to read the Book of Mormon and she was converted by its message. The book, left by unknown missionaries, resulted in 21 baptisms. [J.W.M.]


Welch, John W. “Ammon and the Cutting Off the Arms of Enemies.” In Reexploring the Book of Mormon, edited by John W. Welch, 180-82. Salt Lake City: Deseret Book and FARMS, 1992. In the ancient Near East, it was a common practice for conquering soldiers to remove victim’s body parts as a sign of victory, or perhaps also to obtain an accurate accounting of the dead. Cutting off arms became a customary punishment for thieves in the Moslem world. It may have been symbolic. The story of Ammon fits these ancient Near Eastern traditions. [J.W.M.]


Welch, John W. “Benjamin’s Speech: A Classic Ancient Farewell Address.” In Reexploring the Book of Mormon, edited by John W. Welch, 120-23. Salt Lake City: Deseret Book and FARMS, 1992. Certain themes appear consistently in farewell addresses of many ancient religious and political leaders, as if the speakers were following a pattern. Recent research finds Benjamin’s speech to be the most complete example of this speech topology yet found anywhere in world literature. [R.H.B.]


W.108 Welch, John W. “The Calling of a Prophet.” In *The Book of Mormon: First Nephi, The Doctrinal Foundation*, edited by Monte S. Nyman and Charles D. Tate Jr., 35-54. Provo, UT: Brigham Young University Religious Studies Center, 1988. Analyzes the call of Lehi in light of ancient Israelite prophetic literature, showing that the elements of Lehi’s throne vision and prophetic commission in 1 Nephi 1 compares closely with the cultural and religious experiences and expectations in Israel and neighboring civilizations in Lehi’s day. [J.W.W.]


W.111 Welch, John W. “Chiasmus in Alma 36.” Provo, UT: FARMS, 1989. A detailed analysis of the chiastic structure of Alma 36, comparing several proposed arrangements of this chapter, giving statistical and linguistic evaluations of its chiasticity, and correlating it with Mosiah 27 and Alma 38. [J.W.W.]

W.112 Welch, John W., ed. *Chiasmus in Antiquity*. Hildesheim: Gerstenberg Verlag, 1981. A team of scholars analyze chiasmus in Akkadian, Ugaritic, Hebrew, Aramaic, Greek, Latin, and the Book of Mormon. Includes extensive bibliography and register of chiastic passages in many literatures. This work is reviewed in D.080, S.080, and K.130. [J.W.W.]


W.114 Welch, John W. “Chiasmus in Helaman 6:7-13.” In *Reexploring the Book of Mormon*, edited by John W. Welch, 230-32. Salt Lake City: Deseret Book and FARMS, 1992. Another example of chiasmus has been discerned in Helaman 6:7-13. Chiasmus encompasses the entire report for the year, suggesting that the account was written as a single literary unit that Mormon copied verbatim from the large plates of Nephi. The literary structure of the chiasmus is analyzed. [R.H.B.]


W.118 Welch, John W. “Criteria for Identifying the Presence of Chiasmus.” Provo, UT: FARMS, 1989. Sets forth a series of criteria to be employed in calculating the degree to which a text manifests chiasmus, and discusses the extent to which modern readers can determine if the presence of chiasmus in a text was intentionally created by the ancient author. [J.W.W.]

W.119 Welch, John W. “Decorative Iron in Early Israel.” In Reexploring the Book of Mormon, edited by John W. Welch, 133-34. Salt Lake City: Deseret Book and FARMS, 1992. Mosiah 11:8 mentions “all manners of precious things, of gold, and of silver, and of iron.” Although a person today would not normally consider using iron as a precious decoration, evidence is presented to show that this was done in antiquity. [R.H.B.]

W.120 Welch, John W. “The Destruction of Ammonihah and Law of Apostate Cities.” In Reexploring the Book of Mormon, edited by John W. Welch, 176-79. Salt Lake City: Deseret Book and FARMS, 1992. The law of Moses contains instructions to utterly destroy apostate cities and to gather and burn all their spoil (Deut. 13:12-16). Recent research has uncovered several striking affinities between the account of the destruction of the wicked city of Ammonihah and this ancient Israelite law (Alma 16:9). [R.H.B.]

W.121 Welch, John W. “The Execution of Zemnarihah.” In Reexploring the Book of Mormon, edited by John W. Welch, 250-52. Salt Lake City: Deseret Book and FARMS, 1992. Zemnarihah, the captured leader of the Gadianton robbers, was hanged upon the top of a tree, the tree was then felled and the people sang out “all as one” in praise of God (3 Nephi 4:30-33). Several evidences are presented that suggest that some kind of ancient ritual was being observed. [R.H.B.]

W.122 Welch, John W. “Exemption From Military Duty.” In Reexploring the Book of Mormon, edited by John W. Welch, 189-92. Salt Lake City: Deseret Book and FARMS, 1992. The people of Ammon, having taken an oath never again to take up arms, were the only Book of Mormon group given an exemption from military service. This privilege was consistent with ancient Israelite law. [R.H.B.]

W.123 Welch, John W. “The Father’s Command to Keep Records in the Small Plates of Nephi.” Provo, UT: FARMS, 1984. Nephi’s instructions to Jacob consistently determined the character and contents of the books of Jacob, Enos, Jarom, and Omni. Nephi instructed that only prophecy, preaching, and little history be included. [J.W.W.]

W.124 Welch, John W. “Finding Answers to B. H. Roberts’s Questions.” Provo, UT: FARMS, 1985. Recent data and scholarly work provide plausible answers to questions asked by Mr. Couch in 1921 and about which Roberts prepared a working paper, regarding Native American origins, languages, horses, and archaeology. [J.W.W.]
W.125 Welch, John W. “Getting Things Straight.” In Reexploring the Book of Mormon, edited by John W. Welch, 260-62. Salt Lake City: Deseret Book and FARMS, 1992. In contemporary English straight usually means “not crooked,” while the word strait means “narrow.” In the 1829 manuscripts of the Book of Mormon the spelling straight was never used; Oliver Cowdery always spelled these homonyms as strait. The 1828 American Dictionary of the English Language shows both spellings as interchangeable. The words straight and strait are both used in the King James Version of the Old Testament. Understanding their range of meaning in Hebrew may shed light on ideas intended by Isaiah, Lehi, and Nephi. [R.H.B.]


W.127 Welch, John W. “I Have a Question: How long did it take Joseph Smith to translate the Book of Mormon?” Ensign 18 (January 1988): 46-47. Historical records show that it took only sixty-five or less working days to translate the Book of Mormon. Welch discusses the order of probable translation—Mosiah to Moroni in April—May, and the small plates of Nephi in June. [J.W.W.]


W.131 Welch, John W. “Joseph Smith: ‘Author and Proprietor.’” In Reexploring the Book of Mormon, edited by John W. Welch, 154-57. Salt Lake City: Deseret Book and FARMS, 1992. Discusses copyright laws and explains that the terms “author” and “proprietor” were legally correct descriptions of Joseph Smith’s relationship with the Book of Mormon and not inconsistent with his role as translator. [A.C.W.]

W.132 Welch, John W. “Judicial Process in the Trial of Abinadi.” Provo, UT: FARMS, 1981. The trial of Abinadi, as recorded by Alma, who was a priest in the court of Noah, is shown to have followed ancient Israelite legal practices and is interpreted accordingly. [J.W.W.]

W.133 Welch, John W. “King Benjamin’s Speech in the Context of Ancient Israelite Festivals.” Provo, UT: FARMS, 1985. A report on Mosiah 1-6 in light of ancient Israelite and Jewish rituals and practices associated with the celebration of New Year, Day of Atonement, and Feast of Tabernacles, particularly on Sabbatical Years. [J.W.W.]

Jacob 4-6. It is unlikely that Cenez is either Zenos or Zenoch found in the Book of Mormon. These writings were published in Latin in 1893 and were not translated into English until 1917. [J.W.M.]

W.135 Welch, John W. "Law and War in the Book of Mormon." In Warfare in the Book of Mormon, edited by Stephen D. Ricks and William J. Hamblin, 46-102. Salt Lake City: Deseret Book and FARMS, 1990. Customary Jewish law and ancient Israelite attitudes toward war seem to have persisted among Book of Mormon peoples. This article explores the effect of martial law on government, politics, political offices, and freedom of travel, as well as the legal obligation to fight, exemptions from military duty, treatment of captives, and other legal duties of soldiers and citizens. [J.W.W.]


W.137 Welch, John W. "Legal Perspectives on the Slaying of Laban." Journal of Book of Mormon Studies 1 (Fall 1992): 119-41. This article marshals ancient legal evidence to show that Nephi's slaying of Laban should be understood as a protected manslaughter rather than a criminal homicide. Exodus 21:13 protected more than accidental slayings or unconscious acts, particularly where God was seen as having delivered the victim into the slayer's hand. Nephi did not commit the equivalent of a first-degree murder under the laws of his day. [R.H.B.]

W.138 Welch, John W. "Lehi's Counsel Vision and Mysteries of God." In Reexploring the Book of Mormon, edited by John W. Welch, 24-25. Salt Lake City: Deseret Book and FARMS, 1992. The vision of the council of God's heavenly hosts, as seen by Lehi and other prophets, made them privy to the secret decrees of the council. These secret decrees are believed to be what constituted the "mysteries" of God. [R.H.B.]


W.140 Welch, John W. "Longevity of Book of Mormon People and The 'Age of Man.'" The Journal of Collegium Aesculapium 3 (1985): 34-45. Plausible birth- and death-dates are developed for the lineages of Lehi, Mosiah₁, Alma the Elder, and Jared, with resulting insights into the lives of Book of Mormon prophets. The article includes a chart of comparative life spans of Book of Mormon characters. [J.W.W.]

W.141 Welch, John W. "The Lord's Prayers." Ensign 6 (January 1976): 14-17. New Testament prayers of Jesus are discussed in the context of Jewish prayer practices and are related to the prayers of Jesus preserved in 3 Nephi. Jesus gave thanks to God especially for revelation, asked for forgiveness, and asked that God's will be done and temptation resisted. [J.W.W.]


Welch, John W. “The Narrative of Zosimus and the Book of Mormon.” BYU Studies 22 (Summer 1982): 311-32. Examines parallels between 1 Nephi and a little-known but early pseudepigraphon about a man who has a vision similar to Lehi’s and meets a group in this vision that escaped the Babylonian destruction of Jerusalem and were taken across the ocean by God. [J.W.W.]

Welch, John W. “The Nephite Sacrament Prayers: From King Benjamin’s Speech to Moroni 4-5.” Provo, UT: FARMS, 1986. Also in abbreviated form in “Our Nephite Sacrament Prayers.” In Reexploring the Book of Mormon, edited by John W. Welch, 286-89. Salt Lake City: Deseret Book and FARMS, 1992. Shows how the LDS sacrament prayers come from Moroni 4-5, not originally from D&C 20, and that the Nephite prayers are a liturgical reenactment of the precise words of Jesus in 3 Nephi 18. The sacramental prayer language extends back at least to the words of King Benjamin in Mosiah 5. [J.W.W.]


Welch, John W. “Number 24.” In Reexploring the Book of Mormon, edited by John W. Welch, 272-74. Salt Lake City: Deseret Book and FARMS, 1992. Certain numbers were meaningful in antiquity. Seven was the number of spiritual perfection, twelve was a governmental number. The number twenty-four was associated with heavenly government, especially priestly judgment and temple service. Eight occurrences of the number twenty-four in the Book of Mormon are analyzed. [R.H.B.]

Welch, John W. “The Plain and Precious Parts.” In Reexploring the Book of Mormon, edited by John W. Welch, 37-40. Salt Lake City: Deseret Book and FARMS, 1992. The loss of many plain and precious parts of the gospel is seen as consisting of three stages: (1) the meaning or understanding of the Savior’s teachings is altered; (2) covenants are lost through neglect of their performance; and (3) eventually things are physically lost from the Bible, a consequence of the first two actions. [R.H.B.]

Welch, John W. “Preliminary Comments on the Sources behind the Book of Ether.” Provo, UT: FARMS, 1986. Discusses records and sources used by Ether and Moroni to produce the book of Ether, including an archaic king list, the record of the brother of Jared, and the prophecies of Ether—recognizable as separate text fragments appended together by Moroni’s abridging. [J.W.W.]


W.159 Welch, John W. The Sermon at the Temple and the Sermon on the Mount: A Latter-day Saint Approach. Salt Lake City: Deseret Book and FARMS, 1990. A thorough LDS interpretation of the Sermon on the Mount in Matthew 5-7 and analysis of the words of Jesus at the temple in Bountiful in 3 Nephi 11-18. The Book of Mormon provides keys to unlock the mystery of the Sermon on the Mount. 3 Nephi is a covenantal temple text, giving instructions and commandments relevant to covenant making. A table compares the texts of Matthew 5-7, 3 Nephi 12-14, and the Joseph Smith Translation of Matthew 5-7. [J.W.W.]

W.160 Welch, John W. “Some Old World Perspectives on the Book of Mormon: A Book You Can Respect.” Ensign (September 1976): 27-30, 45-48. Welch gives a summary of the history of Judah during Lehi’s lifetime in order to understand the setting of the quest for a promised land, and shows the many ways the Book of Mormon can be respected as a literary masterpiece. [B.D.]

W.161 Welch, John W. “Statutes, Judgments, Ordinances, and Commandments.” In Reexploring the Book of Mormon, edited by John W. Welch, 62-65. Salt Lake City: Deseret Book and FARMS, 1992. 2 Nephi 5:10 mentions that the people observed the “judgments, and the statutes, and the commandments … according to the law of Moses.” An analysis of the associated Hebrew terms is provided. [R.H.B.]

appreciation for the Book of Mormon. The Book of Mormon will remain a sealed book to all those who do not approach it with both spiritual faith and academic rigor. [J.W.W.]

W.163 Welch, John W. "A Study Relating Chiasmus in the Book of Mormon to Chiasmus in the Old Testament." M.A. thesis, Brigham Young University, 1970. Defines simple, compound, and complex chiasmus, surveys the use of chiasmus in Ugaritic epics, the Old Testament, Homer, and later Greek and Latin authors, and compares the appearance of chiasmus in those literatures with chiasmus in the Book of Mormon. The degree of use of chiasmus in the Book of Mormon is similar to that in the Old Testament. [J.W.W.]

W.164 Welch, John W. "Synagogues in the Book of Mormon." In Reexploring the Book of Mormon, edited by John W. Welch, 193-95. Salt Lake City: Deseret Book and FARMS, 1992. The Book of Mormon describes a considerable diversity in synagogues. Some were built after the manner of the Jews, some after the manner of the Nehors, and one in Antionum after a manner that amazed Alma and his companions. Similarly, ancient Israelite communal worship appears to have begun as a flexible practice and was known in several developmental stages. [R.H.B.]

W.165 Welch, John W. "Ten Testimonies of Jesus Christ from the Book of Mormon." In Doctrines of the Book of Mormon, 1991 Sperry Symposium, edited by Bruce A. Van Orden and Brent L. Top, 223-42. Salt Lake City: Deseret Book, 1992. Analyzes the names, descriptions, and testimonies of Jesus Christ used by Lehi, Nephi, Jacob, Benjamin, Abinadi, Alma, Amulek, Samuel the Lamanite, Mormon, and Moroni, to show that each prophet used a different and often unique set of theological terms and concepts, christologically significant and also strongly connected to the personal experiences and perceptions of each prophet. [J.W.W.]


W.168 Welch, John W. "Thieves and Robbers." In Reexploring the Book of Mormon, edited by John W. Welch, 248-49. Salt Lake City: Deseret Book and FARMS, 1992. Under ancient Near Eastern law there were significant differences between a thief and a robber. The former was usually a local person who was tried and punished under civil law by fellow townspeople. The latter was treated as an outsider, was dealt with under military law, and could be executed. These ancient legal and linguistic distinctions are observable in the Book of Mormon. [R.H.B.]

W.169 Welch, John W. "Three Accounts of Alma’s Conversion." In Reexploring the Book of Mormon, edited by John W. Welch, 150-53. Salt Lake City: Deseret Book and FARMS, 1992. The Book of Mormon provides three accounts of Alma’s conversion. Numerous phrases used in parallel throughout all three accounts show that a single person was the author of all three. [R.H.B.]

W.170 Welch, John W. "The Translation of the Book of Mormon: Basic Historical Information." Provo, UT: FARMS, 1986. Extensive chronological listing, day by day, of all events known to have transpired in connection
with the translation of the Book of Mormon or in the life of Joseph Smith from September, 1827, to March, 1830. Extensive footnotes document from primary sources all known factors pertinent to the time of translation. The article includes an appendix on the order in which the books of the Book of Mormon were translated and an extensive bibliography. [J.W.W.]


W.173 Welch, John W.  “Was Helaman 7-8 an Allegorical Funeral Sermon?” In Reexploring the Book of Mormon, edited by John W. Welch, 239-41. Salt Lake City: Deseret Book and FARMS, 1992. It was not uncommon for early Israelite prophets to use striking conduct to emphasize the import of their warnings (Jeremiah 13:1-11; Jeremiah 19:1-13; 1 Kings 11:29-39; 2 Kings 11:29-39; 2 Kings 13:15-19; Isaiah 20:2-6). It is suggested that Nephi’s sermon from a tower in his yard employed similar imagery to draw a crowd and to emphasize his warning message. [R.H.B.]

W.174 Welch, John W.  “What Is B. H. Roberts’ ‘Study of the Book of Mormon’ and How Have Critics Used It to Discredit the Book of Mormon?” In A Sure Foundation: Answers to Difficult Gospel Questions, 60-74. Salt Lake City: Deseret Book, 1988. Papers written in 1922 by B. H. Roberts bluntly state problems and arguments that could be used against the Book of Mormon, but he was firm in his faith in the Church and the Book of Mormon. His contention was that the power of the Holy Ghost was the source for finding the truth of the Book of Mormon and external evidence was not reliable. [J.W.M.]

W.175 Welch, John W.  “What Was a ‘Mosiah?’ ” In Reexploring the Book of Mormon, edited by John W. Welch, 105-7. Salt Lake City: Deseret Book and FARMS, 1992. Although the exact derivation of the Book of Mormon name Mosiah is unknown, it appears that the term is identical to the Hebrew moshiah, whose key meaning is “savior.” Interestingly, this term applies perfectly to the Mosiahs in the Book of Mormon. [R.H.B.]

W.176 Welch, John W., S. Kent Brown, and John A. Tvedtnes.  “When Did Jesus Appear to the Nephites in Bountiful?” Provo, UT: FARMS, 1989. Three theories about the timing of Jesus’ appearance in Bountiful are set forth: shortly after the crucifixion, about 50 days after the crucifixion, and about 11 months after the crucifixion. Given the ambiguous reference in 3 Nephi 10, no definite conclusion can be reached. [J.W.W.]

W.177 Welch, John W.  “Why Study Warfare in the Book of Mormon?” In Warfare in the Book of Mormon, edited by Stephen D. Ricks and William J. Hamblin, 3-24. Salt Lake City: Deseret and FARMS, 1990. Essay explaining the importance of war in the religious world view of the Nephites, listing and naming the main Nephite conflicts, and discussing methodological problems that must be observed in studying the war chapters in the Book of Mormon. Concludes that no study of the Book of Mormon, either as an ancient document or as it speaks to the modern world, can be well-grounded without an understanding of the book’s perception and ideology of war. [J.W.W.]

Report of a computer count of the words in Jacob 5. There is a great deal of repetition of words in the allegory, and the vocabulary more closely resembles the Hebrew vocabulary of the Old Testament than the New. Some exact phrases may be reminiscent of the theophany of Mt. Sinai; others relate to early anti-pagan language. [J.W.M.]

W.179 Welch, John W. “Zenez, Zenec, Cenez, Kenaz-Zenoch, Zenos.” Provo, UT: FARMS, 1992. Concludes that the Cenez (Pseudo-Philo in Charlesworth’s Old Testament Pseudepigrapha 2:297-377) cannot be the Zenos nor the Zenoch of the Book of Mormon. However, the text, or a predecessor text, of Cenez may have been known to the Nephites. [B.D.]

W.180 Welch, John W., ed. Reexploring the Book of Mormon. Salt Lake City: Deseret Book and FARMS, 1992. A series of updates on current book of Mormon research, edited to make them useful to scholars and general readers. Introductions place each update in context, giving the questions and problems that stimulated the original research and the direction of subsequent research. [J.W.W.]

W.181 Welch, John W., David Fox, Roger Keeler, Paul Hoskisson, Deloy Pack, Robert Smith, and Bruce Warren. “Words and Phrases.” In Reexploring the Book of Mormon, edited by John W. Welch. 282-85. Salt Lake City: Deseret Book and FARMS, 1992. The occurrences and significance of several words and phrases are examined. These include: Lord God Omnipotent, Holy One of Israel, island and isles of the sea, great and abominable church, heart, from whence no traveler can return, second death, and it came to pass. [R.H.B.]


W.183 Welch, John W., David R. Benard, and Daniel C. Peterson. “Secret Combinations.” In Reexploring the Book of Mormon, edited by John W. Welch, 227-29. Salt Lake City: Deseret Book and FARMS, 1992. Points out flaws in the argument that Joseph Smith borrowed the term secret combinations from a term used to refer to a “supposed conspiracy among the Freemasons” in New York in the 1820s. This is unlikely since the phrase was not used until much later. [J.W.M.]


W.186 Welch, John W., Gary Gillum, and DeeAnn Hofer. Comprehensive Bibliography of the Book of Mormon Arranged Chronologically. Provo, UT: FARMS, 1987. This one hundred page bibliography of books and articles written about the Book of Mormon is listed according to their date of publication. [J.W.M.]


Welch, John W., and Matthew G. Wells. "Concrete Evidence for the Book of Mormon." In *Reexploring the Book of Mormon*, edited by John W. Welch, 212-14. Salt Lake City: Deseret Book and FARMS, 1992. Originally published in May 1991. The superior quality of cement found in many archaeological sites is consistent with the Book of Mormon account in Helaman 3:7-11 that dates the technology at approximately 46 B.C. These finds are also helpful in locating Book of Mormon lands. [J.W.M.]

Welch, John W., Robert F. Smith, and Gordon C. Thomasson. "Dancing Maidens and the Fifteenth of Av." In *Reexploring the Book of Mormon*, edited by John W. Welch, 139-41. Salt Lake City: Deseret Book and FARMS, 1992. In ancient Israel maidens would gather to dance on the 15th day of the month of Av. Lehi and his people would have known of this tradition and perhaps the Lamanite daughters had gathered in celebration of a vestige of this event. [R.H.B.]


Welch, John W. and Tim Rathbone. "Textual Consistency." In *Reexploring the Book of Mormon*, edited by John W. Welch. 21-23. Salt Lake City: Deseret Book, and FARMS, 1992. The miraculous nature of the task of dictating the Book of Mormon is revealed in several ways—the first copy was the final copy; it was remarkably free of strikeovers; only minor changes have been made in spelling, punctuation, capitalization, and grammar. The greatest miracle is the consistency within the text. Cites examples of material used with consistency—Alma's conversion accounts, King Benjamin's address, the prophecy of Zenos, King Benjamin's legal teachings. [J.W.M.]
W.196 Welch, John W., and Tim Rathbone. “The Translation of the Book of Mormon: Preliminary Report on the Basic Historical Information.” Provo, UT: FARMS, 1986. Summarizes basic historical information pertaining to the translation of the Book of Mormon by Joseph Smith. Section I gives an annotated chronology of events from 1827 through 1830. Section II examines two theories about the order in which the texts of the Book of Mormon were translated. Section III shows that the 590 pages printed in the 1830 edition of the Book of Mormon were translated, dictated, and written all within an extremely short and intensely busy period of time. [B.D.]


W.199 Weldon, Clair E. “Let Us Not Be Confused.” SH 98 (5 February 1951): 128-30, 139. Explains the importance of Book of Mormon, and gives archaeological evidence to authenticate it. Discusses the serpent symbol as representing Satan, and believes that it is a perversion of Christ as the brazen serpent. [A.C.W.]


W.201 Weldon, Roy E. “Biblical Evidences Pointing toward the Book of Mormon.” SH 94 (5 July 1947): 624. A list of 113 scriptures from the King James and Inspired Version of the Bible that are evidences for the Book of Mormon. Includes scriptures that mention archaeology related to the Book of Mormon. [A.C.W.]


W.203 Weldon, Roy E. “Book of Mormon Deeps.” SH 112, 113, 114, 115, 117, 119 (15 September 1965, 1 January, 1 July 1966, 1 January 1967, 1 December 1968, July 1970, February 1972, September 1972): 632, 635, 23-24, 450-52, 202, 804-6, 814, 21-22, 30-32, 26-28. Series of articles exploring various aspects of the Book of Mormon. Probation periods and free agency are related to divine interference. Weldon discusses what the Book of Mormon teaches about the devil and anti-Christ, judgment, and the Restoration of Israel. He explores the doctrines clarified by the restoration, such as baptism, ordination, the trinity, the fall, the Atonement, and resurrection. He discusses Masonry and Ethan Smith’s A View of the Hebrews—refuting Alexander Campbell’s polemics against the Book of Mormon, showing that Joseph Smith did not use A View of the Hebrews to write the Book of Mormon. [A.C.W.]

W.204 Weldon, Roy E. Book of Mormon Evidences Joseph Smith a Prophet. Independence, MO: Herald House, 1970. This pamphlet contains photographs of artifacts and archaeological evidence that the Book of Mormon described long before their discovery. Joseph Smith passes the biblical test of what makes a true prophet of God. [J.W.M.]
W.205 Weldon, Roy E. “The Book of Mormon Points the Way to Zion.” SH 100 (20, 27 July, 3, 10 August 1953): 682-85, 704-6, 717, 728-30, 739, 754-56, 762. A series of articles written to instruct Church members on how to attain Zion. Discusses the temple of the cross in Palenque, Mexico; that Zion can only be gained with spirituality and endowments of divine power; the necessity of scripture study; the importance of prayer; and the importance of fasting. [A.T.]

W.206 Weldon, Roy E. The Book of Mormon Story in Pictures. Independence, MO: Herald House, 1968. Architecture that resembles Egyptian types and carved reliefs that are unmistakably Hebrew help to explain the “bearded white god” idea found in ancient America. The Book of Mormon records the visit of Christ in America and archaeology verifies the truthfulness of the record. This pamphlet includes photographs, histories, myths, and traditions of ancient America. [J.W.M.]

W.207 Weldon, Roy E. “Emergence of the Nephite Record.” Witness 65 (May 1989): 14-15. Mayan traditions state that two migrations of ancestors came to America, one from the east, the other from the west. The Book of Mormon witnesses of a New Jerusalem in America. The Book of Mormon will be used with the Bible to witness for Christ to silence unbelievers. [J.W.M.]

W.208 Weldon, Roy E. “I Know the Nephite Record Is True.” SH 127 (July 1980): 331, 337. The author testifies of the truthfulness of the Book of Mormon. His testimony has come from the spirit and through scholarly study. Presents evidence that the Nephites obeyed the Law of Moses and there were elephants as far south as South America. [B.D.]

W.209 Weldon, Roy E. “Moroni—Forgotten Man of a Forgotten People.” SH 86 (23 September 1939): 1202-5. Lamanites will be restored to the gospel covenant, fulfilling Book of Mormon prophecy, and Moroni will no longer be the forgotten man of a forgotten people. [A.C.W.]

W.210 Weldon, Roy E. “Moroni to Columbus.” SH 97 (27 November 1950): 1141-44. Book of Mormon archaeologists are doing research to find if the “feathered serpent” god of the ancient American is a symbol of Jesus Christ. The Book of Mormon prophesies of an apostasy, which the author concludes was between Moroni and Columbus. [J.W.M.]

W.211 Weldon, Roy E. The Nephite Prophets Speak to Our Day. Independence, MO: Herald House, 1975. Book of Mormon prophets wrote to those who live in the New World and their prophecies are being fulfilled. Prophets, from Nephi to Moroni, saw the gulf of separation that divides the wicked and the righteous in our day. The last days are here with false prophets, anti-Christ, hysteria, irresponsibility, and rationalization. The Book of Mormon confounds false doctrine. [J.W.M.]


W.213 Weldon, Roy E. “A New Day Dawns for the Book of Mormon.” SH 104 (8 April 1957): 317-19, 330. Weldon asks for Book of Mormon research assistants to assist with archaeological research and investigations about Hebraisms and other Book of Mormon topics. The monumental effort of gathering Book of Mormon evidence is one that requires many contributors. [A.C.W.]
W.214 Weldon, Roy E. “New Evidence on the Urim and Thummim.” SH 101 (6 September 1954): 861-63. Likens Mayan “sac-tuns” or holy stones used for prophecy to the Urim and Thummim, and sees the sac-tuns as evidence for the manner in which Joseph Smith translated the Book of Mormon. These are evidence that true seer stones spoken of in the Book of Mormon existed. Joseph Smith translated the plates using a word-for-word translation using these precious instruments of the Lord. [J.W.M.]

W.215 Weldon, Roy E. “A New Star Did Appear.” Witness 71 (Winter 1990): 5-7. Discusses the sophistication of Mayan astronomy to show that the ancient inhabitants of the Americas would have noticed the appearance of a new star at Christ’s birth. [A.C.W.]


W.216 Weldon, Roy E. Restoration Witnesses. Independence, MO: Herald House, 1966. A reproduction of fifteen articles found in The Saint’s Herald beginning in July 1957. The Book of Mormon’s ability to predict future happenings as well as provide information that was later proven by science lends credibility to its authenticity. The Book of Mormon’s teachings on evolution and other “philosophies of men” are discussed, as well as anachronisms, and authorship. Weldon compares the philosophies of men with the philosophy of the Book of Mormon. [J.T.]

W.218 Weldon, Roy E. “Society for Archaeological Research: Trip to Mexico and Central America.” SH 89 (18 April 1942): 501-3. Reporting of an expedition to Mexico and Central America. Quetzalcoatl appears to be Jesus Christ as identified in the Book of Mormon. The “wise men” talked about in the Bible are also found in ancient American traditions. [J.W.M.]

W.219 Weldon, Roy E. “A Visit to Book of Mormon Lands in Central and South America.” SH 96 (15 August 1949): 775-77, 790. Includes Weldon’s “archaeological observations” in Central and South America and how he relates them to the Book of Mormon. The Gentiles are expected to carry the Book of Mormon to the Lamanites. [A.C.W.]


W.222 Weldon, Roy E., and F. Edward Butterworth. Book of Mormon Deeps; a Comprehensive Text of Known Information Relative to the Internal Evidences of the Book of Mormon. 4 vols. Weldon and Butterworth, 1977-1979. Designed for group study, this philosophical approach shows that Book of Mormon statements of concepts and beliefs are consistent with a high degree of civilization with modern philosophies and life styles. Its moral values apply to our day. Faith is noted as properly coming under the heading of philosophy. The parallels in ancient
America and modern America are striking concerning rebellion, politics, and the sexual revolution. The prophetic role of the Book of Mormon transcends the role of science. The Book of Mormon adds those plain and precious things that have been taken from the Bible and bears witness of its truthfulness. Includes testimonies that go beyond intellectual reasoning. It is a book of fine literature. [J.W.M.]

W.223 Weldon, Roy, and F. E. Butterworth. *Criticisms of the Book of Mormon Answered*. Independence, MO: Herald House, 1973. A response to “honest objections and sincere criticisms” against the Book of Mormon, including its origins (i.e., the Spaulding manuscript), the problem of biblical passages quoted verbatim, seeming literary errors, anachronisms, and changes in the Book of Mormon. [J.T.]


W.225 Welker, Roy A. “Sacred Scriptures: Their Place in the Restoration.” In Welker’s *The Divine Church Restored*, 155-74. Salt Lake City: Deseret News, 1955. Course of study for priesthood quorums. The Book of Mormon was brought forth “by the gift and power of God and by the use of the Urim and Thummim.” The Book of Mormon contributes to the restoration—it is a new testament to Christ, contains a divine message, establishes the truth of the Bible, explains many parts of the Bible, contains a record of a fallen people, and has a lofty spirit that inspires faith in God. [B.D.]


W.227 Wells, Elayne. “Brass Plates Form Book of Mormon Base.” *CN* 60 (6 January 1990): 10. The idea of writing down experiences on the gold plates may have been borrowed from the brass plates, which preserved the Nephites’ religion, language, and civilization. Without them the Nephites would have “suffered in ignorance.” [M.R.]

W.228 Wells, Elayne. “The Void Filled.” *CN* 59 (16 December 1989): 16. More than ten years elapsed after the author read a Book of Mormon borrowed from a library before the missionaries knocked on the door to teach the discussions, which led to this author’s conversion. [J.W.M.]

W.229 Wells, J. F. “On Proving the Book of Mormon.” *MS* 81 (October 1919): 664-66. Moroni is very clear on how to prove the truthfulness of the Book of Mormon. All who seek to properly know the truth will have it revealed to them by the Lord. Thousands have done it. The Bible and the Book of Mormon testify of each other. [B.D.]


W.234 Wells, Junius F. “Oliver Cowdery.” MS 73 (6-20 April 1911): 209-15, 225-29, 241-43. Presents a sketch of the life of Oliver Cowdery, in an attempt to dispel inaccuracies previously published. Though he faltered and fell, he should be honored, for he never joined the Church’s enemies nor did he deny his testimony of the Book of Mormon as the work of the Lord. Cowdery was the scribe for most of the Book of Mormon and was one of the Three Witnesses. [J.W.M.]

W.235 Wells, R. S. “The Book of Mormon Confirmed.” MS 60 (January, February 1898): 24-28, 33-39, 56-63, 72-77, 81-87. Series of five articles with evidence of the authenticity of the Book of Mormon—there were two races of ancient Americans, the Jaredites in North America and the Nephites in South America (Omni 1:23 and Alma 22:30-34); American Indians are of Hebrew origin; there is evidence of ancient metal engraving on tablets in book form; the Peruvians believe they originated from a people led by four brothers; there is evidence of advanced civilizations, ancient coins, and ancient implements on the American continent; there is evidence of great destruction at the crucifixion of Christ and that the Messiah was known to ancient Americans. [B.D.]

W.236 Wells, Robert E. “The Liahona Triad.” In Doctrines of the Book of Mormon, 1991 Sperry Symposium, edited by Bruce A. Van Orden and Brent L. Top, 1-15. Salt Lake City: Deseret Book, 1992. The triad of faith, diligence, and heed were required to make the Liahona function for Lehi and his family. Nephi demonstrated faith in getting the brass plates and in building a boat. Mormon and others exemplify diligence and perseverance. The word heed was used much by Nephi in his writing. These things can lead individuals to Christ. There are many different kinds of modern Liahonas: conscience, patriarchal blessings, even the Book of Mormon. [N.K.Y.]

W.237 Wells, Robert E. The Mount and the Master. Salt Lake City: Deseret Book, 1991. Analyzing the Sermon on the Mount, this author compares the account in 3 Nephi with three translations of the Bible. He defines key words, gives scriptural and personal examples of the concept, explores the state of happiness that is promised in each of the beatitudes, and discusses the required acts and thoughts of achieving such a state. [J.W.M.]

W.238 Wells, Robert E. Untitled talk. In Proceedings of the Santiago, Chile Area Conference, 8-9. Salt Lake City: Church of Jesus Christ of Latter-day Saints, March 1977. The Book of Mormon testifies of Jesus Christ, his doctrine, the power of his name, the reality of his life, and the scope of his priesthood. It contains more information about Christ than does the Bible. He is the creator and is a distinct individual from the Father. He is Jehovah of the Old Testament. [J.W.M.]

W.239 Wells, Rulon S. Untitled talk. CR (October 1934): 108-11. Focuses on the mission of angel Moroni (Revelation 14:6-7) to bring the gospel message to the world through the Book of Mormon. Each nation must have the privilege of hearing the gospel in their own language in order to fulfill the scripture in the book of Revelation. Members of the Church must learn the languages of the world and declare that Jesus Christ has restored his truths again upon the earth. [J.W.M.]

W.240 Wendel, Eileen Chabot. The Book of Mormon Illustrated. Ogden, UT: Brigham Young Publishers, 1982. Selected passages from the Book of Mormon are arranged along with illustrations to provide a “comic book” style of narrative. [J.T.]

the book of Enos. [J.W.M.]


W.243 “Were All the Unsealed Records of the Book of Mormon Translated?” IE 5 (March 1902): 393-95. Claims that Joseph Smith translated all of the unsealed portions of the Book of Mormon. [L.D.]

W.244 West, Camille G. “Antonio’s Book.” Ensign 21 (March 1991): 28-30. Antonio de Jesus Salazar received his father’s Book of Mormon, which had been given to him by a member of the Mormon Battalion in the 1840s in northern New Mexico. Reading the Book of Mormon changed Antonio’s life. [J.W.M.]

W.245 West, Franklin L. Fruits of Religion. Salt Lake City: Deseret Book, 1946. The Bible is the main book of scripture for the Church of Jesus Christ of Latter-day Saints; the Book of Mormon is the companion volume of scripture that guides practice, doctrine, and conduct of the Church and clarifies doctrines such as the Lord’s interest in all people of the earth, the nature of the soul of man, baptism of little children, democracy, mode of baptism, and the Fall of Adam. [J.W.M.]

W.246 West, Franklin L. “A New Witness for God.” DN Church Section (20 April 1946): 10, 12. The Latter-day Saints consider the Book of Mormon to be another witness of Christ. The Book of Mormon contains the same principles of the gospel as the New Testament. [M.D.P.]


W.248 West, Jack H. Trial of the Stick of Joseph: A Lecture Series. Salt Lake City: Sounds of Zion, 1981. Also, in Spanish, Juicio del Palo de Jose: Testigos Personales. Peru: n.p., 1967. A three-part lecture that recounts the events surrounding a mock trial of the Book of Mormon. Analyzes the testimonies of witnesses who claimed to have seen the gold plates, and discusses internal and external evidences of the Book of Mormon. This work is reviewed in S.518. [J.T.]

W.249 West, Roy A. An Introduction to the Book of


W.251 Westenskow, Melvin. Treasures to Share. Salt Lake City: Deseret Book, 1948. The explanation of the relationship between the Book of Mormon and the Bible is found within the pages of the Book of Mormon itself. Latter-day Saints do not replace the Bible with the Book of Mormon, they are companions, one complimenting the other. The Bible does prophesy of the Book of Mormon in many places, just as it foretells of Christ without revealing his name. The use of metal and cement in the Book of Mormon was once ridiculed, but is now verified by archaeology. The Book of Mormon adds credence to the Bible. It is a second witness to the divinity of Christ. [J.W.M.]


What Shall We Believe? Phoenix, AZ: Visual Arts Co., n.d. Shows the organization of the Church, the coming forth of the Book of Mormon as the stick of Joseph, the plan of salvation, and the first principles of the gospel. Contains charts of the chronology of the Book of Mormon. [J.W.M.]”


“When a Book of Mormon Witness Passed On.” MS 98 (27 February 1936): 138-39. Brief life story of Oliver Cowdery. He was a special witness for the Book of Mormon and never denied the Book of Mormon even though he was once excommunicated but later rebaptized. [M.D.P.]”

Whence Came the Red Man? Independence, MO: Herald House, 1940. A 13-page pamphlet that describes the provenance of the Indians. It describes how Lehi left Jerusalem to come to America. The RLDS church is the church that brings the Book of Mormon to the Indians. [B.D.]”

“Where Are the Hills of Ramah and Cumorah?” Instructor 75 (January 1940): 8. In an article published by the Messenger and Advocate in Kirtland, Ohio, July, 1835, a quote attributed to Joseph Smith appeared. It described the Hill Ramah as being about one mile west of the Hill Cumorah (in New York). Between these two hills was the final battleground of both the Nephite and Jaredite nations. [J.W.M.]”

“Where the Book of Mormon Went to Press.” Ensign 19 (February 1989): 43-47. Presents color photographs and explanations of people, places, and artifacts associated with the first printing of the Book of Mormon. [J.W.M.]”

White, James. Letters to a Mormon Elder. Southbridge, MA: Crowne, 1990. Chapter 8 of this polemical-evangelical work against Mormonism is concerned with proving the absurdity and falsity of the Book of Mormon. White notes historical inaccuracies, asserts that the book contains false doctrines about grace and the nature of the Trinity, points out alleged textual problems, and rejects the use of Old Testament prophecies by Mormons to support claims for the Book of Mormon. [M.R.]”

saying that the Book of Mormon is a product of its times, with possible connections to the Spaulding manuscript.  

W.264 White, Lizzie O. Borgeson, and Dianne Olivia White.  *Teckinanny: A Story of Early Inhabitants of the Western Hemisphere and Christ’s Visit to the Descendants of Lehi.* Salt Lake City: Lizzie O. Borgeson White, 1947. A fictional story that tells of two children, one a pioneer girl and the other a native American, who listen to stories about the Book of Mormon inhabitants of America told by the pioneer mother. [J.W.M.]

W.265 Whitehead, Earnest L. *A Concise Reference to the Book of Mormon.* Utah: Bookcraft, 1920. This pamphlet contains scriptural references to many LDS doctrinal subjects found in the Book of Mormon: authority, America as the promised land, baptism and salvation, baptism of infants, Christ as a personal being, faith and works, an unchangeable gospel, and others. [J.W.M.]

W.266 Whitehead, Earnest L. *The House of Israel; a Treatise on the Destiny, History and Identification of Israel in All the Five Branches.* Salt Lake City: E. L. Whitehead, 1947. A treatise that discusses the history and prophetic future of the tribes of Israel (including the Book of Mormon people) with particular emphasis on their divine mission and role among the nations of the earth. [J.T.]

W.267 Whiting, Gary R. *The Book of Mormon Is Christian: A Study of the Major Christian Doctrines Comparing the Bible and Book of Mormon.* Wichita, KS: Zion’s Outpost, 1988. The 1908 edition of the Book of Mormon is used for all referencing in this lesson plan that compares the Book of Mormon with the Bible. Patterns in the Book of Mormon are the same as biblical patterns. Biblical evidences for the Book of Mormon are brought to the attention of the student as well as the purpose of the book and Christ’s teachings that are contained within its pages. [J.W.M.]

W.268 Whiting, Gary R. “The Testimony of Amaleki.” In *The Book of Mormon: Jacob through Words of Mormon, To Learn with Joy,* edited by Monte S. Nyman and Charles D. Tate Jr., 295-306. Provo, UT: Brigham Young University Religious Studies Center, 1990. Although Amaleki wrote only seventeen verses, he contributed substantially to the Book of Mormon. His writing contains historical information, bears witness of Christ, describes the migration of a Nephite group to Zarahemla, tells of Mulek, gives the Jaredite link, and mentions the people of Zeniff. [J.W.M.]


W.270 Whitman, Jason. “Notices of Books: The Book of Mormon.” *The Unitarian* 1 (January 1834): 40-50. A polemical article attempting to discredit the Book of Mormon. The writer notes similarities between Book of Mormon and New Testament language and doctrines. Various anachronisms are mentioned such as the usage of the phrase “it came to pass,” poor grammar, modern ideas, a Christian Church before Christ, Gadianton robbers are viewed as nineteenth-century Masons, and lack of Israelite festivals and geographical evidences. [M.R.]

W.271 Whitmer, David. *An Address to All Believers in Christ. By a Witness to the Divine Authenticity of the Book of Mormon.* Richmond, MO: n.p., 1887. This pamphlet was circulated to refute the claim that the Three Witnesses had denied their testimonies. In spite of his negative feelings toward the Church, David Whitmer strongly testifies of the divine origin of the Book of Mormon. He refutes the Solomon Spaulding manuscript theory and applauds the character of the witnesses. The Book of Mormon denounces the iniquity of polygamy. [J.W.M.]
Whitmer, David (written by a Chicago Times reporter). “David Whitmer Interview.” Chicago Times (7 August 1875): 1. Denouncing the Latter-day Saints of Utah, Whitmer reaffirms his testimony concerning the Book of Mormon, which is a supplement to the Bible. He further denounces polygamy as a disgrace to the Church. [J.W.M.]

Whitmer, David. “An Interview with David Whitmer.” DN (16 August 1878). In a question/answer interview Whitmer described the plates, the Urim and Thummim, and affirmed his testimony of the Book of Mormon. [J.W.M.]

Whitmer, David. The Last Witness Dead. Monongahela, PA: Ladies’ Uplift Circle of the Church of Jesus Christ, 1936. Reprints obituaries on David Whitmer from Missouri newspapers. Stresses his tenacious testimony as one of the Three Witnesses. States some details of his vision, including the handling of the Urim and Thummim and sword of Laban. [D.M.]


Whitmer, David, Sr. “David Whitmer, Sr.: Tested and Sustained.” SH 28 (1 June 1881): 168. Refutes a statement by John Murphy that the author denied his testimony as one of the Three Witnesses of the Book of Mormon. [R.M.]


Whitney, Orson F. “The Book of Mormon, Historical and Prophetic Phases.” IE 30 (September 1927): 941-48. Reports of his visit to Palmyra, Manchester, and the Hill Cumorah, outlines many of the features of the Book of Mormon: the history and prophecy in the book, reference to Zion, America as a land of liberty, the relationship of Joseph and Judah, and Jesus Christ in America. [D.M.]


Whitney, Orson F. “The Land of Zion.” In Whitney’s Saturday Night Thoughts, 31-35. Salt Lake City: Deseret News, 1921. Contains an overview of the Book of Mormon, and a discussion of Book of Mormon prophecies related to the responsibilities and position of America. Both Nephite and Jaredite prophets understood that America is the land of Zion. Its destiny is linked closely with Jerusalem. [J.W.M.]

Whitsitt, William H. Intermediate Examination. Louisville, KY: Southern Baptist Theological Seminary, 1886. A tract that asks questions about Mormonism, but does not answer them. Assumes the Book of Mormon is Sidney Rigdon’s redaction of Spaulding’s manuscript. [D.M.]

Whitsitt, William H. Sidney Rigdon, the Real Founder of Mormonism, assembled by Byron Marchant. Salt Lake City: Metamorphosis, 1988. This manuscript was written and remained unpublished until assembled by Byron Marchant. It is a collection of three articles—1885, “The Honolulu Manuscript and the Book of Mormon,”
1891, "Mormonism," and a "Cover Letter" dated August 28, 1908. It purports that Sidney Rigdon wrote the Book of Mormon. [J.W.M.]

W.283 Whittaker, A. C. *The Challenge “The Book of Mormon” Makes to the World.* Salt Lake City: 196?. Challenging others to duplicate the Book of Mormon, the author has published this list of conditions under which the book was translated. [J.W.M.]

W.284 Whittaker, David J. "Orson Pratt: Early Advocate of the Book of Mormon." *Ensign* 14 (April 1984): 54-57. Traces Orson Pratt’s work as a “student, advocate, and editor” of the Book of Mormon. Recounts how he drew heavily on the work of his brother, Parley P. Pratt, and on his own scientific background to defend the Book of Mormon. Tells of his work in making extensive format changes to the 1879 edition of the Book of Mormon to make it more accessible to students. [S.P.S.]

W.285 Whittier, C. H., and S. W. Stathis. "The Enigma of Solomon Spaulding;" *Dialogue* 10 (Autumn 1977): 70-73. Solomon Spaulding, born in Connecticut in 1761, wrote the romantic novel that is alleged to have provided the “historical” source of the Book of Mormon. It was a fictional novel about a ship of Roman soldiers “in the time of Constantine driven by storm to the New World” who became a part of the Indians. He was known to believe in the Hebrew origin of the Indians. [J.W.M.]


W.288 “Who Is Book’s Author?” CN 58 (2 January 1988): 16. Church News editorial arguing that Jesus Christ was the ultimate author of the Book of Mormon. [D.M.]

W.289 “Who Wrote the Book of Mormon.” *Utah Christian Tract Society* 10 (July-August 1976): 2. Disputes the view that the Book of Mormon is of divine origin, seeing it rather as a modern composition written by Solomon Spaulding, Sidney Rigdon, and Joseph Smith. [D.M.]

W.290 “Why Ancient Records?” CN 46 (30 October 1976): 16. For many reasons the Lord commanded ancient peoples to keep records—to preserve language, to keep histories, and to teach the gospel. Another reason was to keep future generations from making the same mistakes. [M.R.]

W.291 *Why I Believe the Book of Mormon.* Lamoni, IA: Board of Publication of the RLDS Church, 1909. An apologetic tract using common prooftexts as well as unusual ones, such as Ezekiel 17 and Hosea 8:11-12. [D.M.]

W.292 “Why Not Investigate?” MS 50 (March 1888): 161-62. The author suggests that some scientific body endeavor to prove or disprove whether archaeological discoveries validate the Book of Mormon. [B.D.]

W.293 Widtsoe, John A. “Alma Speaks to the Twentieth Century.” *IE* 31 (November 1927): 20-31. Reprinted in *A Book of Mormon Treasury.* Salt Lake City: Bookcraft, 1976, 83-98. Alma the Younger taught principles that are relevant in our day. The combined teachings of Alma connect the premortal life, present day, and future life. Alma’s teachings deal with such concepts as the Fall and redemption, the nature of the priesthood, the final judgment, humility, faith, and prayer. [D.M.]
W.294 Widtsoe, John A. *The Book of Mormon*. Independence, MO: Zion Printing, 1934. This tract explains briefly the contents, origin, authenticity, witnesses, consistency, archaeological discovery in modern times, and the Bible prophecies concerning the Book of Mormon. [J.W.M.]

W.295 Widtsoe, John A. *The Book of Mormon*. London: LDS British Mission Office, 1932. Also in *DN Church Section* (7 January 1933): 6, 7. This small leaflet was written to nonmembers to explain what the Book of Mormon is, its origin, and the authenticity of the book. The author observes that the book is consistent in its textual content. Modern archaeology has corroborated the truthfulness of the book. It supports and fulfills the teachings of the Bible and it is an inspired book. He offers a challenge to test its validity. [J.W.M.]


W.297 Widtsoe, John A. “The Book of Mormon Is Translated.” *DN* (2 March 1949): 23. Widtsoe explains the major events that occurred between the time Joseph Smith received the plates in 1827 and 1830 when the Book of Mormon was published. [B.D.]


W.299 Widtsoe, John A. “Did Joseph Smith Write the Book of Mormon?” *DN* (16 March 1949): 23. Addresses claims that the Book of Mormon was not divinely written. [B.D.]


W.301 Widtsoe, John A. “Does the Book of Mormon Forbid Polygamy?” *MS* 95 (4 May 1933): 296-97. In Jacob’s sermon on immorality (Jacob 2) polygamy is not forbidden. What is forbidden is the taking of wives and concubines without the sanction of God. [J.W.M.]

W.302 Widtsoe, John A. “Does the Kon-Tiki Voyage Confirm the Book of Mormon?” *IE* 54 (May 1951): 318-19. Also published in *Evidences and Reconciliations*, edited by G. Homer Durham, 3:99-102. 3 vols. Salt Lake City: Bookcraft, 1951. Thor Heyerdahl, a Norwegian explorer, successfully accomplished a 4000-mile sea voyage from the coast of Peru to the Tuamotu Islands across the Pacific. The balsa raft named Kon-Tiki sailed only by wind and ocean currents. The Kon-Tiki voyage clearly demonstrates that such voyages could certainly have been made, similar to the claims made in the Book of Mormon. [R.C.D.]

W.303 Widtsoe, John A. “Evidences for the Book of Mormon.” *DN* (3 April 1949): 23. Widtsoe presents external evidences as proof that the Book of Mormon is authentic: metal plates have been found, reformed Egyptian has
been proven beyond a doubt, research has indicated that there were multiple authors of the book, religious beliefs of the ancient Americans conform to the Book of Mormon text. [J.W.M.]


W.306 Widtsoe, John A. “His Other Sheep.” MS 92 (27 March 1930): 200-1. Perhaps the greatest message of the Book of Mormon is that God speaks to all his children, “on one continent or another, in one land or another,” all will be taught the gospel of Jesus Christ. [D.W.P.]


W.308 Widtsoe, John A. “Notes on Moroni’s Message.” Young Woman’s Journal 34 (September 1923): 461-65. Lists fourteen specific points related to Moroni’s visit, including the value of repentance, prayer as a catalyst, the promise of universal salvation, and warnings concerning covetousness. [D.M.]


W.310 Widtsoe, John A. “Scholarship and the Book of Mormon.” MS 90 (8 November 1928): 712-13. Although scientific research may substantiate items discussed in the Book of Mormon, there is no need for a scientific explanation for the book. [A.T.]

W.311 Widtsoe, John A. “Truth Restored: A Modern Miracle!” Number Fourteen in the Centennial Series. In Widtsoe’s The Handbook of the Restoration, 232-37. Independence, MO: Zion’s Printing, 1944. Apostasy came because of the choices that men made, and truth was lost. The Father and the Son appeared to Joseph Smith telling him that an important work would be required of him and that truth would be restored. Joseph translated and published the Book of Mormon thereby re-establishing priesthood authority and the Lord’s church. [J.W.M.]

W.312 Widtsoe, John A. “Was Iron Known in Ancient America?” IE 53 (March 1950): 175, 231. Also published in Evidences and Reconciliations, edited by G. Homer Durham, 3:89-92. 3 vols. Salt Lake City: Bookcraft, 1951. The view of scholars in the field of American archaeology holds that the pre-Columbian inhabitants of America did not know of or use iron. However, this article, citing the Science Newsletter of November 12, 1949, recommends that this view may have to be reevaluated on the basis of new findings of iron in ancient America. [R.C.D.]

W.313 Widtsoe, John A. “Was Steel Known When Lehi Left Jerusalem?” IE 50 (May 1947): 304. Argues that steel existed around the time Lehi left Jerusalem, about 600 B.C. [L.D.]
W.314 Widtsoe, John A. “What Was the Vocabulary of Joseph Smith?” IE 54 (June 1951): 399, 476. Any translation will reflect the vocabulary of the translator. Such was the case with Joseph Smith and the Book of Mormon. An average “fairly well-educated” person possesses an 8,000 word vocabulary. Joseph Smith as a youth would have had a substantially smaller vocabulary. Interestingly, the Book of Mormon has a total vocabulary (including person and place names) of 3,307 words. [R.C.D.]


W.316 Widtsoe, John A. “Who Saw the Book of Mormon Plates.” DN (9 March 1949): 23. The only material background upon which we may base our faith in the Book of Mormon are the testimonies of the Three Witnesses and the Eight Witnesses. [B.D.]

W.317 Widtsoe, John A. “Why Did Joseph Smith, the Prophet, Need the Help of the Urim and Thummim?” IE 43 (January 1940): 33, 37. The Urim and Thummim were used in connection with priestly functions of the Old Testament and later were important in the translation process of the Book of Mormon. Historically they served to facilitate communication with the Lord. [J.W.M.]

W.318 Widtsoe, John A. “Why Did Joseph Smith the Prophet Need the Help of the Urim and Thummim.” In Evidences and Reconciliation, edited by G. Homer Durham, 89-91. Salt Lake City: Bookcraft, 1987. Discusses the purpose of the Urim and Thummim anciently and Joseph Smith’s usage of them to translate the Book of Mormon. [L.D.]

W.319 Widtsoe, John A., and Franklin S. Harris. Seven Claims of the Book of Mormon: A Collection of Evidences. Independence, MO: Press of Zion's Printing and Publishing, n.d. A missionary manual that presents seven Book of Mormon claims and gives supporting evidence. The claims include: the Book of Mormon is of divine origin, it consists of writings by successive historians, it was written in reformed Egyptian on metal plates, the native Americans are partly of Hebrew descent, and there were great civilizations in ancient America that Christ visited. [C.C.]

W.320 Widtsoe, Osborne. “The Test of Section Sixty-seven.” IE 10 (January 1907): 161-65. Examines the idea that Joseph Smith could not have been an impostor who wrote the Book of Mormon. His limited education and young age at the time make the idea absurd, as does the fact that the educated William E. M’Lellin tried unsuccessfully to create a revelation from the Lord (D&C 67) similar to the many revelations received by Joseph Smith. [J.W.M.]

W.321 Widtsoe, Osborne J. P. “Other Sheep.” In Widtsoe’s What Jesus Taught, 291-98. Salt Lake City: Deseret Sunday School Union, 1918. Jesus appeared among the Nephites and declared that they were his “other sheep” who were identified in the book of John. [J.W.M.]

W.322 Widtsoe, Osborne J. P. The Restoration of the Gospel. Salt Lake City: Deseret Book, 1912. Chapter 20 deals with the eleven witnesses who viewed the gold plates of the Book of Mormon. The Three Witnesses reconfirmed their testimonies in their last days of mortality and though three of the Eight Witnesses left the Church, none of the eight denied their testimonies. [J.W.M.]
W.323 Widtsoe, Osborn J. P. "The Unfair Fairness of Rev. Spaulding." IE (April 1913): 593-603. Reprint from DN (15 February 1913). Explains why Reverent Spaulding's testing of the Book of Mormon by examining the authenticity of the book of Abraham as an ancient Egyptian text is unfair. Latter-day Saints do not value the Bible less than the Book of Mormon. The belief of the Church is that both were divinely inspired of God and are placed on the same plane, though it is recognized that the Bible may have copyists' errors. [J.W.M.]

W.324 Wight, Cyril E. The Book of Mormon, Is It Necessary? Independence, MO: Herald House, 1943. Contains lessons that address the question, "Is the Book of Mormon necessary?" Discusses the Jaredite and Mulekite histories, Lehi's exodus from Jerusalem and journey to the promised land, Nephi's leadership, Zeniff's people and Alma's establishment of the Church in the Waters of Mormon, Alma the Younger's missionary service, missionary work of the sons of Mosiah, the sons of Alma the Younger, Captain Moroni, Helaman, signs of Christ's coming, Mormon's abridgment, Moroni's preservation of the records, and the purpose of the Book of Mormon as a basis for the Restoration and proof that God speaks today. [J.W.M.]

W.325 Wight, La Preal. "I Am Brought Forth to Meet You." IE 53 (October 1950): 781, 810. The Book of Mormon prophet and writer Moroni prophesied that he would come forth "triumphant through the air" at a future date (Moroni 10:34). Wight sees a quite literal fulfillment in this prophecy in the statues of Moroni on the top of the Salt Lake Temple and the Hill Cumorah. Moroni now stands triumphant in the air. [R.C.D.]


W.328 Wilcox, S. Michael. Choosing the Fullness: Wickedness or Righteousness. Salt Lake City: Bookcraft, 1988. A meditation on the "two ways" theme, which contrasts fruits leading to happiness or misery. Includes a chapter on "the Nephites' rejection of the good." Discusses scriptural warnings and extols the Zion society described in 4 Nephi. [D.M.]

W.329 Wilcox, S. Michael. "I Have a Question: I am confused by the gospel principle of justification by faith. Can you explain it to me?" Ensign 21 (June 1991): 51-53. The Book of Mormon defines this principle particularly well by the words it substitutes in place of justification, such as blameless and guiltless. Justification then is the process through which guilt is removed through faith. [J.W.M.]


Zarahemla. He prophesied of Christ's birth and crucifixion. No other evidence of his life and ministry is recorded. [J.W.M.]

**W.332** Wilcox, S. Michael. "Spiritual Rebirth." In *The Book of Mormon: Mosiah, Salvation Only through Christ*, edited by Monte S. Nyman and Charles D. Tate Jr., 247-60. Provo, UT: Brigham Young University Religious Studies Center, 1991. Distinguishing between natural man and the physical body is important in understanding how overcoming the natural man becomes a rebirth through the Atonement of Jesus Christ. The natural man yields to carnal and untamed desires. The physical body, however, is essential to a fullness of joy. Transforming our natural tendencies to Christ-like qualities brings about a death of the old self and brings a “mighty change” or new birth that occurs through the Atonement of Christ, loving him, faith in him, and hope in his mercy. [J.W.M.]


**W.336** Wilkinson, LaVern. “Waters of Sebus.” *IE* 30 (February 1927): 346-47. Ammon received the miraculous power of God as the result of obedience to God. Individuals qualify for the Lord’s work by diligent study. Power is invested in them by prayer and fasting, and there must be a desire to serve. [J.W.M.]

**W.337** Willers, Diedrich. "The First Months of Mormonism: A Contemporary View." Translated and edited by D. Michael Quinn. *New York History* 54 (July 1973): 317-33. Willers, a German Reformed minister, wrote a letter in June 1830 that provides valuable insights into how the early LDS church and its leaders were perceived. He was interested in and opposed to the new sect. Willers knew the Whitmers, whom he labels as "unstable, spineless men," and Hiram Page, who is "likewise full of superstition." Discusses the role of the Urim and Thummim in translating the Book of Mormon. [A.C.W.]

**W.338** Willes, Joseph S. "Could Joseph Smith Have Written the Book of Mormon?" *IE*

**W.339** Willet, H. L. “The Question Box: What Became of the Plates Found by Joseph Smith?” *Christianity Today* 54 (30 June 1937): 841. Discounts the idea that Joseph Smith possessed gold plates from which came the Book of Mormon. [J.W.M.]

**W.340** "William Smith’s Story Concerning the Plates of the Book of Mormon." *Instructor* 75 (January 1940): 6. An interview that took place two weeks before the death of William Smith, wherein Smith avows that he did indeed lift the gold plates from which the Book of Mormon was translated. [J.W.M.]

W.342 Williams, Camille S., and Donna Lee Bowen. "Ordinary People in the Book of Mormon." Ensign 22 (January 1992): 36-39. Provides examples of “ordinary faithful people” in the Book of Mormon. For instance, Abish demonstrated a strong belief in the Lord, Saria showed a willingness to be obedient, and the story of the daughter of Jared teaches that position and beauty have little connection to faith or to one’s ability to serve the Lord. [A.C.W.]

W.343 Williams, Clyde J. "Book of Jacob." In Encyclopedia of Mormonism, edited by Daniel H. Ludlow, 1:147-48. 5 vols. New York: Macmillan, 1992. A description of the book of Jacob, its organization and content. It seems to have three parts: a discourse by Jacob at the temple calling his people to repentance; prophecies of the Atonement of Christ, his rejection by the Jews, and the scattering and gathering of Israel; and the confrontation with the anti-christ, Sherem. [B.D.]

W.344 Williams, Clyde J. "The Book of Mormon and Overcoming Satan." In Doctrines of the Book of Mormon, 1991 Sperry Symposium, edited by Bruce A. Van Orden and Brent L. Top, 243-56. Salt Lake City: Deseret Book, 1992. The Book of Mormon conveys the Lord’s messages concerning Satan’s role, characteristics, and purpose, and places emphasis on how to identify and overcome Satan’s tactics. Twelve tactics are noted and seven principles of overcoming these tactics are listed. [J.W.M.]

W.345 Williams, Clyde J. "Deliverance from Bondage." In The Book of Mormon: Mosiah, Salvation Only through Christ, edited by Monte S. Nyman and Charles D. Tate Jr., 261-74. Provo, UT: Brigham Young University Religious Studies Center, 1991. Relating Mosiah 7-24 to our day, this article identifies the steps that lead to bondage, what must be done to be delivered from it, and to what degree the Lord will help. There are many ways in which modern man brings bondage upon himself, but deliverance always comes by turning to Jesus Christ. [J.W.M.]

W.346 Williams, Clyde J. "An Examination of Influential Factors Affecting Students in Applying Book of Mormon Principles toward the Resolution of Personal Problems." Ph.D. diss, Brigham Young University, 1989. Members of the Church are under the condemnation of the Lord because they have failed to apply the teachings of the Book of Mormon in their lives. The practice of putting oneself into the place of individuals in the Book of Mormon is invaluable; it leads to understanding deity. The Book of Mormon carries a solution to every problem in its pages. [J.W.M.]

W.347 Williams, Clyde J. "The Godhead and Godhood As Taught in the Book of Mormon." In A Symposium on the Book of Mormon, 120-24. Salt Lake City: Church of Jesus Christ of Latter-day Saints, CES, August 1986. Outlines the modern Christian concept of God using the Nicean and Athanasian creeds and states that this concept is based on a misunderstanding of the scriptures. The Book of Mormon defines the following doctrines: (1) there are three distinct beings in the Godhead, (2) the Father and Son possess physical bodies, (3) there is a doctrine of the Fatherhood of Christ, and (4) man can become like God. [A.T.]

W.348 Williams, Clyde J. "Instruments in the Hands of God: The Message of Alma." In The Book of Mormon: Alma, The Testimony of the Word, edited by Monte S. Nyman and Charles D. Tate Jr., 89-106. Provo, UT: Brigham Young University Religious Studies Center, 1992. The sons of Mosiah were instruments in the hand of the Lord to accomplish their missionary labors. To be missionaries, they needed to possess scriptural knowledge, fast and pray, possess patience, serve as examples to the people, and remain faithful in the gospel. In turn, the Lord directed them and their joy in the harvest was great. Their missionary experiences provide us with a model for missionary work today. [N.K.Y.]

W.350 Williams, David M. Let Us Go Back to Christ: Looking unto Jesus, the Author and Finisher of Our Faith. Salt Lake City, 1900. Members of the Church must return to the Book of Mormon, for they have begun to stray from the basic principles and doctrines. [J.W.M.]

W.351 Williams, Frederick G., III. "Did Lehi Land in Chile." Provo, UT: FARMS, 1988. See also Reexploring the Book of Mormon, edited by John W. Welch, 57-61. Salt Lake City: Deseret Book and FARMS, 1992. A quote attributed to Frederick G. Williams, I, concerning the landing of Lehi and his group in Chile may not reflect the truth. Three handwritten copies of this statement exist, none of which provides evidence as to their source. [J.W.M.]

W.352 Williams, James. "The Law of the Book of Mormon." American Law Review 34 (1900): 219-23. Claims that the Book of Mormon is a product of plagiarism from the earlier historical romance of Spaulding. The laws given by Mosiah bear a close resemblance to laws existent in the United States. The most interesting law was against the practice of polygamy, which many Mormons practiced in 1900. [J.W.M.]

W.353 Williams, L. E. "The New Witness." MS 73 (23 November 1911): 737-39. Since the Christian world is filled with unbelief, there was a need for a second witness. The Book of Mormon fulfills the prophecies of Ezekiel and Isaiah. Using the "old" (the Bible) and the "new" (the Book of Mormon) to support one another, the searcher for the truth may weigh the evidence favorably. [J.W.M.]


W.355 Williams, Stephen. "Archaeology and Religion: Where Angels Fear to Tread." In Williams’s Fantastic Archaeology: The Wild Side of North American Prehistory, 1991, 156-88. Philadelphia: University of Pennsylvania Press, 1991. Recounts the coming forth of the Book of Mormon, rehearses the Book of Mormon story, and discusses how members of the Church have used Mesoamerican archaeology to prove the book is true. The Kinderhook plates, the Newark Holy Stones, the Mark Hofmann forgeries and other fraudulent archaeological finds are closely tied to Mormonism. Nothing is too preposterous to believe for those who want to do so. This work is reviewed in W.394. [J.W.M.]

W.356 Willis, Bertram T. "Keynote of a Prophet’s Life." MS 98 (8 July 1937): 437-38. Alma₂ and the sons of Mosiah were miraculously converted to Jesus and his gospel. Alma’s missionary experiences may be compared to the ministry of Jesus Christ who also accepted a lower station in life to serve his fellowmen and was subject to mockery and humiliation. [J.W.M.]

W.357 Wilson, David J. "Book of Mormon Witnesses and Their Testimony Meet Legal Standards." Relief Society Magazine 38 (August 1951): 512-15. The Old Testament law of witnesses was approved by Paul the Apostle, Hammurabi, and Utah code: by the mouth of two or three witnesses shall the matter be established. The Three Witnesses and Eight Witnesses of the Book of Mormon fulfill this criteria. The most important witness for which there is no substitute is the Holy Ghost who witnesses to the very soul of man. [J.W.M.]

millions of Americans and their history, it ought to be seriously counted in the canon of American literature. Reasons why the Book of Mormon has not been studied as such, and logical approaches to its study are explored. [B.D.]

W.359 Wilson, Garth A. “The Mulekites.” Ensign 17 (March 1987): 60-64. Traces the history of the Mulekite people, from the events leading up to the destruction of Jerusalem and the flight of one of King Zedekiah’s sons with a group of his people, to their discovery by King Mosiah and union with the Nephites. Recounts their involvement in the record of the Book of Mormon and reminds us that they made up the major portion of the Nephite people. [S.P.S.]

W.360 Wilson, L. A. “Bearing on the Book of Mormon.” IE 30 (February 1927): 314. Discusses the Chinese account of their first settlement in China. Relates their experiences with the migration of the Jaredites from the Tower of Babel to the great sea. [L.D.]

W.361 Wilson, Luke P. “The Scientific Search for Nephite Remains.” Heart and Mind (Fall 1992): 2-3, 5. The supernatural claims of the Book of Mormon cannot be tested, nor can the remains of the culture claimed by the book to have existed be found. Many of the agricultural and metallurgical claims of the book cannot be supported by archaeology. [J.W.M.]


W.363 Wilson, Timothy B. Mormon’s Story: An Adaptation Based on the Book of Mormon. U.S.A.: n.p., 1993. Book of Mormon text reformatted with the actual text in the right-hand column, and a summarized explanation for younger readers in the left-hand column. [A.C.W.]


W.366 “Win Riches from Rags for Missionary Work.” CN 53 (2 October 1983): 5. Brief account of an individual named Morely Jones, who uses all the money he earns to purchase copies of the Book of Mormon for use by missionaries. [A.T.]

W.367 Winchester, Benjamin. “The Claims of the Book of Mormon Established—It Also Defended.” The Gospel Reflector 1 (15 March 1841): 105-23. The American continent was once inhabited by an enlightened people as ancient relics and archaeologists have testified. The author quotes Priest, Davis, Boudinot, and others who believe the aborigines of America belong to the house of Israel. The Book of Mormon gives an account of the destruction of the once enlightened people of the American continent. Its purpose is to clarify false doctrine, to bring people to the Holy One of Israel, to gather the lost ones of Israel, and restore the truth to the earth. [J.W.M.]

plates with the Urim and Thummim. It is not new to find sacred instruments deposited in the earth—in the
apocrypha Jeremiah hid the ark of the covenant in Mt. Nebo. The plates were hidden from view just as Moses was
not allowed to show the tablets of stone to everyone. [J.W.M.]

Philadelphia, PA: n.p., 1843. Analyzes the history of the priesthood from the “beginning of the world to the
present time.” Chapter seven provides evidence for the authenticity of the Book of Mormon by presenting a brief
summary of its content, its purpose, the biblical prophecies that pertain to it, and the positive results that come
from reading it. [J.W.M.]

W.370 Winchester, Benjamin. “Introduction to the Subject of the Book of Mormon.” The Gospel Reflector 1 (1
March 1841): 98-105. An examination of the prominent objections to revelation and the Book of Mormon. The
Book of Mormon is the work of God and has overcome opposition, and those who are earnest seekers of truth
have embraced it as an instrument in the hand of God. [J.W.M.]

W.371 Winchester, Benjamin. The Origin of the Spaulding Story: Concerning the Manuscript Found; with a Short
Spaulding and his manuscript. Discusses the role of Hurlburt in the story. [D.W.P.]

In Winn’s Exiles in a Land of Liberty: Mormonism’s Conflict with American Culture 1830-1846, 6-39. Chapel Hill and
London: University of North Carolina Press, 1989. Attributes Joseph Smith’s anger toward the community as the
factor that brought him to reformulate republican values by rewriting them in his work, the Book of Mormon.
Joseph Smith’s visions reflect a religious young man’s aspirations for money and status. [J.W.M.]

W.373 Wipper, Frank F. The Book of Mormon as the Basis for Some Vital Conclusions. Fresno, CA: Book of Mormon
Foundation, 196?. Argues that the value of the Book of Mormon lies in its restoration of lost biblical truth and sets
forth the idea that the early LDS church went astray by publishing the Book of Commandments and later the
Doctrine and Covenants, rather than relying totally on the Bible and the Book of Mormon. [D.M.]

W.374 Wipper, Frank F. Commentary on Some Nephite Record Subjects. N.p.: n.p., 1940?. Presents an outline of
several Book of Mormon subjects: (1) priests in the Book of Mormon—finds that Book of Mormon priests were
after the order of Melchizedek; (2) the choice seer—the choice seer was to come from the tribe of Joseph who was
sold into Egypt. This seer will be named Lehi and he will be weak in speaking and will need a spokesman. This
criteria does not fit Joseph Smith; (3) Zion—suggests that Zion is a spiritual condition not a literal gathering; (4)
the parable of Zenos—outlines its contents, stressing the need for obedience and an ultimate cleansing. [J.W.M.]

W.375 Wipper, Frank F. Doctrine and Covenants Critically Analyzed as a Sacred Book. Fresno, California: Frank F.
Wipper, n.d. Believes that the Doctrine and Covenants wrongly became the substitute for the Book of Mormon.
Joseph Smith became a fallen prophet who changed the doctrine taught in the Book of Mormon, which contains
the true doctrine. [J.W.M.]

W.376 Wipper, Frank F. Emphasis on the Book of Mormon. Fresno, CA: Frank F. Wipper, 1960?. One year following
the publication of the Book of Mormon, a shift of emphasis had taken place among the Latter-day Saints. The Lord
warned them in June of 1829 (D&C 15) to place emphasis upon the writings that he had given to them prior to
June of 1829—the Book of Mormon. There is no church upon the earth, only the Book of Mormon guides souls to
the truth. [J.W.M.]
W.377 Wipper, Frank F. *The Gift of Translating*. Fresno, CA: Frank F. Wipper, 196?. Joseph Smith was called to translate only the Book of Mormon and was given no other gift (D&C 4:2). By May 1829 Joseph Smith gave up the seer-stones and negative changes came over him. [J.W.M.]

W.378 Wipper, Frank F. *Is the Book of Mormon from God?* Fresno, CA: Frank F. Wipper, 196?. A rebuttal to James M. Tolle, *Is the Book of Mormon from God?* Writes about Lehi’s genealogy, lights in the barges of Jared, the Liahona, plagiarism of the Bible, and other items. The Book of Mormon is a true document, but after the translation was complete and he gave up the stone Joseph Smith changed in a negative manner. [J.W.M.]

W.379 Wipper, Frank F. *Jerald Tanner’s Brochure on Mormonism Re-examined: Just A Friendly Discussion*. Fresno, CA: Vanity, 196?. Author bears fervent testimony of the Book of Mormon and pleads with Tanner to reconsider his evaluation of the book. Wipper condemns Utah Mormonism and the RLDS church as well. [J.W.M.]

W.380 Wipper, Frank F. *Nephite Record Texts*. N.p., n.d. A ready reference that lists the custodians of the Nephite records and when they lived. [D.M.]


W.382 Wipper, Frank F. *Thy Kingdom Come*. Fresno, CA: Vanity, 196?. Deals with the kingdom of God throughout the dispensations, including the Book of Mormon period. [D.M.]

W.383 Wipper, Frank F. *Translation Correct!*. Kansas City, KS: Book of Mormon Foundation, 1960. Believes that the Book of Mormon was a word-for-word translation. [J.W.M.]

W.384 Wipper, Frank F. *Translation of the Book of Mormon*. N.p., 1960?. Several short essays condemning alterations that have been made in the wording and punctuation of the Book of Mormon. The author calls for the release of the original manuscript so that the original version of the translation can be read instead of what is printed now. [B.D.]

W.385 Wipper, Frank F. “*The Translation of Them Which You Have Seen Is . . . Correct!*” Kansas City, KS: Book of Mormon Foundation, 196?. Discusses the translation and manuscripts of the Book of Mormon, arguing that the book was translated accurately. [D.M.]

W.386 Wipper, Frank F. *An Unlearned Man: Who “The Lord Should Suffer to Bring These Forth.”* Fresno, California: Frank F. Wipper, 196?. Wipper’s intent is to glorify God and the unlearned man who brought forth the Book of Mormon. [J.W.M.]


W.389 Wirsing, Whit. “Book of Mormon for South Africans.” CN 42 (29 April 1972): 5. The story of how the Book of Mormon was translated into Afrikaans. [M.D.P.]

W.390 Wirth, Diane E. The Challenge to the Critics: Scholarly Evidences of the Book of Mormon. Bountiful: Horizon, 1986. Responds to anti-Mormon comments regarding the authenticity of the Book of Mormon, and sets forth evidence to support Latter-day Saint claims. Addresses the Smithsonian statement, metal plates, stone boxes, wordprints, chiasmus, Hebraisms, reformed Egyptian, Nephite monetary system, the wheel, the tree of life theme on Stela 5 at Izapa, and Christ in America. [B.D.]

W.391 Wirth, Diane E. Discoveries of the Truth. Santa Clara, CA: Vanguard Graphics, 1978. Gives evidence to support her theory that the white and bearded god Quetzalcoatl is Jesus Christ. Issues discussed include Phoenician seafarers, cranial deformations, trepanning, cement, cotton, the wheel, arch, the horse, star of David, and the tree of life. [B.D.]


W.393 Wirth, Diane E. “The Tree of Life Offers Evidence of Pre-Columbian Contact.” Pursuit (Fourth Quarter 1981): 168-71. Compares New World examples of the tree of life symbol with examples from Assyria and finds that the basic elements are similar, if not identical. Points out that the Book of Mormon, as the Church of Jesus Christ of Latter-day Saints claims, was written by early inhabitants of America. There is unmistakable evidence of trans-oceanic crossings prior to Columbus. [J.W.M.]


W.395 Wirth, Diane E., and Steven L. Olsen. “Four Quarters.” In Reexploring the Book of Mormon, edited by John W. Welch, 145-49. Salt Lake City: Deseret Book and FARMS, 1992. Book of Mormon writers use the land division term four quarters in many places. This is a common practice in the Bible (Joshua 15:5, Isaiah 47:15 and 56:11, Mark 1:45, and Acts 9:32), Mayan and Indian writings, and in Ixtilxochitl’s documentation. The same usage is common to Ebla and Egyptian records in the Old World. [N.K.Y.]

W.396 Wirthlin, Joseph B. ‘The Straight and Narrow Way.’ Ensign 20 (November 1990): 64-66. A serious and constant study of the scriptures, especially the Book of Mormon, will aid our quest through the straight and narrow way. The word of God is the rod to help avoid temptations that will lead out of the straight and narrow path. [J.W.M.]


W.399 Witnesses of the Book of Mormon. Salt Lake City: Church of Jesus Christ of Latter-day Saints, 1975. A tract addressed to those who do not belong to the LDS church dealing with the biblical law of witnesses, the Three Witnesses and Eight Witnesses of the Book of Mormon. Includes the statements of the witnesses. [D.W.P.]

W.401 Wixted, T. M. The Mistakes of the Book of Mormon. Brisbane, Queensland, Australia: Public Forum, 1965. Claims that the writer of the Book of Mormon was unaware of the setting of Jerusalem in 600 B.C., that he misunderstood such Hebrew words as "messiah," and points out other mistakes of the book. [D.M.]


W.404 Wolfe, Walter M. “Exploring American Ruins.” MS 65 (25 February—19 March 1903): 132-34, 161-64, 176-80. This three-part series presents some legends and traditions of the American Indian in association with ruins, especially of Central America. They seem to prove that the Book of Mormon is historically correct. Throughout the Americas, the Indians believed in a Messiah who came a long time ago and promised to return. The high priest of the Quiche Indians wore a breastplate with seven precious stones. It was a Urim and Thummim used to decide the innocence or guilt of those accused of crimes. It would reveal both past and future events. [J.W.M.]

W.405 Wolfe, Walter M. “Legends Prove Truth of Scripture.” MS 65 (April 1903): 241-44. Focuses on the origin of mankind, history, tradition, legends and mythology, and the manner in which the Book of Mormon proves the common source of religious belief. The world will someday understand “the common origin” theory and will believe the Bible and the Book of Mormon. [J.W.M.]

W.406 Wolfe, Walter M. “Modern Research and the Book of Mormon.” MS 65 (6 August 1903): 501-3, 507-9. Cites various sources to argue the authenticity of the Book of Mormon. Writes concerning the confusion of tongues at the tower of Babel when God led people over the sea in ships to the islands. With the discoveries of ruins on the American continent the Jewish origin of American natives is being increasingly recognized. [B.D.]

W.407 “Women of the Book of Mormon.” Relief Society Magazine 5 (January 1918): 47-50. In the ancient world Hebrew women had more status than in other cultures. Their chastity was imperative under the Mosaic law. Book of Mormon women inherited this culture. Though only three women are named in the book, references to women, mothers, and daughters are numerous. [J.W.M.]

W.408 “Wonders of the Past.” CN 52 (19 June 1982): 16. Critics claim that Joseph Smith wrote the Book of Mormon after reading the works of nineteenth-century explorers. However, the explorers wrote about ancient America after the Book of Mormon was published. [M.D.P.]

W.409 Wood, Edward J. “An Interesting Occurrence in Canada.” Relief Society Magazine 4 (1917): 135-37. Testimony of Kree Indians in Canada who found “their book” through a vision of their head chief. He visited the spirit world and was told of a book of sacred Indian history, which turned out to be the Book of Mormon. [J.W.M.]
Wood, Edward J. Untitled talk. CR (October 1915): 65-68. A Mormon bishop was invited to visit with a gathering of Kree Indians, and was asked by the chief to teach them the gospel. He taught them about the Book of Mormon. Upon completion of his teaching he was told about a vision that the chief had in which he was told of this important book that contained their history. The chief bore witness that this history was the Book of Mormon. [J.W.M.]


Wood, Kathryn. “Hope in Christ.” Ensign 22 (December 1992): 17. The power of hope through Christ is shown in the Book of Mormon and can be applied to an individual’s personal life. Even though Mormon and Moroni lived in a “hopeless time,” they continued to call their people to repentance, and left a record to give hope in our day. [A.C.W.]


Woodbury, Naomi. “On the Origin of the Jaredites.” In 15th Symposium on Archaeology of the Scriptures. 67-72. Provo, UT: Brigham Young University, 1964. The religious and cultural elements in the book of Ether should be compared with those of Mesopotamia prior to 2000 B.C. A comparison of the religious teachings of the book of Ether and known Sumerian historical facts is made. Jaredite names are found to be similar to many names belonging to the Sargonid period. [J.W.M.]

Woodford, Irene Briggs. “The ‘Tree of Life’ in Ancient America; Its Representations and Significance.” M.A. thesis, Brigham Young University, 1950. Offers an interpretation of the Mesoamerican “cross-shaped tree” as being a representation of the tree of life and several important symbolic figures, including the bird, serpent, monster, and the two personages. [B.D.]


Woodford, Robert J. “The Chains of Hell.” Salt Lake City: University of Utah Institute of Religion, 1978. Transcript of a devotional address in which the speaker discusses the devil’s chains, the chains of hell, and a number of other Book of Mormon motifs that lead to spiritual well-being. [D.M.]
W.420 Woodford, Robert J. “I Have A Question: How much do we know about baptism before Christ's time?” Ensign 21 (July 1991): 74-75. The Book of Mormon records contain more than fifty references to baptism prior to the birth of Jesus Christ. Other scriptural passages confirm that baptism was known from the beginning when Adam and Eve were baptized. [J.W.M.]

W.421 Woodhead, William. “Human Sacrifice and Cannibalism.” SH 51 (28 December 1904): 1214-17. Trying to place a date when human sacrifice was introduced in ancient America is a matter of controversy. Book of Mormon critics use later dates than the book declares, while many archaeologists use dates that may reflect the book’s record. Scholars believe that human sacrifice was a religious ritual. [J.W.M.]

W.422 Woodhead, William. “Machu Picchu and the Megalithic People.” SH 64 (23 May—13 June 1917): 485-564. Four-part series concerning Peruvian antiquity and its parallels with the Book of Mormon. Machu Picchu in Peru was a cultivated, highly civilized area in Peru two thousand years ago. The Incan civilization that developed there was built by "white, auburn haired, bearded men" and tradition speaks of four brothers who correspond in many ways to the Book of Mormon brothers Laman, Lemuel, Nephi and Sam. Historical, traditional, and archaeological parallels resemble the Book of Mormon. These ancient people were acquainted with the Christianity. [J.W.M.]

W.423 Woodhead, William. “Myths of the New World.” SH 47 (18 April—20 June 1900): 259-60, 276-79, 286-88, 308-9, 319-21, 334-36, 352-53, 369-71, 383-85, 398-401. A series of articles documenting New World myths that relate to the Book of Mormon: there were once highly populated cities in Central and South America; North American Indians migrated from South and Central America; the Indians are descendants of four brothers; the Peruvian myth of Manco Capac is based upon Nephi; the Maya empire began at Zarahemla; the Jaredite country was between Costa Rica and Columbia; the cross was a holy symbol in America before Columbus; pre-Columbian water baptism; the God Quetzalcoatl was born of a virgin, was a high priest, had a white complexion, wore white robes, and had a beard; the "red man" believed that the white man was coming; Indians once had iron tools and glass; the Jaredites were mound builders; bones of animals now extinct have been found in South America (author suggests cureloms and cumoms); pre-Columbian Indians wrote on metal plates. [A.T.]

W.424 Woodruff, Elia S. Untitled talk. CR (October 1928): 54-57. Relates the experience of a Lamanite woman whose house had burned to ashes. As she went back to view the damage the Spirit told her to look for her book, and she found the Book of Mormon, the only book unscorched. This important witness of the value of the book led this woman to become a member of the Church. [J.W.M.]


W.426 Woodruff, Wilford. “Discourse (delivered by President Woodruff at General Conference April 14, 1890).” In Collected Discourses Delivered by President Wilford Woodruff, His Two Counselors, the 12 Apostles, and Others, Vol. 1. (1886-1889), edited by Brian H. Stuy, 29. Sandy, UT: B. H. S. Publishing, 1988. The need for revelation is great in the past, present, and future. We have the stick of Judah (Bible), the stick of Joseph (Book of Mormon), and the Doctrine and Covenants. Revelation need not end with these. [J.W.M.]

W.428 Woodruff, Wilford. "Transatlantic Antiquities." MS 6 (1 August 1845): 56-57. A testimony that the Book of Mormon's divine truth will one day overwhelm the learned of the world with the Lord's power. [A.C.W.]

W.429 Woods, E. O'Dell. "Nostradamus Prophesied about the Church of Jesus Christ." Mormon Geographic Society Newsletter 1 (Spring 1987): 1, 3. Affirms that Nostradamus predicted the prophetic mission of Joseph Smith, including various aspects of the Book of Mormon. [D.M.]

W.430 Woods, Fred E. "The Record of Alma: A Prophetic Pattern of the Principles Governing Testimony." In The Book of Mormon: Alma, the Testimony of the Word, edited by Monte S. Nyman and Charles D. Tate Jr., 305-19. Provo, UT: Brigham Young University Religious Studies Center, 1992. The book of Alma represents only 1.76 percent of the time period covered in the Book of Mormon but comprises 22.6 percent of the Book of Mormon. Mormon recognized that it was an important work. Alma always bore his witness of the truths he taught. He spent all his days from the time of his conversion trying to lift others to Jesus Christ. We can use his approach to bearing testimony in our work in the Church today. [N.K.Y.]


W.433 Woodward, Charles L. The First Half Century of Mormonism: Papers, Engravings, Photographs, and Autographed Letters. 2 vols. New York: n.p., 1880. A collection of newspaper articles, photographs, and related items that present an overview of the Book of Mormon, relate how it came forth, and conclude that Joseph Smith was not the author of the book but Sidney Rigdon used the Spaulding manuscript to lay the foundation of this "magnificent scheme" after hearing about Joseph Smith's claim to have found golden plates. [J.W.M.]


W.435 Wotherspoon, George. Mormonism: Or the Faith of the Latter-day Saints: Its History and Morals. London: Sunday Lecture Society, 1886. A polemical tract based upon a lecture given against Mormonism and the Book of Mormon. After giving an unsympathetic recounting of the Book of Mormon narrative, the writer asserts that the word "Mormon" means "monster" and that the Book of Mormon was based upon Spaulding's unpublished romance. [M.R.]

W.437 Wrapper, B. B. Record of the Nephites. Fresno, CA: Vanity, 196?. Homemade brochure that contains several scriptural texts, and accepts the teachings of the Book of Mormon but despises the doctrines of the LDS church. [D.M.]

W.438 Wright, Cyril E., ed. Study Outline for Senior Religion. The Book of Mormon: Is It Necessary? Independence, MO: Herald Publishing House, 1927. Study guide covers how to know the Book of Mormon is true—through the witness of the Spirit, through the testimony of witnesses, through the testimony of the scriptures, and through archaeological evidences. Also includes a lesson on how to use the book effectively. [J.W.M.]

W.439 Wright, David P. “In Plain Terms That We May Understand: Joseph Smith’s Transformation of Hebrews in Alma 12-13.” In New Approaches to the Book of Mormon, edited by Brent Lee Metcalfe, 165-229. Salt Lake City: Signature, 1993. Finding the Book of Mormon to be a modern document authored by Joseph Smith does not diminish its value or assert that Joseph was any less relevant as author rather than as translator. There are many connections between Alma 12-13 and Hebrews. Author believes that Joseph Smith used the book of Hebrews to create Alma 12-13. [J.W.M.]

W.440 Wright, David P. “Historical Criticism: A Necessary Element in the Search for Religious Truth.” Sunstone 16 (September 1992): 28—38. Explains two modes of approach toward scriptural historicity—traditionalist and historical critical. Traditionalists look at composition, date, accuracy of events, and chronological order. The historical critical mode does not look at internal or external claims as necessarily true, but looks at the possibility that historical matters are not what are traditionally claimed. The Book of Mormon contains anachronisms in its Isaiah text and other chapters that rely on the New Testament. Suggests that the Book of Mormon is not an ancient text and that Joseph Smith was the author not the translator. [J.W.M.]


W.442 Wright, Dennis A. “Helping Students to Read the Book of Mormon.” In A Symposium on the Book of Mormon, 109-10. Salt Lake City: Church of Jesus Christ of Latter-day Saints, 1979. Provides suggestions for the beginning Book of Mormon student. He suggests having students read from 3-5 minutes at a session. A mini-drama will help to acquaint students with the characters. Visual aids, small group studies, and creativity help the learner. [N.K.Y.]

W.443 Wright, G. Frederick. “The Recently Discovered ‘Solomon Spaulding’ Manuscript and the Book of Mormon.” Oberlin Review 13 (20 February 1886): 133. Rejects as unfounded the claim of Professor Samuel S. Partello that he had located the Spaulding manuscript, recounting the story of the manuscript’s discovery in Honolulu. Holds, nevertheless, that the question of Book of Mormon authorship is irrelevant. [D.M.]

W.444 Wright, H. Curtis. “Ancient Burials of Metal Documents in Stone Boxes.” In By Study and Also by Faith, edited by John M. Lundquist and Stephen D. Ricks, 2:273-34. Salt Lake City: Deseret Book and FARMS, 1990. Gives a summary of numerous burials of metallic documents by a multitude of cultures. Many of these records were encased in stone boxes or other containers. Discoveries of metal documents in Alexandria have established
an archaeological connection between practices of the Ptolemies and Mesopotamian kings. Various methods of preserving ancient records and writings in antiquity are researched and presented. [A.A.]


W.448 "Written Testimony Invites Spirit." CN 58 (2 January 1988): 5. Personalized copies of the Book of Mormon have been effective missionary tools. [R.H.B.]

W.449 Wunderli, Earl M. The Book of Mormon Speaks on Its Own Origin. Stamford, CT: n.p., March 1979. There is little internal evidence in the Book of Mormon to support Joseph Smith’s claim of its origin. The distribution of words and phrases rather leads to the conclusion that there was one writer, Joseph Smith, who wrote about events that he knew about in his own time. [J.W.M.]

W.450 Wunderlich, Jean. “Some Thoughts on the Social Message of the Book of Mormon.” IE 41 (April 1938): 222-23, 234-36. Also in A Book of Mormon Treasury, 268-74. Salt Lake City: Bookcraft, 1959, 1976. Uses the discourses of Alma and Amulek to the Zoramites as a partial guide to determine what the Book of Mormon teaches about social action. The work teaches that violence is not a recommended “principle of social action” and “the solution of social difficulties must be sought on the spiritual plane.” Also discusses what the Book of Mormon teaches about government. [A.T.]


W.452 "Wunderliche heilige: Joseph Smith und die Goldene Bible." Die Gartenlaube (1869): 89-91. Tells of the call of Joseph Smith as a prophet, the coming forth of the Book of Mormon, and a brief summary of the contents of the Book of Mormon. [D.W.P.]


W.454 Wycherly, Carolyn. “Church Scriptures Being Translated by Immigrant.” CN 41 (November 20, 1971): 11. An announcement that the LDS scriptures are being translated into Romanian by Dr. Emia F. Perry. She began the translation in 1951 before becoming a member of the Church. [J.W.M.]
Wyl, W. *Mormon Portraits or the truth about the Mormon Leaders*. Salt Lake City: Tribune, 1886. An exposé of Joseph Smith and Mormonism. The author advances the Spaulding theory to account for the Book of Mormon's origin. [M.R.]