E.

E.001 E., A. “The Anthon Account.” MS 113 (September 1951): 206-7, 224. Isaiah saw the great work of the Book of Mormon and prophesied concerning Martin Harris’s visit with Professor Anthon (Isaiah 29:11-12). The article contains Martin Harris’s account of this visit. Edward Stevenson wrote that Martin Harris saw his visit as a fulfillment to Isaiah’s prophecy. Metallic sheets discovered in Iran buried in the palace of Darius verify the statements made by Joseph Smith and the Book of Mormon about metal records. [J.W.M.]

E.002 E., F. Joseph Smith in His Own Defense. Lamoni, Iowa: Herald Publishing House, n.d. Written at least fifteen years after the death of Joseph Smith, but in the first person to express Joseph Smith’s views as understood by the author. Quotes Jacob 2 to condemn polygamy and repudiates the idea of celestial marriage. [E.G.]

E.003 E., F. Joseph Smith: The Martyr, In His Own Defense. Australia: Australian Tract Club, 1908. Published first in the Salt Lake Tribune, July 26, 1908, written as if Joseph Smith had authored this pamphlet. The Book of Mormon condemns polygamy as an abomination. Charges that none of Joseph’s words can be used to vindicate this practice. The Lord does not allow polygamy in his church. [J.W.M.]


E.005 E., R. L. “The Standard Works.” MS 89 (1 September 1927): 554-56. The LDS church accepts four separate works as the standard works—the Bible, the Book of Mormon, the Doctrine and Covenants, and the Pearl of Great Price. These works are authoritative and set forth revelations of God. [D.W.P.]


E.007 Earl, Mary Hasler. “Bach, Beethoven, and the Book of Mormon.” NE 13 (August 1983): 10-11. Offering a simple analogy to motivate individuals to read the Book of Mormon, the author compares piano practice to scripture study. “Just as I have to learn new piano techniques, I must review the Book of Mormon and learn eternal techniques.” [R.J.L.]

E.008 “The Early History, Rise and Progress of Mormonism.” Frank Leslie’s New Family Magazine 2 (February 1858): 112-21. Includes the LDS account of the coming forth of the Book of Mormon but accepts the Solomon Spaulding theory for its origin. Also speaks concerning the attempts by mobs to steal the gold plates, the mode of translation, and Joseph Smith’s literary aptitude. [D.M.]

Smith translated the Book of Mormon was sixty pounds. [J.W.M.]


**E.012** Ebeling, F. J. “Book of Mormon Its Own Vindicator.” *SH* 51 (12 October 1904): 952-59. Opponents of the Book of Mormon claim that the book stands or falls on the character of Joseph Smith, but Ebeling argues that the book stands upon its own strength. Had the book been written by Solomon Spaulding, it may have taught the prevalent doctrines of his day, i.e., a sprinkling baptism rather than immersion, a denial of miracles and revelation, and that the remission of sins comes through faith and prayer. [J.W.M.]


**E.014** Edvalson, Carl I. “Martin Harris and the Book of Mormon.” 13 September 1947. Transcription of a talk given at the graveside of Martin Harris, eulogizing his part in the restoration. Views the Book of Mormon as the answer to materialism, atheism, and higher criticism. Typescript held at the LDS Church Office Building Historical Library. [D.M.]

**E.015** Edwards, F. Henry. “The Book of Mormon Offers Opportunities for Church Writers to Serve.” *SH* (22 July 1957): 681-83, 696. Sees a “vast field for exploration” in writing about the Book of Mormon, saying that the main task is to present the Book of Mormon to the world while keeping in touch with the book itself. Sets literary standards and outlines areas of urgent need, including foreign language translations, study aids, apologetics, and creative studies. [A.C.W.]


**E.017** Edwards, Kay P. “The Kingdom of God and the Kingdoms of Men.” In *Studies in Scripture: 1 Nephi to Alma 29*, edited by Kent P. Jackson, 7:270-82. Salt Lake City: Deseret Book, 1987. Examining Mosiah 25-29 provides insights into Alma’s first address to the combined congregation of reunited Nephites and the people of Zarahemla. Alma taught the first principles and ordinances of the gospel and the process of spiritual rebirth. Discusses various forms of government, including government by the voice of the people and finds that government is important and is sanctioned by God, who does not necessarily endorse any particular system of government. [J.W.M.]

**E.018** Edwards, Kay P. “What the Doctrine and Covenants Says about the Book of Mormon.” *Ensign* 19 (January 1989): 34-37. In the Doctrine and Covenants the Lord testifies of the truthfulness of the Book of Mormon. The Doctrine and Covenants teaches that the Book of Mormon came forth under the direction of the Lord, that it should be studied by mankind, that woe will come to those who neglect it, that blessings of knowledge and eternal
life are promised to those who receive it, that it will bring Lamanites and Jews to the Lord, and that it will bring to light the true points of Christ’s doctrine. [A.A.]


E.020 Eggington, William. “Our Weakness in Writing”: Oral and Literate Culture in the Book of Mormon. Provo, UT: FARMS, 1992. “Investigates aspects of the socio-cultural structure of the Nephite, Lamanite, and Mulekite people of the Book of Mormon from the point of view of those who study the nature of oral and literate societies.” Lehi and his descendants functioned in an “Oral residual culture,” a culture that writes to accomplish some very narrow functions, but acts, to a large extent, like an oral culture. “If we somehow can begin to understand the discourse and socio-cultural structures of the Book of Mormon authors, and the natures of their text production constraints and our text perception constraints, we may more clearly comprehend the text and its vital messages.” [B.D.]


E.022 “The Eight Witnesses” Historical Record 6 (1888): 195-219. Oliver Cowdery, David Whitmer, and Martin Harris desired the privilege and responsibility of being the Three Witnesses to the Book of Mormon. This article contains Joseph Smith’s words concerning this event, the testimony of the Three Witnesses and a lengthy history of each. [J.W.M.]

E.023 “1873 Martin Harris Letter Reaffirms Book of Mormon Testimony.” Ensign 12 (November 1982): 97-99. A news account of the discovery of a letter by Martin Harris confirming his testimony as one of the Three Witnesses to the Book of Mormon. (Editor’s note: this document has since been shown to be a forgery.) [S.P.S.]

E.024 “1829, A Momentous Year.” CN 49 (29 December 1979): 3. In 1829 the Book of Mormon was translated, the priesthood was restored, and Joseph Smith received fourteen revelations. [M.R.]

E.025 “1829 Lucy Mack Smith Letter Displayed.” Ensign 12 (October 1982): 70-73. News of the discovery of a “previously unknown 1829 letter by Lucy Mack Smith to her sister-in-law in which [she] discusses her son’s work.” (Editor’s note: the letter has since been identified as a Hofmann forgery.) [S.P.S.]

E.026 Einige Interessante Hinweise im Buch Mormon. n.p., 19?. A missionary tract that provides a brief overview of the contents of the Book of Mormon. [D.W.P.]

E.027 “Elder Hunter Describes Trip to Ruins in Bolivia and Peru.” CN 27 (17 August 1957): 4. A description of Milton R. Hunter’s trip to South America. Archaeological support for the Book of Mormon includes: gold artifacts, fine cloth, stone work, a horse carving, and what appears to be an ancient baptismal font. [A.C.W.]

E.028 Eldred, Phil. “Records Yet to Come Forth.” Witness 79 (Winter 1992): 8-9. 14. Scriptural passages in the Book of Mormon refer to “other records” that have been lost or withheld that will be given at a later time. It is pointed out that the Book of Mormon must be received, embraced, and cherished before the promised records will be given. [J.W.M.]
E.029 Elefson, Vern. "Speculations on Book of Mormon Populations." ZR 15 (1981-82): 4-8. The author claims that "the Book of Mormon record is in agreement with population theory." Selected passages from the Book of Mormon are used to show its relationship to a population growth model. Charts and graphs are included. [R.J.L.]

E.030 "Eleven Original Manuscript Pages Now Laminated." CN 38 (26 October 1968): 5, 14. Eleven of the seventy-five pages that the Church owns of the original manuscript of the Book of Mormon have been successfully laminated in plastic in Richmond, VA. The process of restoration and preservation of the pages is described. [J.W.M.]


E.033 el-Kaveh, Badeh F. "Book of Mormon is Wonderful." DN (21 July 1934): 7. A non-member read and studied the Book of Mormon for six months and was very impressed by it. [M.D.P.]


E.035 Elliott, David C. "America: God’s Promised Land for the Gathering and Redemption of Israel." ZR 29, 30, 31 (1985-86): 14-17, 22. Through Bible and Book of Mormon references, Elliott claims that "the history of America and the history of the Israelite peoples have been inseparably entwined together." Both the land of Israel and the land of America are lands of promise, both have a city called Jerusalem, and both are gathering places for the House of Israel. America will play a major role in the redemption of the world. [R.J.L.]


E.037 Elliott, Max B. "Hand in Hand: Indian Traditions and the Book of Mormon." Instructor 104 (January 1969): 30. LDS missionaries taught the Book of Mormon story to a Navajo spiritual leader and his family. The spiritual leader acknowledged that their story is true and already known in Navajo tradition. 3 Nephi 30:5-6 is applied to this event. [R.J.L.]

E.038 Elliott, Peter. Reasons for Disbelief: A Survey of the Historical and Theological Beliefs of the Reorganized Church of Jesus Christ of Latter Day Saints. Australia: Elliott, 1980. Cites reasons why one should not accept Mormonism; reprints the Smithsonian statement regarding the Book of Mormon, compares Quetzalcoatl or Viracocha and Jesus Christ, and concludes that they are different characters; sees Ethan Smith’s View of the Hebrews as the source of the Book of Mormon. [B.D.]

E.039 Ellis, Alvin R. The Divinity of the Book of Mormon. Grand Rapids: Evans, n.d. Lists many prophecies given in the Book of Mormon and gives historical and statistical facts to show how these prophecies have been realized. [B.D.]
E.040 Ells, Josiah. _Prophetic Truth Confirmed in the Appearing of the Book of Mormon_. Pittsburgh: n.p., 1881. A dialogue between one who believes and one who does not believe in the Book of Mormon. The author quotes biblical prophecies dealing with the Book of Mormon, and discusses the Kinderhook plates and the Anthon transcript. [B.D.]

E.041 Ells, Josiah. "Stick of Ephraim." _SH_ 30 (22 December 1883): 817-18. A rebuttal to an earlier article written by E. H. Gurley, Josiah Ells defends the claims that Ezekiel 39 and Hosea 8:12 refer to the Book of Mormon. He mentions the gathering of the lost ten tribes and the grammatical structure of those prophesies. [A.T.]

E.042 Ellsworth, German E. Untitled talk. _CR_ (April 1912): 89-93. Discusses the Apostasy, the Restoration, and the Book of Mormon. Though many reject its divinity, none have been able to disprove it. In the world there are many honest and good people who must be sought out and given the truths of the gospel. [J.W.M.]

E.043 Ellsworth, German E. Untitled talk. _CR_ (April 1916): 79-83. Never has there been a book that has come forth with more evidences and testimonies of its truthfulness. Mentioned are the angel Moroni’s visit, the testimony of the Three and Eight Witnesses, and the Book of Mormon prophets. [J.W.M.]


E.045 Ellsworth, Richard G. "Growing toward the Good." _NE_ 16 (May 1986): 8-13. A testimonial by an individual in the navy who studied the Book of Mormon and felt a great spiritual power accompany the book. The promise in Moroni 10 had a long lasting effect upon him. [B.D.]


E.047 Emmons, S. B. _The Spirit Land_. Philadelphia: Potter, 1857. A polemical work on various religions. Pages 96-102 contain a discussion of Mormonism and the Book of Mormon. The author considers the Book of Mormon “a bungling attempt to imitate the style of the sacred scriptures.” He accepts the Spaulding theory regarding the Book of Mormon’s origin. [M.R.]

E.048 Enciso, N. Paul. "When a Lamanite Reads the Book of Mormon." In _The Sixth Annual Church Educational System Religious Educators’ Symposium on the Book of Mormon_, 24-26. Salt Lake City: Church of Jesus Christ of Latter-day Saints, 1982. A testimonial by a Native American who gained a knowledge of the truthfulness of the Book of Mormon. Recalls statements by his grandparents concerning the migration of their ancestors to the American continents and the visit of the “Creator” to their ancestors. [A.T.]

E.049 England, Eugene. "Benjamin, the Great King." _Ensign_ 6 (December 1976): 26-31. The life of King Benjamin is recounted. King Benjamin may be the greatest king who ever lived because he brought his people to both temporal and spiritual redemption. [B.D.]

E.050 England, Eugene. _Converted to Christ through the Book of Mormon_. Salt Lake City: Deseret Book, 1989. A compilation of various individuals’ experiences with the Book of Mormon. The work is divided into three main
sections: (1) the Book of Mormon family-to-family program in which families provide gift copies of the Book of Mormon to others; (2) stories of persons being converted to the Book of Mormon; and (3) reconversion stories of lifetime members of the Church. [B.D.]

E.051 England, Eugene. “Eugene England Replies.” *Sunstone* 15 (April 1991): 8-9. Nephi set the racist attitude of the Book of Mormon, one similar to biblical record keepers. The mark placed on those who sinned was propagated by themselves by either marking their own bodies or by intermarriage with those who had been genetically marked with a dark skin. Latter-day Saint people need to put away racial attitudes and see that God recognizes all men as equal. [J.W.M.]


E.058 England, Eugene. “A Second Witness for the Logos: The Book of Mormon and Contemporary Literary Criticism.” In *By Study and Also by Faith*, edited by John M. Lundquist and Stephen D. Ricks, 2:91-125. Salt Lake City: Deseret and FARMS, 1990. Presents internal consistency of the Book of Mormon with respect to biblical patterns, metaphorical language, topological structures, Christ-centered content and eschatological meaning. These techniques, as used by the literary critics Frye and Girard on the Bible, show the presence and divinity of the Logos or redeeming Word of God in the Book of Mormon as well. Man’s dark pilgrimage through life toward the ultimate tree of life, made possible by God’s love and Christ’s Atonement, is considered in light of patterns in the Book of Mormon. Nephi’s killing of Laban and God’s use of violence is discussed. [A.A.]


Ensign, Kathy. “One Thing I Remember from the Book of Mormon.” NE 7 (May 1977): 41. A young woman was touched by Alma 34:28 as she read it to a group of deaf visitors to Temple Square who had requested that she read it. It speaks of those who turn away the needy and warns that their prayers are in vain. [M.D.P.]

Epperson, Steven. “Jewish Identity and Destiny in the Book of Mormon.” In Epperson’s Mormons and Jews: Early Mormon Theologies of Israel, 19-41. Salt Lake City: Signature, 1992. Joseph Smith’s interest in the Jewish people was ever enduring and figured prominently in the Book of Mormon, which contains a worldview different than any other. The Book of Mormon holds future Israel and Judaism in high esteem as they preserve the biblical records, embrace the Messiah in the gathering to his place of refuge, reconcile to Christ and recognize his love and mercy. [J.W.M.]

Epstein, Jeremiah F. “Pre-Columbian Old World Coins in America.” Current Anthropology 21 (February 1980): 1-12, 17-20. Evaluates forty reports of Greco-Roman and Hebrew coins found on the American Continent, and then concludes that no single report of a classical-period coin in America can be used as evidence of pre-Columbian transatlantic contact. [B.D.]

Erickson, Einar C. “New Dates for the Reign of Zedekiah.” In Papers of the Fifteenth Annual Symposium on the Archaeology of the Scriptures, edited by Ross T. Christensen, 39-46. Provo, UT: Brigham Young University, 1964. Nephi records that his family left Jerusalem during the first year of the reign of Zedekiah. The discovery of new archaeological evidence, the Babylonian Chronicle, makes possible the exact dating of Zedekiah’s reign, the Babylonian conquest of Jerusalem, and therefore Lehi’s and Mulek’s migrations to America. [J.W.M.]


Escobar, Victor. “A Book of Mormon Triptych Painting.” M.F.A. thesis, Brigham Young University, 1969. Presents a triptych painting (a three-panel composition) depicting (1) Christ with the Nephites feeling his wounds; (2) Christ blessing Nephite children; (3) a harvest scene symbolizing that prosperity is the result of following Christ’s teachings. [B.D.]


E.072 Etzenhouser, Rudolph. "About Cumorah." SH 50 (18 March 1903): 246-51. Believes that even though the major events of the Book of Mormon took place in South America, it would have been possible for the gold plates to have been brought to New York. Author argues, therefore, that the Hill Cumorah is in New York. [J.W.M.]


E.075 Etzenhouser, Rudolf. Engravings of Prehistoric Specimens from Michigan, U.S.A. Detroit, Michigan: John Borman and Son, 1910. Contains depictions of stone, copper, and clay tablets, boxes and other objects upon which are found ancient engravings. [B.D.]

E.076 Etzenhouser, Rudolf. From Palmyra, New York, 1830 to Independence, Missouri 1894. Independence, MO: Ensign House, 1894. The book is divided into three parts, two of which contain a discussion of the Book of Mormon. Features a revised and enlarged edition of the author’s Book Unsealed (1892) reviews eleven works written against Mormonism, and examines six United States school histories and four encyclopedias that deal with Mormonism. [B.D.]


E.078 Evans, J. Fred. "Calendar Stone Gives Exact Date of Geologic Cataclysm." DN Church Section(2 November 1935): 1. Shows that the Mexican Calendar Stone gives an account and the exact date of the “great cataclysm,” and that it is the same date and account that is given in the Book of Mormon. The “great cataclysm” is the destruction that happened to the land during and after the crucifixion of Jesus Christ. [M.D.P.]

E.079 Evans, John Frederick. Remarkable Discoveries by Our Scientists of Book of Mormon Names on the Stone Ruins of Mexico, Central America and South America. Salt Lake City: Vanity, 1940?. Relates names from New World inscriptions to names or titles in the Book of Mormon. Names of calendar months and other titles were associated with Book of Mormon words such as Laman, Mulek, Enos, Laban, Benjamin, Nephi, and so forth. [D.M.]

E.080 Evans, John Henry. "Bishop Spalding’s Jumps in the Logical Process.” IE 16 (February 1913): 343-46. Bishop Spalding makes three unwarranted inferences in his pamphlet “Joseph Smith, Jr., As a Translator”—that the Book of Abraham is translated incorrectly, that the Book of Mormon cannot be authentic if the Book of Abraham is poorly translated, that all Mormon belief should be discarded since the Book of Mormon is the basis of the religion. [J.W.M.]
E.081 Evans, John Henry. “The Book of Mormon.” In Evans’s Joseph Smith: An American Prophet, 33-50. New York: Macmillan, 1940. Young Joseph Smith one day disappeared from the village of his youth. It was rumored that he was writing a book about the early inhabitants of America. Three years later he returned with a young bride and a bulky manuscript and set the town in an uproar. The author recounts the story of the coming forth of the Book of Mormon, a volume to answer the many questions prevalent in Joseph’s day and the most effective missionary tool the Church had. The article contains conversion stories. [J.W.M.]


E.083 Evans, John Henry. “The Book of Mormon as a Motivating Force in ‘Mormonism.’” DN (19 November 1932): 5, 7. Text of an address showing the power that the Book of Mormon exerts on human hearts. Gives conversion stories of early Church leaders, and relates the Book of Mormon teachings to the principles of personal knowledge, righteousness, and service that are the heart of the New Testament. [A.C.W.]

E.084 Evans, John Henry. “Book of Mormon Women and Their Work.” Relief Society Magazine 15 (March 1928): 121-26. Women in the Book of Mormon were probably similar to women of all eras, the inspiration behind good men. Book of Mormon women that are referred to by name include Sariah, the wife of Lehi, and Abish, a Lamanite servant to King Lamoni. Women were held in high esteem, possessed great talents, and their work was important. [J.W.M.]


E.086 Evans, John Henry. “Conversions through the Book of Mormon” (Series). Instructor 78-79 (November 1943—December 1944): 565, 624, 25, 56, 120, 156, 211, 322, 374, 413, 469, 579. A series of accounts and stories of individuals who were converted through the Book of Mormon. Relates the stories of a hardened criminal, Thomas B. Marsh, George Ottinger, John Wells, Lester F. Bardin, Alvina Covert Turner, Robert Thomas Hill, Josephine and Otto Gaeth, A. William Lund, Heber J. Grant, and a Shoshone Indian, all of whom were converted by reading the Book of Mormon. [R.H.B.]

E.088 Evans, John Henry. “Form and Structure.” Relief Society Magazine 19 (February 1932): 97—101. On the basis of its involved structure, the author Argues that the Book of Mormon is a translation of an ancient document and not a modern composition. [S.H.]

briefly describes major points in the history of the coming forth of the Book of Mormon. He mentions various hiding places for the plates, the help of Martin Harris and Oliver Cowdery, the changing of residences, and the contract to publish with E. B. Grandin. Gives a synopsis of Nephite record keeping. Also mentions the testimonies of the Three and Eight Witnesses and finally mentions the fact that there are external as well as internal evidences. [B.D.]


E.092 Evans, John Henry. “Nephite Philosophy of Life.” *IE* 30 (September 1927): 955-59. Nephite leaders and teachers possessed a distinct philosophy regarding life. For instance, God demonstrates an impartiality towards the human race, the Holy Ghost is available to direct one’s life, the principle of freedom is attached to obedience to divine law, an eternal view of things is advanced as opposed to the limited temporal view that mankind is prone to take. [D.M.]

E.093 Evans, John Henry. “Opening of the New Dispensation.” In Evans’s *One Hundred Years of Mormonism*, 1-120. Salt Lake City: n.p., 1905?. Recounts events taking place in America and Europe from 1815 to 1820, and sets forth the Smith family history relevant to the Prophet Joseph. The errors that had crept into the Bible and the arguments over doctrine are examined. Gives vivid accounts of the miracles surrounding the period of translation and provides many details concerning the coming forth of the Book of Mormon, the witnesses’ testimonies, and accusations concerning the book’s authenticity, contents, and the calling of Joseph Smith. [J.W.M.]

E.094 Evans, John Henry. “Side Lights on the Book of Mormon” (series). *Relief Society Magazine* 18 (October, November 1931; January, April, June 1932): 546-48, 606-10, 97-101, 218-22. June 1932 article is also in *MS* 94 (4 August 1932): 490-95. Between 1820 and 1830 Joseph Smith received a great spiritual education through contact with heavenly beings and learning of God’s dealings with men in the Book of Mormon. The literary structure of the Book of Mormon is complex, filled exposition of doctrine and many details regarding people, events, and things. The Book of Mormon clears up many disputed doctrines of the Bible, such as baptism, the Godhood of Christ, pre-earth life, the nature of man, the purpose of life, and others. Hebrew culture, customs, ideas, and mode of thought is at the very root of the book. Early converts to the Church—Thomas Marsh, Parley P. Pratt, Willard Richards, and others—received their testimony from reading the Book of Mormon. [J.W.M.]

E.095 Evans, R. C. *Forty Years in the Mormon Church: Why I Left It!* Toronto, Canada: by author, 1920. An ex-member and apostle in the RLDS church gives his own history. As he matured it became increasingly difficult to believe in the Book of Mormon, since he found that Joseph Smith was a deceit and a fraud. Favors the Spaulding theory as the origin of the Book of Mormon. [J.W.M.]

E.096 Evans, Richard C. *The Book of Mormon: Evidences of Its Divinity*. Independence, MO: Ensign House, 1898. The purpose of the Book of Mormon is to convince the Jew and the gentile of the divinity of Jesus Christ. Evans cites many biblical passages to show that the Book of Mormon contains the truth and that it fulfills its purpose. [B.D.]
Evans, Richard C. *Joseph Smith: Was He a Prophet of God?* Independence, MO: Ensign Publishing House, April 1902. Many bear witness of Joseph Smith's divine mission and the Book of Mormon's authenticity. They never denied their testimonies. Many reformers testified of the apostasy of the Church and looked forward to a restoration. During the first vision Joseph was told to join no church. An angel delivered the Book of Mormon plates restoring the primitive gospel of Christ. [J.W.M.]

Evans, Richard C. “A Voice from the Dust.” MS 89 (June 9, 1927): 361-2. Recent archaeological excavations help authenticate the Book of Mormon. Discussion includes such topics as iron, monuments, and temples. [D.W.P.]

Evans, Richard L. “Communication.” IE 66 (December 1963): 1074-76. The Book of Mormon is not a substitute but a supplement for the Bible, and a sacred record preserved by prophets of ancient America. [J.W.M.]

Evans, Richard L. “This You Can Count On.” IE 72 (December 1969): 73-74, 76. “The eternal purposes of the Lord shall roll on, until all his promises shall be fulfilled” (Mormon 8:22). In making choices do not be deceived. Trust in the laws of God upon which you can rely. [J.W.M.]

Evans, Richard P. “Another Evidence.” MS 100 (27 October 1938): 674-75. Having spent most of his life in Shiprock, New Mexico, the author explains the history of the American Indian through his knowledge of the Book of Mormon. He cites a knowledge of the cross symbol among pre-Columbian Indians. [R.H.B.]

Evans, Richard P. “Mormonism for the Red Man.” MS 99 (October 1937): 693-95, 700-701. Evans rejoices in the fact that missionaries are now being sent to preach to the Navaho Indians. The Navahos have many legends that are similar to biblical myths such as the flood, and Jonah in the great fish. Many have tried to determine the origin of the Native Americans. The Book of Mormon gives the answer that they descend from Lehi, a Jew from Jerusalem. [B.D.]

Evans, William. “The Origin of the American Indian.” MS 100 (4 August 1938): 482-85. Studies the habits and customs of the Xlavajo Indians for forty years and concludes that the Book of Mormon represents the true explanation of their origin. [R.H.B.]

Everton, George B., and Ellen N. Everton. *Truths and Testimonies Touching the Book of Mormon*. Nibley, UT: Everton, 1986. A pamphlet containing standards by which the Book of Mormon may be judged if someone were to duplicate the effort. [J.W.M.]

“The Evidence Mounts.” CN 44 (14 September 1974): 16. Joseph Mahan of the Columbus (Ga.) Museum of Arts and Crafts sees evidence that people from the eastern Mediterranean have migrated to America since 2,000 B.C. A clay tablet containing Sumerian cuneiform has been discovered. This is further evidence that people should read the Book of Mormon. [J.W.M.]

“The Evidences of the Truth of the Book of Mormon.” CN 37 (24 June 1967): 16. Excerpts from an address of LeGrand Richards. There are many evidences of the truthfulness of the Book of Mormon—the witnesses who saw the book, many have put Moroni’s promise to the test, it makes biblical passages easier to understand. [J.W.M.]

work,” or the Book of Mormon. Discusses other prophecies of Isaiah 29 related to the Book of Mormon, e.g., the deaf would hear the words of the book, the joy of the meek would increase. No. 3. “The Stick of Joseph,” presenting a discussion of Ezekiel 37 and the sticks representing the Bible and the Book of Mormon that would confound the false doctrines of the world. The Book of Mormon is the record of Joseph’s descendants in the land of promise, or America. No. 4. “Joseph’s Blessing,” connected with the Abrahamic covenant of a promised land. The family of Joseph inherited the promised land of America. [J.W.M.]

E.108 Ewing, William C. “The Golden Bible and Mormonism.” Current Literature (May 1905): 428-32. The Church of Jesus Christ of Latter-day Saints, which has become a significant economic and political factor, rests primarily on the Book of Mormon, an addition to the Bible. Claims that no disciple of Joseph Smith saw the plates. [J.W.M.]


E.111 “Extensive Advertisers.” SH 64 (22 August 1917): 798. Condemning the “Utah Mormons,” this author claims they are confusing the public by large newspaper ads about the Book of Mormon that have appeared in many metropolitan dailies. The religious beliefs of Utah Mormons are inconsistent with the teachings of the Book of Mormon, e.g., their belief in polygamy. [J.W.M.]

E.112 “External Evidences of Scripture: A Panel … With Noel Reynolds, John L. Sorenson, Arthur Wallace, and Paul R. Cheesman, moderator.” In Scriptures For The Modern World, edited by Paul R. Cheesman and C. Wilfred Griggs, 121-35. Provo, UT: Brigham Young University Religious Studies Center, 1984. Conversion depends upon the reception of the witness of the Holy Ghost, however, testimonies may be stimulated and strengthened by external evidence. Discusses the distinction between internal and external evidence of the Book of Mormon, who wrote the book, what is its purpose, what influence do external evidences have on nonbelievers, do external evidences prove anything about the existence of God, can Mormonism be proved experimentally, and many others. [J.W.M.]

E.113 “Extract.” TS 3 (January 1842): 657-59. A proclamation to the inhabitants of America that Jesus Christ has appeared to the forefathers of the Indians, that God inspired Columbus to discover America, and that America became a free land “to prepare the way for the coming of the Book of Mormon.” A warning for the same inhabitants to repent and believe in the words of Jesus Christ as presented in the Book of Mormon. [D.W.P.]

E.114 “Extract From The Book of Mormon.” TS 1 (March 1840): 66-68. An extract from the Book of Mormon concerning the dispersion and gathering of Israel (1 Nephi 22). [J.W.M.]

E.115 Eyre, Floyd G. “A Formula for Spiritual Knowledge.” MS 98 (8 July 1937): 434-36, 444-45. Believes that the formula for understanding spiritual truth is found in Moroni 10:4-5, “by the power of the Holy Ghost ye may know the truth of all things.” Some of the best tools to find spiritual truth are desire, sincerity, faith, pure living, and communication with God. [J.W.M.]
E.116 Eyring, Carl F. “The Book of Mormon Speaks: A Radio Address.” May 19, 1940. “The worth of souls is great in the sight of God” (D&C 93:29). Amulek taught Zeezrom that Christ and his Atonement provide everyone the opportunity for immortality and eternal life, and all, even the wicked, are precious to God. Seeing one’s own worth as God sees it can be our greatest strength. [J.W.M.]

E.117 Eyring, Carl F. “The Book of Mormon Speaks: ‘Living Scripture.’” DN Church Section (11 May 1940): 8. The Book of Mormon could not have been translated from a language unknown by an unlearned young man such as Joseph Smith. Either the book was a miracle or a fraud to be explained away by natural means. Those who believed were permitted to view the plates (Martin Harris, Oliver Cowdery, David Whitmer), or were convinced of its truthfulness (Phinehas and Brigham Young and Parley P. Pratt). It is a living book that offers a rebirth for all who read it. [J.W.M.]

E.118 Eyring, Carl F. “The Book of Mormon Speaks: Personal Freedom.” DN (1 June 1940): 8. The Book of Mormon teaches us that for true freedom to exist, there must be a law (2 Nephi 2:10-16). [B.D.]

E.119 Eyring, Carl F. The Book of Mormon Speaks: Service to Neighbor Is Service to God. Salt Lake City: Church of Jesus Christ of Latter-day Saints, 1940. A transcript of the author’s radio address on KSL Radio, May 5, 1940, wherein the author testifies that the Book of Mormon contains the word of God and is a true work, and recounts briefly how the book affected the lives of early Saints like Parley P. Pratt and Brigham Young. [B.D.]

E.120 Eyring, Henry B. “The Brother of Jared.” Ensign 8 (July 1978): 62-65. Mahonri Moriancumer, or the brother of Jared (Ether 2), was humble, persistent, willing to work hard, and had great faith in the Lord. [B.D.]