D.001 Dahl, Curtis. “Mound-Builders, Mormons, and William Cullen Bryant.” *New England Quarterly* 34 (June 1961): 178-90. Dahl reviews many of the major works of numerous authors who between 1800 and 1840 were using archaeology and conjecture to explain the origins of the mound-builders. He compares these works to Bryant’s poems “The Prairies” and “Thanatopsies.” Concerning the Book of Mormon, Dahl writes that it is “certainly the most influential of all Mound-Builder literature,” and that “whether one wishes to accept it as divinely inspired or as the work of Joseph Smith, it fits exactly into the tradition.” [B.D.]


D.006 Daines, Robert H. “Cotton and the Book of Mormon.” *IE* 65 (October 1962): 722-24, 751-53. Evidence indicates that cotton seeds from the Old World were transported across the ocean and interbred with wild cotton plants to produce a superior New World plant that was then cultivated. [B.D.]

D.007 Daines, Robert H. “The Globe-Trotting Sweet Potato.” *Ensign* 5 (March 1975): 67. The South American sweet potato is cited as one possible proof “of the influence of Lehi’s descendants on the Polynesian culture.” Various theories are listed concerning how the potato arrived on the South Pacific Islands. [B.T.]

extraterrestrials to the earth. Specifically, singles out Chavin de Huanter in the Andes as the Jerusalem of South America.” [D.W.P.]

**D.009** Danish Missions of the Church of Jesus Christ of Latter-day Saints. *Hvis de blev bedt om at skrive en bog.* Denmark: Church of Jesus Christ of Latter-day Saints, 1967. The English title of this missionary tract is *The Challenge the Book of Mormon Makes to the World.* [D.W.P.]

**D.010** Darling, Joseph W. “The Book Will Prove Itself.” *MS* 111 (September 1949): 282-83. Discusses attempts to discredit the Book of Mormon and Joseph Smith. Refers to Alexander Campbell, the Spaulding theory, and the Woodbridge Riley Theory. The best evidences of the divinity of the Book of Mormon are found within its own pages. [J.W.M.]

**D.011** Darter, Francis M. *The Gathering of Israel: . . . From a Scriptural Standpoint.* Long Beach, CA: n.p., 1915. The Book of Mormon came by way of the Gentiles because of the destruction of the Nephites and rejection by the House of Israel. The book is to be used to gather Israel. [J.W.M.]

**D.012** “David Whitmer and the Book of Mormon.” *MS* 43 (December 1881): 785-89. An article reprinted from the *Chicago Times,* written after a reporter interviewed David Whitmer. David Whitmer confirms his testimony of the Book of Mormon and says that the Spaulding Theory is false. Sidney Rigdon did not know of the Book of Mormon until after it was published. Whitmer also showed the reporter the printer’s manuscript of the Book of Mormon. [B.D.]

**D.013** “David Whitmer Interview.” *Chicago Times* (7 August 1875): n.p. Denouncing the Latter-day Saints of Utah, Whitmer reaffirms his testimony concerning the Book of Mormon, which is a supplement to the Bible. [J.W.M.]

**D.014** “David Whitmer’s Last Hours and Testimony.” *MS* 50 (27 February 1888): 139-40. Reprint of an article in the *Deseret News* that reprints portions from the Richmond *Democrat* of January 26. David Whitmer, the last of the Three Witnesses, told how he saw the plates and other objects. The article also reprints his last testimony of the Book of Mormon, recorded shortly before his death. [B.D.]


**D.016** Davidson, Matilda Spaulding. “The Mormon Bible.” *Millennial Harbinger* 3 (1839): 265-68. Also published as *Folly and Falsehood of the Book of Mormon.* Hexham: E. Pruddah, 1839; “The Mormon Bible.” *The Family Magazine* 6 (1839): 429-30; “The Mormon Bible.” *The Family Magazine* 7 (1840): 38-39. The wife of Solomon Spaulding, Matilda Spaulding Davidson, provides reasons why Spaulding wrote *Manuscript Found.* She believes that the Book of Mormon is built on *Manuscript Found* and that Sidney Rigdon had access to the manuscript left by Spaulding at the printing office of Mr. Patterson sometime between the years 1812 and 1816. [B.D.]


**D.018** Davies, Charles A. “View of the Hebrews and the Book of Mormon.” *SH* 109 (1 August 1962): 9-11. Fawn Brodie’s statement in her book *No Man Knows My History* that “it may in fact have been [Ethan Smith’s] *View of the*
Hebrews that gave Joseph Smith the idea of the Book of Mormon" is not based upon sound reasoning nor is it a historical fact. [B.D.]

D.019 Davies, Horton. Christian Deviations: Essays in Defense of the Christian Faith. London: SCM Press, 1954. A polemical attack on various religious groups that the author considers heretical. Chapter seven is devoted to Mormonism. He finds repugnant the LDS "doctrine of progressive revelations" and considers the Book of Mormon to be a forgery that plagiarizes the Bible, Shakespeare and the Westminster Confession of Faith. This work is reviewed in B.015. [M.R.]


D.021 Davies, Richard. Mormonism Unmasked: Being a Statement of Facts Relating to the Self-Styled "Latter-day Saints" and the Book of Mormon. Burnley: J. Clegg, 1841. In this tract the author sets about to prove that Mormonism is false and that the Book of Mormon is "a silly fabrication of falsehood and wickedness." States that the Book of Mormon story is fictitious and believes that it represents a plagiarism of Solomon Spaulding's Manuscript Found. [B.D.]

D.022 Davies, W. D. "Reflections on the Mormon 'Canon.' " Harvard Theological Review 79 (January, April, July 1986): 44-66. Mormon scriptures are unusual, unique from any other. They claim the Book of Mormon to be the word of God, the translation of which was done through the Urim and Thummim. The book purports to be the records of pre-Columbian Americans. In reality, it is a fraud or forgery. Mormons have a large amount of written material in their canon that has become as important as the biblical writings. [J.W.M.]

D.023 Davis, George E. "The United States in Prophecy." SH 48 (31 July 1901): 616. The Book of Mormon records many of the prophecies of Isaiah, which teach that Zion will stand and not the United States of America. [J.W.M.]

D.024 Davis, H. N. "Where Is the Land of Cumorah." SH 49 (22 October 1902): 1030-33. Attempts to locate the Hill Cumorah in the Northeastern United States, arguing that such a location more fully fits the criteria of the Book of Mormon than other areas of the continent. [J.W.M.]

D.025 Davis, Howard A., D. R. Scales, W. L. Cowdery, and G. Passantino. Who Really Wrote the Book of Mormon? Santa Ana: Vision House, 1977. A detailed polemic against the Book of Mormon that claims that the Spaulding manuscript was the primary source of the Book of Mormon. Includes background historical material, a brief bibliography, and eight appendices. Attempts to demonstrate a connection between Sidney Rigdon and Solomon Spaulding. [D.W.P.]

D.026 Davis, Inez Smith. "Chapters IV—XI." In Davis's The Story of the Church, 26-98. Independence, MO: Herald House, 1943. This history uses journal entries, letters, histories written by the Prophet Joseph and others, and articles from the Times and Seasons and Saints' Herald. It tells of the Prophet Joseph, Martin Harris, Oliver Cowdery, the Whitmer family, Emma, Joseph Smith Sr.'s family, Sidney Rigdon, the publication of the Book of Mormon, and how the Spaulding theory got started. [J.W.M.]


D.029 Davis, Mark, and Brent Israelson. International Relations and Treaties in the Book of Mormon. Provo, UT: FARMS, 1982. A description of the civic and military characteristics of the Nephites and Lamanites. Shows ways in which political circumstances conform to observed customs in the Middle East. [D.M.]

D.030 Davis, Nora A. “Moroni the Faithful.” Relief Society Magazine 18 (May 1931): 279-80. Moroni was a man who was faithful in life, in death, and as a resurrected being. Under the most difficult circumstances during and after the Nephite civil war, he lived as an outcast rather than deny his testimony. [J.W.M.]


D.032 Davis, S. J. S. Origin of the Book of Mormon, together with an Account of the Rise and Progress of the Mormon Church. Louisville, KY: Pentecostal, 1899. A polemical work against the Book of Mormon. The author notes the common interest of many nineteenth-century Americans regarding the origins of the American Indians. He views Joseph Smith as having borrowed from the Spaulding romance and the common theories regarding Indian origins in formulating the Book of Mormon. [M.R.]


D.034 Day, Afton J. “Then I Could Touch People’s Hearts.” Ensign 7 (September 1977): 72-73. As a tour guide at the Washington D.C. Temple, Linda Turman realized she needed to deepen her testimony of the Book of Mormon. She began reading and felt the Book of Mormon prophets teaching her. She was then able to bear testimony that touched the lives of others. [J.W.M.]


D.036 De Hoyos, Arturo. The Old and the Modern Lamanite. Provo, UT: Institute of the American Indian Services and Research, 1970. The term Lamanite applies to the native inhabitants (the Indians) of the American continent, the Eskimos, the Samoans of the Pacific Islanders, and other groups. [B.D.]
D.037 de Jagar, Jacob. Untitled talk. In Official Report of the First Area General Conference for Germany, Austria, Holland, Italy, Switzerland, France, Belgium, and Spain, August 1973, 102-5. Salt Lake City: Church of Jesus Christ of Latter-day Saints, 1973. Bears testimony of the truthfulness of the Book of Mormon and states that an angel taught and visited with Joseph Smith, and that the book that he brought forth contains the fullness of the gospel as it was taught to the inhabitants of ancient America. It is a missionary tool to convert both Jew and Gentile to Jesus' gospel. [J.W.M.]

D.038 De La Mare, Phillip. A Brief Account of the Life of Phillip De La Mare. Salt Lake City: Phillip De La Mare, 1852. An historical sketch of the life of the man who translated the Book of Mormon into French under the direction of John Taylor and with the assistance of L. A. Bertran, C. C. Bolton, and John Peck. [J.W.M.]

D.039 Decker, J. Edward. The Massive Mormon Scripture Mess. Issaquah, WA: Saints Alive, n.d. A polemical attack on Mormon scriptures, including the Book of Mormon. There is no archaeological evidence for the Book of Mormon. Various anachronisms found in the Book of Mormon, such as the use of steel and Nephi’s temple in America, are discussed. [M.R.]


D.041 Decker, J. Edward. Those Plain and Precious Things. Issaquah, WA: Saints Alive, 1982. A slender polemical tract. Notes that several "plain and precious things" taught in the LDS church are not found in the Book of Mormon, and that both the Bible and the Book of Mormon oppose doctrines taught in the Church. [D.M.]

D.042 Decker, J. Edward, and Dave Hunt. The God Makers: A Shocking Exposé of What the Mormon Church Really Believes. Eugene, OR: Harvest, 1984. A sensationalistic exposé of Mormonism. Pages 99-115 discuss the Book of Mormon. Among the numerous “problems” discussed by the authors are the Kinderhook plates, the credulity of the Book of Mormon witnesses, possible Satanic connections, textual changes, Bible plagiarism, King James English, and possible dependence upon the View of the Hebrews. [M.R.]


D.045 “Defense of Abinadi the Prophet.” Young Woman’s Journal 5 (November 1893): 82-87. A dramatic rendition of Abinadi’s prophetic message to King Noah. [D.M.]

D.046 Dellenbach, Robert K. “Hour of Conversion.” Ensign 20 (November 1990): 23-24. A testimonial and exhortation in which the author relates his experience of finding out that the Book of Mormon contains the word of God. In order for an individual to receive a testimony of the Book of Mormon, he/she must have a desire, set forth good works, pray unto God, and trust in the Lord. [B.D.]

D.048 DeLong, Richard A. “Maya Glyphs May Identify Hill Cumorah.” *The Witness* 67 (Winter 1989): 4-5, 14. The temple of inscriptions at Palenque in Mexico has a glyph that “can be interpreted as meaning Hill Ramah or Hill Cumorah.” Delong believes that Cerro Rabon is a prime candidate for the Hill Cumorah in Mesoamerica. [B.D.]


D.050 DePillis, Mario S. “The Social Sources of Mormonism.” *Church History* 37 (March 1968): 52-79. An attempt to understand Mormonism and its nineteenth-century context. The idea of “religious authority” may have had great appeal for early converts to Mormonism. [M.R.]


D.052 Derry, George. “Importance and Necessity of Book of Mormon.” *SH* 47 (4 July 1900): 435-37. Quotes relevant passages from the Doctrine and Covenants showing the importance of the Book of Mormon. Ends with a charge to study the Book of Mormon, and a testimony of its truthfulness. [A.T.]

D.053 Derry, George. “Twelve Nephite Apostles.” *SH* 55 (11 November 1908): 1095-97. Summarizes the main events of Christ’s visit to the Americas and determines that the Nephite twelve apostles were on the same level as the twelve in Jerusalem. [A.T.]

D.054 Deseret Sunday School Union. *Living Truths from the Book of Mormon*. Salt Lake City: Church of Jesus Christ of Latter-day Saints, 1970. [R] 1972. Contains forty-three Sunday School lessons designed for the student. Each lesson contains a commentary on several topics assigned from the reading for that section. Topics include the testimony of the witnesses, the plan of redemption, the allegory of the olive tree, and the abridgment and correlation of sacred records. [A.T.]


D.056 Deseret Sunday School Union. *Sunday School Outlines, First and Second Years*. Salt Lake City: Church of Jesus Christ of Latter-day Saints, 1903, 1905, 1907. Outlines of lessons for Sunday School classes that cover many subjects relating to Mormonism, including the Book of Mormon. [B.D.]

D.057 Deseret Sunday School Union *Leaflets*. Salt Lake City: Deseret Sunday School Union, 1901. The Third Division of this book contains a collection of Book of Mormon leaflets that present Book of Mormon lessons to be presented to the Sunday School adult classes for the years 1889, 1896, 1898. Also includes in the Fourth Division
lessons on the life of Joseph Smith and the coming forth of the Book of Mormon. These are dated 1889, 1890, and 1896. [J.W.M.]

D.058 Desmons, Frederic. Essai Historique et Critique du Mormonisme. Strasbourg: Ieuve Berger-Levrault, 1856. A polemical work divided in two parts, one dedicated to the history of the Church and the second to the Book of Mormon. The Book of Mormon contains anachronisms, mistakenly uses Greek words, and presents supernatural and miraculous events that are not to be believed. Joseph Smith's claim that the Book of Mormon was written in reformed Egyptian does not hold up, and the Book of Mormon introduces new doctrine. [B.D.]

D.059 Despain, Goldie B. "The Tapestry of the Ages." Instructor 103 (November 1968): 458. Traces the succession of those who kept the records of the Book of Mormon until Moroni gave them to Joseph Smith. [B.D.]


D.061 Dewey, L. Valess. "Regarding Joseph Smith's Mission." IE 29 (October 1926): 1164-67. The prophet Joseph Smith was the instrument through which the Book of Mormon was produced. The gospel of Jesus Christ was revealed through the mind of Joseph in modern scripture—the Book of Mormon, the Pearl of Great Price, and the Doctrine and Covenants. These scriptures are new witnesses for God. [J.W.M.]

D.062 Dexter, W. R. "The Book of Mormon as a Translation." SH 60 (11, 18 June 1913): 577-80, 598-601. The translation of the Book of Mormon was conducted under the inspiration and direction from God. The eleven witnesses bore testimony of the truthfulness of the Book of Mormon, never retracting their testimonies even though some became disaffected with the Church. [J.W.M.]

D.063 "Diabolical." The Reflector New Series 8 (27 February 1830): 66. Declares that Joseph Smith himself was the scribe of the Book of Mormon, and that he was unlearned in letters, spelling, and punctuation. Believes that the book was inspired by the devil. [J.W.M.]

D.064 "Dialogue on Mormonism." MS 2 (September/October 1841): 69-71, 81-83. Fictitious dialogue about the beliefs of the LDS church. During the dialogue an Elder of the Church explains the contents of the Book of Mormon. [D.W.P.]

D.065 "Dialogue on Mormonism: Book of Mormon." TS 2 (15 July 1841): 472-74. Imaginary dialogue between an "Elder Pierce," "Mr. Matthews" and "Mr. Roberts" on Book of Mormon topics, including the visit of Jesus in 3 Nephi. Examines why the Indians apparently had no traditions confirming the Book of Mormon. [D.M.]

D.066 Dias, Laurence C. Jesus Says "It Is Written": An Address to All Believers in the Bible and the Book of Mormon. Erie, PA: Laurence C. Dias of the Church of Christ, n.d. Using a compilation of biblical passages supported by Book of Mormon passages, this booklet presents a narrative concerning Christ’s role and doctrine, interspersed with commentary by the compiler. [J.W.M.]

D.067 Dias, Laurence C. The One True God Revealed: An Address to All Believers in the Bible and the Book of Mormon. Erie, PA: Church of Jesus Christ, 1956. Maintains that the Book of Mormon is true but that some who believe in it have drifted from its teachings. Presents a compilation of biblical passages in conjunction with Book of Mormon passages to show that God and the Lord are one and the same God—Jesus Christ, there is no other. [J.W.M.]
D.068 Dias, Lawrence C. *To the Restored Gospel People: An Address to all Believers in the Bible and the Book of Mormon.* Erie, PA: Church of Jesus Christ, n.d. A compilation of scriptural passages from the Bible with supporting Book of Mormon passages and commentary to help believers of the Book of Mormon see they have been led to believe in false doctrine. Subjects include: the gathering of Israel, Adam and Eve, the doctrine of Christ, apostasy from the primitive Church of Christ, a book to come forth, and others. Maintains that God is a spirit and that Joseph Smith and others misinterpreted their experiences. Plurality of wives is forbidden of God and the Book of Mormon. Dislikes baptism for the dead. [J.W.M.]

D.069 Dibb, Dianne. “Ether Woke Us Up.” *Ensign* 8 (July 1978): 58-59. Family readings of the Book of Mormon helped to arouse the children’s interest in the book of Ether. After reading a chapter the family would draw the chapter’s main idea on a large posterboard, an activity that served to help the children remember the important points of the book of Ether. [B.D.]


D.071 Dibble, Charles E. “Religious Beliefs of the Aztecs.” *MS* 110 (October 1948): 296-97. The Aztecs of Mexico were religious fanatics who eventually were led to human sacrifice. The myths and legends of the Aztec people are perversions from the true gospel of Jesus Christ that was had in the first and second centuries A.D. [J.W.M.]

D.072 Dickens, Charles. “In the Name of the Prophet Smith.” *Household Words: A Weekly Journal* 69 (19 July 1851): 385-89. The writer finds Mormon claims to revelation and visions “in the age of railways” somewhat absurd. He notes the similarity in language between the Book of Mormon and the Old Testament and appears to accept the Spaulding theory of its origin. [M.R.]

D.073 Dickinson, Ellen E. “The Book of Mormon.” *Scribner’s Monthly* 20 (August 1880): 614-16. Dickinson, the great-niece of Solomon Spaulding, reports an interview she conducted with Matilda Spaulding McKinstry,
daughter of Solomon Spaulding. Gives basic facts about Spaulding’s Manuscript Found. Spaulding was the first to
discover the Ohio mound-builder’s Israelite descent. His manuscript contained the names Mormon, Maroni,
Lamenite, and Nephi and was taken to Patterson, a publisher in Pittsburg, with whom Sidney Rigdon spent time. In
1834 a man named Hurlburt asked for the manuscript for the purpose of making a comparison and the manuscript
was lost. [J.W.M.]

D.074 Dickinson, Ellen E. “Communications: The Book of Mormon.” *Scribner’s Monthly* 22 (October 1881): 946-48. This letter to the editor states that Hurlburt had searched out Mrs. Davidson, widow of Rev. Spaulding. The *Manuscript Found* was reported to be the basis of the Book of Mormon, but upon examination was found to be
“nothing of the kind.” Includes several affidavits by friends and neighbors of Rev. Spaulding that assure that the
Book of Mormon is similar to the Spaulding manuscript. [J.W.M.]

Mormonism. Pages 237-67 contain numerous affidavits relative to the Spaulding hypothesis. [M.R.]

life-long search for the Church after finding a damaged Book of Mormon in an ash barrel. [B.W.J.]

of a New York Italian Protestant minister in the early 1900s who finds a copy of the Book of Mormon that lacks
the title page, and cannot be identified as the Book of Mormon. The minister gains a testimony of the Book of
Mormon and spends the next twenty years looking for the Church “to which the book belonged.” [D.L.L.]

D.078 Dille, D. B., and Oliver Cowdery. “Testimonies of Oliver Cowdery and Martin Harris.” *MS* 21 (July 1859):
544-46. A reprint from the *Deseret News*, this article contains a report of a special conference held at Council
Bluffs concerning Oliver Cowdery’s return to the Church. Quotes Cowdery’s testimony of the Book of Mormon
from that conference. Includes a report by D. B. Dille who visited Martin Harris and tells of that visit. [J.W.M.]

D.079 Dillon, Bill. *A Debate with Mormons*. Hazel, KY: Bill Dillon, 1981. A correspondence between a Mormon and
a Baptist regarding Mormon beliefs. Common criticisms against the Book of Mormon are raised and discussed,
such as the Book of Mormon’s condemnation of polygamy, alleged contradictions with the Bible, lack of
archaeological evidence, witnesses to the Book of Mormon, and others. [M.R.]

D.080 Di Marco, Angelico Salvatore. Review of *Chiasmus in Antiquity: Structures, Analyses, Exegesis*, edited by John

D.081 “Discoveries In Yucatan.” *MS* 57 (15 August 1895): 524-26. This reprint from the *Deseret News* tells of an
archaeologist, Dr. Augustus le Plongeon, who deciphered several inscriptions found in Central America. He found
that the hieratic (sacred) alphabet of the Mayas was almost identical to that of the Egyptians, as well as similar
grammar and characters with identical meanings. Two cities in the peninsula of Yucatan were “visited by learned
men from all parts of the world.” Creation stories were found recorded that resemble Old World legends. Dr.
Plongeon directly links Egyptian identity with the Mayan people. [J.W.M.]

D.082 “Discovery of an American Mastodon.” *MS* 28 (8 December 1866): 775-76. Reports the discovery of bones
of a mastodon 83 feet below the surface, about 100 feet from the Mohawk river at a village of Cohoes, near Troy,
New York. The Book of Mormon is not mentioned but this and the article following it, “The Mastodon of the Book
of Ether” are used to support the Book of Mormon. [B.D.]
D.083 “Discovery of Ancient Ruins in Central America.” *Evening and Morning Star* 1 (February 1833): n.p. Tells of the discovery of ancient ruins built by highly civilized peoples such as those spoken of in the Book of Mormon. [M.D.P.]

D.084 “Discovery of Historical Records in an Indian Mound.” *DN* 27 (25 December 1878): 738. Article reprinted from *Leavenworth Times* that reported an archaeological finding of several mounds wherein a record or a book of bark leaves was discovered that was said to be the language used in Mexico at the time of Montezuma. [D.M.]

D.085 “Divine Protection for America.” *CN* 31 (4 November 1961): 16. The Book of Mormon relates that America is a promised land and the Lord will protect it through the covenant that he made with his people. [M.D.P.]

D.086 *Divine Truths in the Book of Mormon*. St. Louis, MO: Personal Freedom Outreach, 1982?. A polemical tract that avers that “Mormon theology is not contained in, but rather contradicted by the Book of Mormon.” Lists several points in the Book of Mormon perceived to be harmonious with orthodox Christianity, such as the oneness of God, two possible destinations after death, and salvation by the Atonement. Names six areas wherein the Book of Mormon is out of harmony with the Bible. The Book of Mormon is a fictitious work. [D.M.]

D.087 Dixon, Derek. “A Man Who Knew.” *IE* 70 (March 1967): 16. Edward King or Viscount Kingsborough, author of a nine-volume work *The Antiquities of Mexico*, believed that the ancient Americans were members of the house of Israel and at some time in their history they had been visited by Jesus Christ. [B.D.]

D.088 Dixon, Riley Lake. *Just One Cumorah*. Salt Lake City: Bookcraft, 1958. Argues that the Hill Cumorah, where the Nephites and Lamanites fought their last battle, was the Hill Cumorah in New York state. The author also believes that the Nephites landed in Chile thirty degrees south latitude, according to a statement attributed to Joseph Smith. This work is reviewed in K.117. [B.D.]

D.089 “‘Do It’ Is a Prophet’s Plea at Conference.” *CN* 48 (24 June 1978): 3, 7. President Kimball emphasizes that knowing what is right is not enough, you have to do right. Reading the Book of Mormon is the best way to avoid adopting the evils that plague the world. [M.R.]


D.092 Doddridge, David W. “Fertility, Right?” *Sunstone* 15 (October 1991): 9. Takes issue with John Kunich’s theory that a 2 percent per year population growth in the Book of Mormon is “unheard of.” According to newly issued population reports of May 1991, the Mideast is expanding at 2.8 percent, South Asia at 2.3 and Africa and 3 percent. It is possible that this type of population growth can occur. [J.W.M.]

D.094 "Domestic Life Among the Nephites." *Relief Society Magazine* 5 (February 1918): 107-11. Nephite women were descendants of Hebrew women, who had to adapt to a semi-tropical climate. The architecture of their homes was perhaps related to the Hebrew custom of hollow squares, flat roofs, and a courtyard in the center. While home life was simple and pleasant, the women were industrious. [J.W.M.]

D.095 Domonoske, Gladys E. "The Land Shadowing with Wings." N.p., 1981. Theorizes that the land northward in the Book of Mormon is the Ontario Peninsula and the land southward is New York State. Presents the results of her research with maps, scriptures from the Old Testament, and exploration of the Book of Mormon text. Identifies the River Sidon as the Niagara River. Uses archaeologists' observations. [J.W.M.]

D.096 Donaldson, Lee L. "Benjamin and Noah: The Principle of Dominion." In *The Book of Mormon: Mosiah, Salvation Only through Christ*, edited by Monte S. Nyman and Charles D. Tate Jr., 49-58. Provo, UT: Brigham Young University Religious Studies Center, 1991. The book of Mosiah offers a penetrating look at the differences between King Benjamin and King Noah, the former epitomizing righteousness and the latter wickedness. The two kings are contrasted in seven areas: their use of temples, conflicts with the Lamanites, plans for succession, sermons, physical labor and service, and their attitude toward scripture and the living prophet. [B.D.]


D.099 Douglas, Josiah. "He [Lehi] May Have Gone Another Way." *CN* 58 (2 January 1988): 11, 13. Lehi and his family may not have traveled the Frankincense Trails but may have traveled down to the horn of Africa where the Nogul Valley could have possibly been Bountiful. [M.R.]


D.102 Downs, Robert Bingham. "Joseph Smith's, 'The Book of Mormon.' " In *Books That Changed America*, 26-35. New York: Macmillan, 1970. Discusses twenty-five books that succeeded in shaping American thought. Chapter 4 is dedicated to the Book of Mormon. The author concludes that "the possession of their own scriptures … has proved to be the Mormons' greatest missionary tract, giving permanence and stability to their religion and providing them with a faith by which to live." [B.D.]

D.103 Doxey, Roy W. "I Have a Question: Some passages in the Book of Mormon seem to indicate that there is only one God and that he is a spirit only. How can we explain this?" *Ensign* 15 (August 1985): 11-13. Also in *A Sure
D.104 Doxey, Roy W. "I Have a Question: What was the approximate weight of the gold plates from which the Book of Mormon was translated?" Ensign 16 (December 1986): 65. Also in A Sure Foundation: Answers to Difficult Gospel Questions, 50-52. Salt Lake City: Deseret Book, 1988. Citing Joseph Smith's own description of the physical appearance of the plates as well as several contemporary accounts of persons who were permitted to lift them, the author provides an approximate weight of the gold plates. [S.P.S.]

D.105 Doxey, Roy W. "Modern Fulfillment of a Book of Mormon Prophecy." IE 53 (November 1950): 879-80, 924. A prophecy made by Nephi (2 Nephi 30:3) states that many gentiles of the last days will believe the words of the Book of Mormon. The great numbers of persons who read and accept the Book of Mormon in this era demonstrate eloquent fulfillment of this prophecy. [R.C.D.]


D.107 Doxey, Roy W. "Satan's Opposition to the Coming Forth of the Book of Mormon." Relief Society Magazine 44 (November 1957): 760-64. In opposition to the Lord's great work of saving the souls of mankind, Satan has sought to destroy the same. Joseph Smith was cautioned that temptations would arise concerning the gold plates. The loss of the manuscript was not a frustration to God's work, it was an important lesson. [J.W.M.]

D.108 Doxey, Roy W. "The Three Special Book of Mormon Witnesses." Relief Society Magazine 45 (January 1958): 49-55. The testimonies of the Three Witnesses were strengthened by their spiritual experiences with Joseph Smith and the Book of Mormon. Oliver Cowdery, Martin Harris, and David Whitmer never denied their testimonies. [J.W.M.]

D.109 Doxey, Roy W. Untitled talk. CR (October 1948): 104-6. The author tells the story of a man who visited his office who had served as an evangelist. He read the Book of Mormon, was touched by the spirit of God, and desired to obtain more copies to distribute. He felt greater faith could be had through the Book of Mormon than could be obtained through the Bible. [J.W.M.]

D.110 Draper, Maurice L. "Evidences of the Divine Authenticity of the Book of Mormon." SH 99 (11, 18 August 1952): 749, 776-77. Defends the Book of Mormon against the charge that Joseph Smith fabricated it; lists Egyptian and Hebraic influences found in the Book of Mormon; discusses the methods of translating the work and its literary style. [A.T.]


D.112 Draper, Maurice L. "Some Questions and Answers about the Book of Mormon." SH 98 (12 February 1951): 155-57. Writes concerning the translation of the Book of Mormon, its multiple references to Christ, and peculiar
phrases found in the Book of Mormon. Discusses the use of King James language and phrases in the book, Joseph Smith's ability as a translator, and the clarity of Book of Mormon prophecies. [A.C.W.]  


D.114 Draper, Richard D. “The Book of Mormon Teachings on the Gathering of Israel.” In *A Symposium on the Book of Mormon,* 38-41. Salt Lake City: Church of Jesus Christ of Latter-day Saints, 1979. The Book of Mormon provides a host of materials regarding the gathering of Israel in the last days and God's promises to restore Israel to their ancient lands. [N.K.Y.]  

D.115 Draper, Richard D. “The Mortal Ministry of the Savior Understood by the Book of Mormon Prophets.” *Journal of Book of Mormon Studies* 2 (Spring 1993): 80-92. Examines Book of Mormon passages that concern Christ's mortal ministry, concluding that the revelations of Book of Mormon prophets contain the essential elements of Christ’s ministry and character, providing the necessary information for Book of Mormon peoples to have faith in Christ. The paper focuses on Christ’s uniqueness, “showing why he was neither human nor man, and the importance of His distinction from other mortals.” [A.T.]  

D.116 Driggs, H. Wayne. *America’s Witness for Christ: a pageant from the stick of Joseph, known to the world as the Book of Mormon.* N.p.: n.p., n.d. This collection includes a script for a pageant entitled *The Book of Mormon.* It explains the meaning and purpose of the Book of Mormon. [J.W.M.]  


D.118 Driggs, Howard R. “The Spaulding Manuscript.” *Juvenile Instructor* 50 (October 1915): 631-34. Provides a history and selections of the Spaulding manuscript with the goal of showing that it was not the source of the Book of Mormon. [D.W.P.]  

D.119 Driggs, Jean R. *The Palestine of America.* Salt Lake City: n.p., 16 March 1928. Argues that the Book of Mormon lands were located in Honduras and Guatemala, extending “no further northward than southern parts of Mexico.” Three maps are included. [B.D.]  


D.121 Drummond, Peggy Ann. “One Good Conversion Deserves Another.” *NE* 5 (March 1975): 43. A story of a girl who was converted by the Book of Mormon and she in turn helped convert ten other people. [M.D.P.]  

D.122 Duckwitz, Norbert H. O. “Amulek.” In *Encyclopedia of Mormonism,* edited by Daniel H. Ludlow, 1:38-39. 5 vols. New York: Macmillan, 1992. Amulek was a prominent and wealthy Nephite of the wicked city Ammonihah. Once rebellious toward God, he was called by an angel to assist Alma the Younger and became his missionary companion. His powerful and articulate testimony confounded lawyers and called many to repentance. [J.W.M.]
D.123 Dudley, Alex. *The Purpose of Book of Mormon and Bible*. Lansing, MI: private, 1957. A 19-page, typewritten manuscript addressed to the leaders of the RLDS church, calling them to repentance because they practice priestcraft and deny Christ by not believing that he is Christ the Son and God the Father in one person. The purpose of the Book of Mormon and the Bible is to convince individuals that Christ and God the father are one person. [B.D.]


D.125 Duff, Sean G. “The Four Quadrants.” *ZR* 45 (November 1989): 3-4. Proposes a location for the river Sidon and a quadrant system location of the land northward, southward, and eastward. The quadrant system is based on the idea that “the river Sidon divided the east from the west” and “the border between the Nephites and the Lamanites divided the north from the south.” [A.T.]

D.126 Duke, K. E. “Meliton Gonzalez Trejo: Translator of the Book of Mormon into Spanish.” *IE* 59 (October 1956): 714-15, 753. An historical account of the life, sacrifices, and accomplishments of Meliton Gonzalez Trejo, who, being guided by a dream, left his homeland Spain and moved to Salt Lake City, Utah, where he joined the LDS church. Trejo translated the Book of Mormon into Spanish. [R.C.D.]

D.127 Duncan, Betty L. “The Invitation.” *The Restoration Witness* 231 (March 1982): 6-10. Relates the events of her conversion through reading the Book of Mormon, and shares a personal experience and testimony regarding the coming of Christ to the Americas as recorded in 3 Nephi. [J.W.M.]


D.129 Dunford, C. Kent. “The Book of Mormon As a Record for the Future.” In *A Symposium on the Book of Mormon*, 24-28. Salt Lake City: Church of Jesus Christ of Latter-day Saints, CES, August 1986. The Book of Mormon prophesies latter-day moral decay; it is a voice that warns against secret combinations and the denial of Christ; it solves religious confusion by supporting the Bible; it clarifies biblical doctrine and reveals plain and precious parts that have been taken out of the Bible; it is an additional witness of Jesus Christ. [B.D.]

D.130 Dunford, C. Kent. *A Testament for Our Times*. Salt Lake City: Bookcraft, 1993. The Book of Mormon was written for our day. The doctrines in the Book of Mormon are relevant to the twentieth century. It corrects a world in religious decline, gives counsel on war and politics, and guides against demonic influences, teaches of God and his dealings with the nations, clarifies the Atonement, true conversion, the Christian way of life, the resurrection, judgment, and the afterlife. [B.D.]

D.131 Dunford, C. Kent, et. al. *Problems in Archaeology and Religion*. Provo, UT: LDS Institute, Brigham Young University, 1966. Poses many problems pertaining to scriptural archaeology and provides a number of tentative or positive solutions. [D.M.]

D.132 Dunn, Charles W. *The Master's Other Sheep: An Epic of Ancient America*. Logan: J. P. Smith, 1929. Contains a poetic account of “the people and events depicted . . . by the Book of Mormon.” [B.D.]
D.133 Dunn, Loren C. "Gaining a Testimony through the Book of Mormon." CR (October 1972): 95-97. Also found in Ensign 3 (January 1973): 84-85. Dunn presents two main points regarding a testimony of the Book of Mormon: (1) "The real strength of this Church is to be measured by the individual testimonies to be found in the total membership of the Church." (2) The Lord brought forth the Book of Mormon primarily to give individuals who study, ponder, and pray about it a testimony of its truthfulness. [R.C.D.]

D.134 Dunn, Loren C. "Read, Ponder, Pray." In BYUSY (7 March 1972). Provo, UT: BYU Press. The key to conversion and gaining a testimony of the mission and glory of Jesus Christ and the restoration of his gospel is found in the Book of Mormon. [J.W.M.]


D.136 Dunn, Paul H. "Have Ye Inquired of the Lord?" In BYUSY (8 April 1969). Provo, UT: BYU Press. During a personal crisis of any kind individuals should remember the words of 1 Nephi 15:8, "Have ye inquired of the Lord?" Author cites several stories as examples. [R.J.L.]

D.137 Dunn, Paul H. A Look at the Book of Mormon. N.p.: n.p., 197?. Provides a series of tables and outlines identifying Book of Mormon time frames and events; includes Book of Mormon references to many archaeological and doctrinal passages. [D.M.]

D.138 Dunn, Scott C. "Spirit Writing: Another Look at the Book of Mormon." Sunstone 10 (June 1985): 16-26. An effort to explain the speed with which the Book of Mormon was translated. The writer reviews numerous cases of the phenomena of "spirit writing" and suggests that a similar phenomena could have occurred in the translation of the Book of Mormon. [M.R.]

D.139 Durham, A. Richards. "Antiquity, Scholarship, and the Prophet Joseph Smith." In Papers of the Fifteenth Annual Symposium on the Archaeology of the Scriptures, edited by Ross T. Christensen, 8-17. Provo, UT: Brigham Young University, 1964. When determining the competency of the prophet Joseph Smith, whether from a spiritual or a scholarly viewpoint, the same conclusion must be drawn: the Book of Mormon and the Book of Abraham are without question "genuine document[s] out of antiquity." [J.W.M.]

D.140 Durham, G. Homer. "The Christ of the Book of Mormon." In Brigham Young University 1978 Devotional and Fireside Speeches, 41-45. Provo, UT: Brigham Young University. The Book of Mormon answers questions that plague humanity in the latter days. It provides key information concerning the divine role of Jesus Christ. [J.W.M.]

D.141 Durham, G. Homer. Joseph Smith—Prophet-Statesman. Salt Lake City: Bookcraft, 1944. The first section of this work focuses on "the political theory of the Book of Mormon." Several political aspects are treated, including the founding of the Nephite republic (Mosiah 29:10-29), the welfare of the state (Alma 4:11-12, 15-20), and the ideal Christian society (4 Nephi 1-3, 16-17). [R.J.L.]


D.143 Durham, Reed C. A History of Joseph Smith’s Revision of the Bible. Ph.D. diss., Brigham Young University, 1965. Compares verses of the King James Version that are quoted in the Book of Mormon that are significantly
different from the same verses in Joseph Smith’s Revision of the Bible. The lack of harmony between the two works is “strong evidence that the revision was incomplete.” [B.D.]


D.145 Durham, Reed C., Jr. Some Recent Historical and Archaeological Evidences for the Book of Mormon. R. C. Durham, 1980. An outline listing a number of Book of Mormon archaeological evidences, with an accompanying bibliography. Evidences include: Beit Lehi inscriptions, chiasmus, transoceanic influences, Mayan and Egyptian calendar parallels, Ziggurats, horses. [D.M.]

D.146 Durham, W. Cole, Jr. “Moroni:” Ensign 8 (June 1978): 56-61. As a witness to the destruction of the entire Nephite civilization, Moroni’s writings on the gold plates add special insights to today’s society. [D.M.]

D.147 Dutton, Jasper O. “The Book of Mormon.” SH 87 (18 May 1940): 621-23. Many principles and ordinances of the gospel of Jesus Christ are taught in the Book of Mormon, including faith, repentance, the merciful kindness of God, charity, baptism, the laying on of hands, and prayer. [J.W.M.]

D.148 Dyer, Alvin R. “The Precepts of Men.” IE 72 (June 1969): 39-42. Nephi once taught of the unfortunate condition of mankind when they cease to trust in God and to rely on “the precepts of men and denieth the power of God, and the gift of the Holy Ghost” (2 Nephi 28:26). One of the evil doctrines of our education system is sex education in our schools. The “new morality” fails to make the distinction between right and wrong. Personal agency is in jeopardy. [J.W.M.]