C.001 C., J. E. “Dr. Duncan and the Book of Mormon.” MS 52 (1 September 1890): 552-56. A defense of the Book of Mormon against the criticism of Dr. Duncan in the Islington Gazette of August 18th. Dr. Duncan, evidently a literary critic, concluded that the Book of Mormon was either a clumsy or barefaced forgery or a pious fraud. The author writes that the Book of Mormon makes clear many doctrines that are difficult to understand in the Bible. Also, the history and gospel taught by the Bible and the Book of Mormon are similar because both were inspired of God. [B. D.]

C.002 C., M. J. “Mormonism.” Plainsville Telegraph (March 3, 1831): 4. Tells of the conversion of Sidney Rigdon who read the Book of Mormon and “partly condemned it” but after two days accepted it as truthful. He asked for a sign though he knew it was wrong and saw the devil appearing as an angel of light. The author of this article warns against the Book of Mormon and against the deception of the Mormons. [J.W.M.]


C.005 Cake, Lu B. Peepstone Joe and the Peck Manuscript. New York: L. B. Cake, 1899. A polemical work against Mormonism. The author enumerates various criticisms of the Book of Mormon related to domesticated animals, the Spaulding theory, contradictions with the Bible, King James English, the Hebrew/Egyptian background, and the testimony of Book of Mormon witness. [M.R.]


C.007 Caldwell, C. Max. “A Mighty Change.” In The Book of Mormon: Alma, The Testimony of the Word, edited by Monte S. Nyman and Charles D. Tate Jr., 27-46. Provo, UT: Brigham Young University Religious Studies Center, 1992. Alma reminds the people of Zarahemla of their recent physical and spiritual captivity and reviews how the devil is able to forge the chains of hell and make them captive. Truth, which brings freedom and a “mighty change” in the hearts of individuals, is available through scripture, living prophets, and the Holy Ghost. [N.K.Y.]

C.008 Caldwell, C. Max. “What Think Ye of Christ?” Ensign 14 (February 1984): 18-22. How one perceives Christ will determine one’s attitude toward God’s commandments, Church leaders, and life’s obstacles. Trials and tribulations may become “stepping-stones or stumbling blocks,” depending on how the Atonement of Jesus is received by an individual. [S.P.S.]

C.010 Call, Gail. "Antenantiosis in the Book of Mormon." In Reexploring the Book of Mormon, edited by John W. Welch, 96-97. Salt Lake City: Deseret Book and FARMS, 1992. Antenantiosis states a proposition in terms of its opposite. The figure of speech is used in Jacob 4:8 as “despise not the revelations of God,” and Mormon 9:29, “if ye do this and endure to the end, ye will in nowise be cast out,” and in several other places. The technique, used also in the Old Testament, is an effective teaching tool. [N.K.Y.]


C.012 Call, Lamoni. 2000 Changes in the Book of Mormon. Bountiful: Lamoni Call (reprint by Modern Microfilm: Salt Lake City), 1898. A polemical work against the Book of Mormon. The author assumes a letter perfect and grammar perfect translation of the Book of Mormon through the Urim and Thummim. He therefore presents over 2000 changes in the text of the Book of Mormon since the 1830 edition and concludes that Joseph Smith was therefore uninspired. [M.R.]

C.013 Callis, Charles A. “Book of Mormon Prophecies Fulfilled.” DN (28 August 1943): 7-8. Text of radio address that details the numerous prophecies from the Book of Mormon that have since been fulfilled, including Nephi’s prophecies about the Gentiles and the gospel, the existence of latter-day believers who will receive the Holy Ghost and endure martyrdom, and the birth of Jesus Christ. “Confirmed by completion,” these prophecies are evidence of the truthfulness of the Book of Mormon. [A.C.W.]

C.014 Callis, Charles A. “The Coming Forth of the Book of Mormon.” DN Church Section (25 September 1943): 11, 12. On September 21, 1823, an angel of God announced that records of an ancient American people taught by the Savior were to come forth. The inspired records would bring the fulness of the gospel to the house of Israel and to the Gentiles and add a second witness to the Bible. [J.W.M.]

C.015 Callis, Charles A. Fundamentals of Religion: A Series of Radio Addresses. Independence, MO: Zion’s Printing and Publishing, 1945. Includes two addresses about the Book of Mormon: “Book of Mormon Prophecies Fulfilled,” pages 102-13, sets forth many prophecies of the Book of Mormon that have been fulfilled; and “The Coming Forth of the Book of Mormon,” pages 155-70, shows that the Book of Mormon came forth at a time of spiritual unrest and higher criticism of the Bible. Includes a short narrative of the angel Moroni’s visit, the delivering of the gold plates to Joseph Smith, and provides six purposes for which the Book of Mormon was written. [J.W.M.]

C.016 Callis, Charles A. “Power of the Book of Mormon.” DN Church Section (24 June 1939): 2, 7. In keeping with the Lord’s promises in the Book of Mormon that the land of America should be free from monarchical forms of government and slavery, the U.S. government has adopted many policies to protect America and fulfill the prophecy that it would be a “choice land above all others” (1 Nephi 13:30). Two inspired measures that assist in the preservation of America are the Constitution and the Monroe Doctrine. [J.W.M.]


C.018 Callis, Charles A. Untitled talk. CR (October 1911): 87-89. The Book of Mormon came forth to establish the truthfulness of the Bible and to declare the divinity of Jesus Christ. Joseph Smith brought forth the Book of Mormon and subsequently suffered persecution similar to the manner in which Wycliffe and Tyndall were persecuted as they made the Bible available. [J.W.M.]
C.019 Callis, Charles A. Untitled talk. CR (October 1916): 93-96. Burial mounds in the Southern United States prompt questions concerning the identity of the people who are buried there. The Book of Mormon may shed light on such questions. The warning issued by the Lord to the ancients and to those of the present day are to follow Jesus, experience a spiritual rebirth, and practice faith, repentance, and humility as recorded in Alma 32. [J.W.M.]

C.020 Callis, Charles A. Untitled talk. CR (October 1937): 120-23. The richest hills on earth have not brought forth gold and silver in great amounts, but have brought forth the greatest spiritual wealth. They are Calvary in Jerusalem where the Savior wrought the Atonement and the Hill Cumorah that brought forth the truth of the Savior’s marvelous ministry to his people in America. Like the Bible, the Book of Mormon testifies of Christ and reveals the great destiny of America. [J.W.M.]

C.021 Callis, Charles A. “Vest Pocket Notes on the Book of Mormon.” DN Church Section (24 April, 1, 8, 22 May 1937): 3, 2, 2, 2. Announces the number of languages into which the Book of Mormon has been translated, summarizes the book’s contents, and discusses its prophecies concerning the United States. [M.D.P.]


C.023 Campbell, Alexander. “The Mormon Bible.” The Millennial Harbinger 3 (June 1839): 265-68. Rejects the Book of Mormon as an inspired book claiming that it was a “superstition so gross as that which must have characterized the founders of this pretended religious sect.” Accepts the Spaulding theory. [M.R.]

C.024 Campbell, Alexander. Mormonism Weighed in the Balances and Found Wanting: Being an Analysis of the Internal and External Evidences of the Book of Mormon. London: Arthur Hall, Virtue, 1849. Associates Joseph Smith with false Jewish messiahs and Christian impostors. Gives an overview of the Book of Mormon, claiming the presence of several anachronisms. Calls the Book of Mormon a “romance.” Says the Nephites believed in the doctrines of the Calvinists and Methodists. Makes negative comments about Lehi and Mormon. Argues that if the Bible was of God, the Book of Mormon could not have had the same author. Takes issue with the testimony of the Three Witnesses. [D.M.]

C.025 Campbell, Lester E. Scripture Index of FARMS Reprints and Preliminary Reports. Provo, UT: FARMS, 1987. “This index lists scriptures used in FARMS papers up to early 1987. It is organized according to the subject categories in the FARMS catalog” as follows: (1) The Book of Mormon and the Ancient Near East, (2) The Book of Mormon and Ancient Mesoamerica, (3) The Book of Mormon—commentary, (4) other scriptural studies and materials. [B.D.]

C.026 “Can the Book of Mormon Be Trusted?” Utah Christian Tract Society 13 (May-June 1982): 2. Inasmuch as the 1981 edition of the Book of Mormon changes the phrase “white and delightsome” (2 Nephi 30:6) to read “pure and delightful” (having reference to the Lamanites), the Book of Mormon is not to be trusted. [D.M.]

C.027 Canney, Maurice E. “The Book of Mormon.” In An Encyclopedia of Religions, edited by Maurice E. Canney, 248. London: George Routledge. 1921. An encyclopedic entry states that the Mormons believe that the Book of Mormon is sacred and divinely inspired, and that it was translated by Joseph Smith by the use of the Urim and Thummim. [J.W.M.]
C.028 Cannon, Abraham H. Book of Mormon Catechism: Questions and Answers on the Book of Mormon. Salt Lake City: Juvenile Instructor Office, 1886. The work was created to "induce the young people of Zion to search with greater diligence for the valuable truths contained in the revelation so ancient and modern times." Contains 62 pages of basic questions and answers about the Book of Mormon. [A.T.]


C.031 Cannon, George Q. "The Abundant Testimonies to the Work of God." JD 22:252-59. Liverpool, England: Church of Jesus Christ of Latter-day Saints, 18 September, 1881. God has sent a number of witnesses who have testified concerning the truthfulness of the Book of Mormon, including the Three Witnesses, the Eight Witnesses, and Joseph Smith. The convincibility of the book also lies in its prophecies. For instance, the Book of Mormon prophesies concerning the persecution of the saints and others and also prophesies that the Indians will “become an enlightened people and be redeemed from their present condition.” [B.D.]

C.032 Cannon, George Q. "Book of Mormon Geography." Instructor 73 (April 1938): 159-60. Voices strong objection to the introduction and circulation of maps that attempt to depict the geography of the Book of Mormon. Cannon raises doubts as to the authenticity of a piece entitled the “Route Traveled by Lehi and His Company” that places the landing site of Lehi’s party in Chili. [R.H.B.]

C.033 Cannon, George Q. "The Book of Mormon Geography." Juvenile Instructor 25 (1 January 1890): 18-19. Contention over Book of Mormon geography is detrimental to the cause of truth. The reason for this contention is due to the fact that the Book of Mormon is not a geographical primer meant to teach geographical truths. The drawing of Book of Mormon maps is discouraged. [J.W.M.]

C.034 Cannon, George Q. "Book of Mormon Prophecies Fulfilled." JD 25:119-29. Liverpool, England: Church of Jesus Christ of Latter-day Saints, 6 April 1884. Analyzes Book of Mormon prophecies found in 2 Nephi 29, 30, and 3 Nephi 16 that had been fulfilled and emphasizes the divine origin of the book, the purity of its translation, and the great effect it would have on many nations and peoples. Also teaches that the gospel would be carried to the remnant of Lehi and that the Bible and the Book of Mormon would be united to confound false doctrine. [J.W.M.]

C.035 Cannon, George Q. Book of Mormon Stories, Adapted to the Capacity of Young Children and Designed for Use in Sabbath Schools, Primary Association, and for Home Readings. Salt Lake City: George Q. Cannon and Sons Co., 1892-99. “Written for the purpose of presenting the Book of Mormon narrative in language that can be understood by small children.” Contains illustrations. [B.D.]

C.036 Cannon, George Q. “The Book of Mormon Witnesses—Answers to Questions.” Juvenile Instructor 26 (1 September 1891): 534. Offers an explanation why eight of the eleven witnesses were members of two families. [J.W.M.]
C.037 Cannon, George Q. "Discourse by President George Q. Cannon." *JD* 25:119-29. Liverpool, England: Church of Jesus Christ of Latter-day Saints, 16 April 1884. Discusses the predictions of the Book of Mormon, some evidences of its divinity, and points out the plainness of its teachings. [L.D.]

C.038 Cannon, George Q. "Editorial Thoughts." *Juvenile Instructor* 3 (1 January 1868): 4. A didactic editorial lauding Nephi's obedience and recommending imitation by the youth of the Church. [D.M.]

C.039 Cannon, George Q. "Editorial Thoughts." *Juvenile Instructor* 3 (1 June 1868): 84. Asserts that the inhabitants discovered by the Europeans in America are descendants of Laman and Lemuel. The Book of Mormon peoples lived principally in Central and South America. LDS church members should recognize the important role of the Indians among the Gentiles. [D.M.]

C.040 Cannon, George Q. "Editorial Thoughts." *Juvenile Instructor* 7 (23 November 1872): 188. Describes a disease called epizootic, which killed many horses in the Eastern states. The Book of Mormon (3 Nephi 21:14) "foretells a time when, if the people would not repent, the Lord would destroy their horses." Author the asks "who can say that the epizootic has no connection with that threat of divine displeasure?" [B.D.]

C.041 Cannon, George Q. "Editorial Thoughts." *Juvenile Instructor* 10 (11 December 1875): 294-95. Discusses Korihor and refutes his anti-Christ methods and doctrines. Relates and compares anti-Christ teachings to American popular opinion, concluding that Satan has not changed his tactics through the centuries. [A.C.W.]

C.042 Cannon, George Q. "Editorial Thoughts." *Juvenile Instructor* 11 (1 February 1876): 30. Didactic essay, showing how the Ammonite striplings or sons of Helaman are examples of childhood training that might well be exemplified in LDS homes. [D.M.]

C.043 Cannon, George Q. "Editorial Thoughts." *Juvenile Instructor* 11 (1 March 1876): 54-55. Editorial reflections on the Book of Mormon concepts of America as the choicest of lands and the necessity for righteousness for its inhabitants. Discusses secret combinations. [D.M.]

C.044 Cannon, George Q. "Editorial Thoughts." *Juvenile Instructor* 11 (15 August 1876): 186. The hostile attitude of the Americans towards the Indians is a remarkable fulfillment of Book of Mormon prophecy. LDS church members should consider the glorious future of the Lamanites. [D.M.]

C.045 Cannon, George Q. "Editorial Thoughts." *Juvenile Instructor* 13 (1 July 1878): 150. Refers to the dangerous and unstable secret societies that are located throughout Europe and America and relates them to the secret combinations spoken of by Moroni. [D.M.]

C.046 Cannon, George Q. "Editorial Thoughts." *Juvenile Instructor* 14 (October 1879): 222. Cannon reports that a German scholar, Professor Rudolph, noted striking resemblances between the leading Semitic languages (Arabic and Hebrew) and the Aymara language, belonging to the Incas in Peru. Cannon suggests that a reading of the Book of Mormon would enlighten the professor. [D.M.]

C.047 Cannon, George Q. "Editorial Thoughts." *Juvenile Instructor* 16 (1 May 1881): 102. Civilized manners were not taught to the Lamanites by Laman and Lemuel, and the Lamanites existed in a degenerate condition. On the other hand, due to the instructions of Nephi, the Nephites existed in a more civilized condition. [D.M.]
C.048 Cannon, George Q. “Editorial Thoughts.” Juvenile Instructor 17 (1 April 1882): 104. All churches except the Church of Jesus Christ of Latter-day Saints are part of the great and abominable church that was prophesied by Nephi. They will fight against the true church and will fall into the pit that they prepared for the people of the Lord. [B.D.]

C.049 Cannon, George Q. “Editorial Thoughts.” Juvenile Instructor 18 (1 February 1883): 40. When the Book of Mormon was published it was assumed that the American Indians were headed for extinction, but the Book of Mormon predicted that they would become a mighty people. This prophecy will yet be fulfilled. [D.M.]

C.050 Cannon, George Q. “The Future Fate of the Red Man.” In Cannon’s Writings From The “Western Standard,” 269-73. Liverpool: George Q. Cannon, 1864. While most of the original inhabitants of America were destroyed in warfare, the Book of Mormon contains promises made to them that will be fulfilled with their descendants, the American Indians. The Indians will not always be treated as an inferior people nor will God allow them to be exterminated. It would be of benefit for nations today to embrace the American Indians and care for their needs. [J.W.M.]

C.051 Cannon, George Q. “The Indians: Death of Lehi.” Juvenile Instructor 1 (1 June 1866): 43. Recounts sundry aspects of the Book of Mormon, including an evaluation of the disposition of the Lamanites as opposed to the Nephites. [D.M.]


C.053 Cannon, George Q. The Life of Nephi, Son of Lehi, Who Emigrated from Jerusalem, in Judea to the Land Which is Now Known as South America, about Six Centuries before the Coming of the Savior. Salt Lake City: Juvenile Instructor Office, 1883. A biography of Nephi, in which the author narrates Nephi’s story by adding personal insights and scholarly insights. [A.T.]

C.054 Cannon, George Quayle. “A Marvelous Work.” In Cannon’s Writings From The “Western Standard.” Liverpool: George Q. Cannon, 1864, 117-119. The Book of Mormon is a great and marvelous work that was brought forth by an angel and translated by Joseph Smith. Left without excuse, this generation will know that the Book of Mormon is an inspired record. [J.W.M.]

C.055 Cannon, George Q. “Nephi’s Character.” Contributor 13 (April 1892): 289-90. The character of Nephi is exemplified by his many accomplishments, skills, and relationships. He was a leader, son, and brother who possessed great love and inspired others. He was a craftsman and hunter who showed ingenuity, industry, and good sense. [J.W.M.]

C.056 Cannon, George Q. “Prophecies and Truth of the Book of Mormon.” Juvenile Instructor 10 (23 January 1875): 16-17. Points out that plain and precious truths lost from the Bible are included in the Book of Mormon, specifically truths concerning the mortal ministry of Jesus Christ. Quotes the teachings of Nephi and King Benjamin regarding the Messiah’s earthly advent. [A.C.W.]

C.057 Cannon, George Q. “A Remarkable Coincidence.” MS 52 (13 October 1890): 641-42. Lehi, in his final farewell to his family, stated that he “must soon lay down in the cold and silent grave, from whence no traveler can return” (2 Nephi 1:14). Inasmuch as similar words appear in the writings of William Shakespeare, Church critics
believe that Joseph Smith borrowed the Book of Mormon statement from Shakespeare. However, in the ruins of Mexico similar words have been found to have been used in an ancient funeral speech. [J.W.M.]


C.060 Cannon, George Q. “Topics of the Times.” Juvenile Instructor 19 (1 April 1884): 106-8. Speaks concerning Martin Harris’s visit with Professor Anthon and David Whitmer as one of the witnesses of the gold plates. [A.C.W.]

C.061 Cannon, George Q. “Visit to the Land and Hill of Cumorah.” Juvenile Instructor 8 (5 July 1873): 108-9. After making a visit to the Hill Cumorah, located near Palmyra, the author presents a description of the hill, and considers the destruction of two Book of Mormon peoples at the site. [D.M.]

C.062 Cannon, George Q. “Who Are the Indians?” Juvenile Instructor 1 (1, 15 January, 1, 15 February, 1 April, 1 June 1866): 1, 2, 12, 15, 28, 43. Believes that “all the Indians in North and South America, and the inhabitants of some of the islands in the Pacific Ocean, are descendants of [the Lehite] family, who came away from Jerusalem about 2,400 years” ago. [D.M.]

C.063 Cannon, Lucy Grant. “You, Too, Have Freedom of Choice.” Instructor 98 (June 1963): 225. President Heber J. Grant, hoping to help his wayward brother Brigham, prayed, then opened the Book of Mormon hoping for the answer to his brother’s plight. The book fell open to Alma 36, a chapter of hope. When Brigham read the words of consolation and faith, his life was changed. [J.W.M.]

C.064 Cannon, M. Hamlin. “Contemporary Views of Mormon Origins: (1830).” Mississippi Valley Historical Review 31 (September 1944): 261-66. Discusses a number of early views of the Mormon religion. E. D. Howe’s Mormonism Unveiled (1834) was not the first piece of literary criticism against the Mormons as generally assumed. Editor Obadiah Dogberry, of the freethinking newspaper the Reflector, wrote on the Mormons before and after the official establishment of the Church (April 6, 1830) and the publication of the Book of Mormon (March, 1830). [B.D.]

C.065 Caras, Clark H. “Naive to deny pre-Columbian navigators.” CN 55 (6 October 1985): 7. Points out that there were major contacts between the American continent and Asia, European, and Mediterranean peoples before Columbus. [J.W.M.]

C.066 Card, Orson Scott. “The Book of Mormon—Artifact or Artifice?” In Card’s A Storyteller in Zion, 13-48. Bookcraft: Salt Lake City, 1993. The translator’s influence is apparent in a text because of his/her choice of words. The Book of Mormon is no different. Compares Joseph Smith to fiction writer James Macpherson who fraudulently claimed to have translated ancient Celtic poetry. The fraudulent author will inadvertently give himself
away by his cultural perspectives that cannot be viewed out of context. Joseph Smith was not the author of the book but merely the translator. [J.W.M.]

C.067 Card, Orson Scott. “Dissent and Treason.” Ensign 7 (September 1977): 53-58. Examines nine accounts of dissent in the Book of Mormon and determines why they failed. He shows that unrighteous, selfish desires for gain were the chief motivating factors among the dissenters. The unselfish desire to protect freedom and God was always successful in defending against the dissenters. [B.D.]


C.069 Card, Orson Scott. Tales of Alvin Maker. 3 vols. New York: TOR, 1987-89. A science fiction story that tells of the rise of a prophet with all the characteristics of Joseph Smith. [E.G.]

C.070 Card, Orson Scott. “Three Kings and a Captain: Nephite Leaders in the Land of Nephi.” Ensign 7 (January 1977): 76-82. The land of Nephi produced many notable leaders including Alma, Abinadi, Zeniff, Noah, Limhi, and Gideon as recorded in the books of Omni and Mosiah. Righteous Zeniff stood in antithesis to the evil king Noah. Gideon was a righteous defender of the faith throughout his life, finally dying by the sword in defending the gospel against Nehor. [B.D.]

C.071 Cardall, Duane V. The Day of the Lamanite. Salt Lake City: University of Utah Institute of Religion, 1 April 1977. Shows how Book of Mormon prophecies concerning the Lamanites are beginning to be fulfilled. [D.M.]

C.072 Cardon, Joseph E., and Samuel O. Bennion, comps. Testimonies of the Divinity of the Church of Jesus Christ of Latter-day Saints by Its Leaders. Independence, MO: Zion’s Printing and Publishing, 1930. Contains testimonies of leaders of the LDS church concerning the Book of Mormon as well as other topics. Included are Joseph Smith and his family members and close associates, the witnesses to the Book of Mormon, and those involved in the translation and publication of the Book of Mormon. [J.W.M.]

C.073 Carlisle, J. E. “Corroborating the Book of Mormon.” MS 52 (17 May 1890): 312-14. Argues that archaeological evidences that predate Columbus indicate that two distinct races once inhabited the Americas. This and other findings corroborate the truthfulness of the Book of Mormon. [J.W.M.]

C.074 Carlisle, J. E. “A Modern Miracle.” MS 52 (September 1890): 584-85. Author believes that it is as foolish to try to disprove the Book of Mormon as it is the Bible, for both works are built upon revelation. There are, however, many who refuse to accept the teachings of both scriptures. [J.W.M.]

C.075 Carlsen, Earl W. Christ’s Answer to the Atheist, to the Jew: Who Wrote It? Amherst, WI: Palmer, 1987. The Bible and its followers do not provide adequate proof that God exists or that Christ is his Son. The Book of Mormon does provide that proof and testifies of the divinity of Christ. The author presents 52 evidences that support the authenticity of the Book of Mormon, including the use of chiasmus, engraved metal plates, cultural similarities between the ancient Near East and ancient Mesoamerican culture, and word-print analyses. This work is reviewed in H.352. [B.D.]

C.076 Carlson, A. Edward, Jr. “Isn’t the Bible Enough?” Ensign 16 (March 1986): 54-55. Recounts the conversion story of an individual who believed that the Bible was the only scripture needed by mankind. He read and prayed
about the Book of Mormon, and after reading 2 Nephi 29:6-8, he was convinced that the Book of Mormon represented an additional scripture that came from God. [J.W.M.]

C.077 Carmack, John K. *The Book of Mormon Witnesses*. Salt Lake City: University of Utah Institute of Religion, 24 October 1986. Chronicles the experiences of the Book of Mormon witnesses and reviews their tenacious testimonies. [D.M.]

C.078 Carmer, Carl. *The Farm Boy and the Angel*. Garden City, NY: Doubleday, 1970. Chapters 1-7 of this work deal with the Book of Mormon. Discusses the coming forth of the Book of Mormon and points out the secretive nature under which the book came forth. Believes that Joseph Smith was ill-prepared for such a work and was given to grandiose imaginations. This work is reviewed in A.161. [J.W.M.]

C.079 Carmichael, Max. “The Book of Mormon in Our Church Program.” *SH* 67 (9 February 1921): 129-30. Criticisms against the Book of Mormon’s style and lack of unity does not mean that the book does not contain spiritual material. Its plainness and doctrinal content excels the Bible and should have an equal place with the Bible on the pulpit. Its most important purpose is to be a missionary tool. [J.W.M.]


C.081 Carpenter, Claude I. *An Outline of the Book of Mormon*. Independence, MO: Reorganized Church of Jesus Christ of Latter Day Saints, 1903, 1981. In outline form, this work discusses a number of aspects dealing with the Book of Mormon, including its purpose, coming forth, publication, story, characters, and message. Includes corresponding references to the Book of Mormon and Church history. [J.W.M.]


C.083 Carr, John E. “Q & A: Do people still speak in tongues today?” *NE* 5 (March 1975): 48-49. One evidence that people today speak in tongues is the translation of the Book of Mormon into the many languages of the world. Also presents other evidences. [J.W.M.]


Riley’s psychological thesis over the Spaulding theory for the origin of the Book of Mormon. [M.R.

C.087 Carter, Charles W. Organization of the Church of Jesus Christ of Latter-day Saints and Their Belief. Also the Life and History of Their Prophet, Seer and Revelator, Joseph Smith, During His Brief Life of 38 1/2 Years. Salt Lake City: Utah Lithography, n.d. Chapters 2 through 7 pertain to the Book of Mormon. Sets forth the coming forth of the Book of Mormon, including angel Moroni’s visit, its translation and publication. Contains a description of the gold plates and testimonies of Church leaders. Rejects the Spaulding story. Writes concerning the room inside of the Hill Cumorah that was filled with plates and writings. [J.W.M.


C.089 Carter, Kate B., ed. Mormondom’s First Woman Missionary Louisa Barnes Pratt: Life Story and Travels Told in Her Own Words. Vol. 8 Salt Lake City: Daughters of the Utah Pioneers, 1974. The Book of Mormon was introduced to Louisa Barnes Pratt and her husband by Louisa’s sister. Both were eventually converted, and Louisa became the first woman missionary in the Church. [J.W.M.


C.092 “A Catacomb of Mummies Found in Kentucky.” TS 3 (2 May 1842): 781-82. The discovery of mummies in Kentucky recalls the Hebrew practice of embalming. Author suggests that this practice was brought to ancient America by the Hebrews because, according to the Book of Mormon, the native Americans are descendants of Hebrews. [L.D.

C.093 “Catalan Dialect is Book of Mormon Translation #32.” CN 51 (6 June 1981): 14. Catalan, a Spanish dialect of Northeastern Spain, is the thirty-second complete translation of the Book of Mormon. [J.W.M.

C.094 Caywood, Charles Sr. I was a Protestant Minister. Independence, MO: Herald Publishing House, n.d. Caywood, a Baptist minister, was offered a Book of Mormon to read while visiting the home of his brother. Doubt was replaced with intense interest and conversion came through reading the book. [J.W.M.

C.095 Cazier, Donald A. “I Have A Question: We Learn in Mosiah 25:6 that the account of Alma’s group covered the time they left Zarahemla until they ‘returned again.’ Since Alma and his followers were presumably born in the land of Nephi and had never been to Zarahemla, how is this matter reconciled?” Ensign 22 (August 1992): 60-1. Cazier gives a brief summary of Nephite history, and then suggests two possible explanations to the question posed in the title. (1) “Alma and his brethren” includes ancestors involved in the original colonization effort. (2) Perhaps a different time frame is involved and it is possible that Alma came from Zarahemla to colonize. [A.C.W.]
C.096 Cazier, Donald A. “Mormon’s Message to Modern Militants—Or, Why Is There So Much about War in the Book of Mormon?” In A Symposium on the Book of Mormon, 5-11. Salt Lake City: Church of Jesus Christ of Latter-day Saints, CES, August 1986. Explores possible reasons for Mormon’s inclusion of so much material relating to war and analyzes the teachings of Book of Mormon concerning the following four questions: (1) When is war justified? (2) What rules govern the righteous conduct of war? (3) What must a nation do in order to win a war? (4) What effects, good or bad, can a righteous people expect from war?” [A.T.]

C.097 Cazier, Donald A. “Nephite and Israelite Governmental Institutions and Policies.” In A Symposium on the Book of Mormon, 26-32. Salt Lake City: Church of Jesus Christ of Latter-day Saints, 1979. Reviews the patriarchal origins of Nephite government, the theocratic ideal government, and how it was developed by biblical and Nephite civilizations. Other topics discussed include government by popular consent, protection of personal liberty from government, crime and punishment, morality and public welfare, and the resolution of disputes with other nations. [N.K.Y.]

C.098 Cazier, Donald A. A Study of Nephite, Lamanite, and Jaredite Governmental Institutions and Policies as Portrayed in the Book of Mormon. M.A. thesis, Brigham Young University, 1972. Analyzes the Book of Mormon governmental institutions. Considers: “1. The governmental structure under which [the Nephite, Lamanite, and Jaredite] nations lived at different times in their history and the theoretical powers and duties of their officers. 2. The laws that were enacted and domestic policies which were pursued. 3. The rights enjoyed by the citizens. 4. The ‘foreign policy’ of these nations, where applicable, including military policy. 5. The teachings of Book of Mormon prophets and secular leaders of the various types of government … and the lessons which can be drawn from the political experiences of the Book of Mormon peoples.” [A.T.]


C.100 Central States Mission of the Church of Jesus Christ of Latter Day Saints. From Whence Came the American Indian: America’s Ancients Speak from the Dust. Independence, MO: LDS Church, 1958?. A flyer with a collection of Book of Mormon claims and facts. It is a compilation of archaeologists findings, testimonies of the witnesses, the origin of the Book of Mormon, and the Book of Mormon fulfills Bible prophecy. [J.W.M.]


C.102 Ceram, C. W. The First American: A Story of North American Archaeology. New York: Harcourt Brace Jovanovich, 1971. Explains (pp. 204-5) that the Book of Mormon does not consider the ancient inhabitants of America to be from the lost ten tribes, but rather from the period of the Tower of Babel, and Israelites from 600 B.C. [D.M.]

C.104 Chadwick, Clinton. “Down the Dark Path: Sherem, Nehor, and Korihor as Archetypal Anti-heroes.” Insight 8 (Fall 1992): 1-4. Looks at Book of Mormon anti-Christs within a model set up by Joseph Campbell showing some degree of reversal of the mythic hero type. They are depicted as counterfeits, and experience a tragic “ironic twist of the sacrificial archetype epitomized by Christ.” [D.M.]


C.107 Chambers, Robert. History of the Mormons. N.p., 1853. A polemical work against Mormonism. The testimony of the Book of Mormon witnesses may be discredited due to the fact that most of them were members of the Smith and Whitmer families. The 1834 Anthon denial is cited. The Spaulding theory is accepted by the author as the most likely source behind the Book of Mormon, which he finds full of errors of grammar and anachronisms. [M.R.]

C.108 Chandler, Neal. “Book of Mormon Stories That My Teacher Kept from Me.” Dialogue 24 (Winter 1991): 13-30. In the mood of whimsy the author discusses various aspects of story telling in and about the Book of Mormon. Refers to a current school in textual criticism that claims that the main subject of a book is what it does not say. For the Book of Mormon the subject of sex is the missing ingredient. [D.M.]

C.109 Chandler, Rick D. “O Remember and Perish Not: A Scriptural Study of the Process of Memory as a Vehicle to Exaltation.” In The Second Annual Church Educational System Religious Educators’ Symposium: A Symposium on the Book of Mormon, edited by The Church Educational System, 33-37. Salt Lake City: Corporation of the President of the Church of Jesus Christ of Latter-day Saints, 1979. A treatment, in outline form, of the term “remember” in its various forms and its antonyms that occur in the Book of Mormon and the Doctrine and Covenants. The author lists dictionary definitions of remember, memory, and remembrance, lists citations from passages that are relevant to his study, and occasionally gives brief commentary to elicit the meaning of remembering or forgetting. [B.D.]

C.110 Charles, Melodie Moench. “Book of Mormon Christology.” In New Approaches to the Book of Mormon: Explorations in Critical Methodology, edited by Brent Lee Metcalfe, 81-114. Salt Lake City: Signature, 1993. Author is unable to resolve the differences between Abinadi’s teachings concerning Christ (Mosiah 15:1-4) and current Mormon theology. Compares Book of Mormon teachings about Christ to Jewish messianic expectations at Jesus’ time, to early Christian beliefs about Christ, and to current Mormon beliefs and concludes that the Book of Mormon teaches that God the Father and Jesus Christ are not distinct individuals. This work is reviewed in M.339. [A.T.]


Charlesworth, James H. "Messianism in the Pseudepigrapha and the Book of Mormon." In Reflections on Mormonism, edited by Truman G. Madsen, 99-137. Salt Lake City: Bookcraft, 1978. Reviews five pseudepigrapha with Jewish origins and four pseudepigrapha with Christian origins that contain references to the Messiah, the anointed one, and the Christ. These references are then compared with the citations to the same titles in the Book of Mormon. [B.D.]

Chase, Daryl. Sidney Rigdon—Early Mormon. Ph.D. dissertation, University of Chicago, 1931. A historical examination of the life of Sidney Rigdon that discusses the theories concerning the origin of the Book of Mormon. Concludes that Sidney Rigdon had no contact with Joseph Smith nor the Spaulding Manuscript prior to 1830. [J.W.M.]

Chase, Lance D. “Spaulding Manuscript.” In Encyclopedia of Mormonism, edited by Daniel H. Ludlow, 3:1402-3. 5 vols. New York: Macmillan, 1992. Also known as the Manuscript Found. The Spaulding manuscript was written by Solomon Spaulding, and consists of 175 handwritten pages. The work was first published in 1885. It is a fictional story about a group of Romans who were lost in a storm and settled in America about the fourth century A.D. Enemies of the LDS church claimed it was the basis for the Book of Mormon. This theory was propagated by Philastus Hurlbut and E. D. Howe in the early days of the Church when the manuscript was lost. The manuscript was found after forty-five years and that theory was proved invalid. [J.W.M.]


Checketts, Darby, and Sharon Checketts. Scripture Focus for Everyday Living. Provo, UT: Cornerstone Pro-Dev Press, 1992. A scripture study program. Contains fifty-two post-on-the-wall scriptural thoughts (one for each week of the year) designed to inspire, teach, and motivate students of the Book of Mormon. [D.W.P]


Cheesman, Paul R. An Analysis of the Kinderhook Plates. N.p., n.d. A thorough analysis of the history and authenticity of the Kinderhook plates is presented. The author concludes that the evidence is inconclusive as to whether or not they are authentic. Includes extensive appendix of known data on the problem. [B.D.]

Cheesman, Paul R. "Ancient Writing in the Americas." BYU Studies 13 (Autumn 1972): 80-90. Subsequent to Joseph Smith’s statement that descendants of Hebrews in ancient America inscribed metal plates, many examples of ancient American writings on metal have been discovered. Examples include the Kinderhook plates, the Arizona tablets, the Metcalf stone, Newspaper Rock, a Peruvian gold plate, and a copper plate from Equador. [B.D.]

Cheesman, Paul R. "Ancient Writing on Metal Plates." Ensign 9 (October 1979): 42-47. A photographic essay of ancient writing on metal plates. The author notes that while many examples of ancient metal inscriptions exist in the Old World, examples of metal plates in the New World are just beginning to surface. This is in part due to the lack of archaeological study in the New World. [D.M.]
writings on metal plates and other pre-Columbian writings have been discovered since the time of Joseph Smith. Such items lend credence to the gold plates of the Book of Mormon. [B.D.]

C.123 Cheesman, Paul R. "Answers to Questions Regarding Archaeological Evidences of the Book of Mormon." NE 5 (March 1975): 49-50. Gives evidences of a high civilization in Meso and South America, including towers seen by Cortez, highways up to 9,000 miles in length that cross South America, and metallurgy including gold, silver, and copper all of which lend support to the Book of Mormon. [L.D.]

C.124 Cheesman, Paul R. "Archaeology and the Book of Mormon." Instructor 103 (November 1968): 428-32. The author reviews archaeological evidences of the Book of Mormon and other finds that clarify understanding of the Book of Mormon. The subjects reviewed include: ancestry of the American Indian, the calendar, iron, elephants, and horses. [B.D.]

C.125 Cheesman, Paul R. "Book of Helaman." In Encyclopedia of Mormonism, edited by Daniel H. Ludlow, 1:152-53. 5 vols. New York: Macmillan, 1992. The book of Helaman records the period preceding the birth of the Savior. It was written by Helaman and was abridged by Mormon who inserts his own commentary. The most prominent person in the book is Nephí2. Also included are prophecies and teachings of Samuel the Lamanite and the rise of the Gadianton robbers. [J.W.M.]

C.126 Cheesman, Paul R. Book of Mormon Lands: A Photographic Essay. Salt Lake City: Blaine Hudson Printing, 1978. A photographic essay of Book of Mormon lands. "With a little effort the reader will become immersed in the beauty of the ancient citadels and landscapes and sense their relationship to the spirit of the scriptures [the Book of Mormon]." This work is reviewed in U.014. [B.D.]


C.128 Cheesman, Paul R. "A Cultural Analysis of the Nephite-Lamanite-Mulekite Civilizations from the Book of Mormon." Project for Ph.D., Brigham Young University, 1967. "The purpose of this project is to analyze the cultural aspects of the ancient American people, part of whose history is presented in the text of the Book of Mormon. It is presented in such a manner that, hopefully, this analysis could serve as the basis of a reconstruction of the Book of Mormon civilizations that would be helpful in the production of motion pictures." [A.T.]


C.130 Cheesman, Paul R. Early America and the Book of Mormon: A Photographic Essay of Ancient America. Salt Lake City: Deseret Book, 1972. A photographic essay of Mesoamerica and the narrow coastal region and highlands of the Middle Andes, which includes Peru, Ecuador, and Bolivia. [B.D.]

legends, ceremonies and beliefs of the Olmecs, Mayans, and Aztecs that support the stories contained in the Book of Mormon. Examples include Quetzalcoatl, the Bearded White God, the architecture of buildings, the existence of stone boxes and writings on metal, the religious beliefs of an afterlife and a heavenly kingdom, the evidences of Christian-like practices and rites, the legends of a dark and a light people, the existence of fortifications and weapons suggesting warfare, and the discovery of stelas and other carvings that make reference to the tree of life and other Book of Mormon themes. [A.A.]


C.133 Cheesman, Paul R. "Helaman2." In *Encyclopedia of Mormonism,* edited by Daniel H. Ludlow, 2:584. 5 vols. New York: Macmillan, 1992. The second Helaman mentioned in the Book of Mormon was the eldest son of Alma the Younger. He became a High Priest, military commander, Nephite record keeper, and prophet. He is noted for preaching repentance. [J.W.M.]


C.135 Cheesman, Paul R. *The Keystone of Mormonism: Early Visions of the Prophet Joseph Smith.* Provo, UT: Eagle Systems International, 1988. Examines the details of the accounts of the early visions of Joseph Smith. Skeptics have a problem with the time that elapsed before the accounts were written. It is suggested that the sacred nature of the visions required a time of secrecy. Some of the accounts were written by intimate associates of the prophet who may have received details in the oral account given them that Joseph’s own written account did not include, or these authors may have put in their own embellishments. There are some discrepancies, but the basic elements are consistent. Discusses the part played by the Urim and Thummin in the translation of the Book of Mormon. This work is reviewed in P.302. [J.W.M.]


C.137 Cheesman, Paul R. "Monuments of Vanished Peoples." *Ensign* 2 (September 1972): 43-45. A brief description of eight major Mesoamerican archaeological sites—Copan, Teotihuacan, Monte Alban, La Venta, Palenque, Tikal, Cuicuilco, and Dzibilchaltun—is provided. [B.T.]

C.138 Cheesman, Paul R. "Origin of the American Indian and Why the Earth was Divided." In *A Symposium on the Book of Mormon,* 14-17. Salt Lake City: Church of Jesus Christ of Latter-day Saints, 1979. Writes concerning the origin of American Indians. Theorizes that the continents were divided because God desired a separated land for the proposed habitation by groups of righteous people. Such groups could leave their witness of Christ for subsequent generations. [N.K.Y.]
C.139 Cheesman, Paul R. “The Power to Repent.” *Instructor* 104 (December 1969): 436-37. Writes concerning the doctrine of repentance. Helaman 13:15 (see especially Helaman 13:38) indicates that as individuals choose evil, their power to choose is taken away until destruction is made sure. As individuals choose righteousness, their power to choose increases. The concepts of freedom and free agency are directly related. [B.D.]

C.140 Cheesman, Paul R. “Q & A: Is there anything that has been found among the archaeological evidences that would sustain or support the Book of Mormon?” *NE* 5 (March 1975): 49-50. Proof of the Book of Mormon lies in the spiritual realm. However, there is evidence that supports it: architecture, cement, highways, weapons of war, metallurgy, medicine, and highly organized priesthood. There are many native legends that tell of a Christ-like god whose teachings resemble Christ’s. [J.W.M.]

C.141 Cheesman, Paul R. “The Ruins of Monte Alban.” *Instructor* 105 (July 1970): center insert. The ruins of Monte Alban (“sacred mountain”) date back to 500 B.C. and a composite of peoples occupied it for two thousand years. Such peoples may be connected with those of the Book of Mormon. [J.W.M.]

C.142 Cheesman, Paul R. “The Stone Box.” *IE* 69 (October 1966): 875-78, 900. Prior to Joseph Smith’s encounter with the stone box that contained the gold plates no record existed that described the stone boxes of antiquity. The author includes descriptions of various stone boxes that have subsequently been found in Central and South America. [J.W.M.]

C.143 Cheesman, Paul R. *These Early Americans: External Evidences of the Book of Mormon*. Salt Lake City: Deseret Book, 1974. Presents numerous archaeological, anthropological and ethnological data to support ideas found in the Book of Mormon. Discusses such topics as Quetzalcoatl, the wheel, stone boxes, language, and ancient writing. This work is reviewed in S.517. [B.D.]

C.144 Cheesman, Paul R. “Transatlantic Crossings: A New Look.” *Ensign* 5 (January 1975): 50-51. A report of the findings of the 1973 Pre-Columbian Transatlantic Crossings Symposia held in Lumpkin, Georgia. Three important conclusions were drawn by the presenters: (1) Ancient Americans were literate and kept records. (2) Pre-Columbian Americans had the technology necessary for the production of iron. (3) Ancient Americans actually came from the Old World via the Atlantic as well as the Pacific. [D.H.M.]

C.145 Cheesman, Paul R. *View of the Hebrews*. N.p., n.d. Examines the claim that Joseph Smith used Ethan Smith’s book *View of the Hebrews* to write the Book of Mormon. After comparing the two books the author concludes that “for any person to suggest that the Book of Mormon thesis was adopted from ideas found in the *View of the Hebrews* suggests that a proper comparison was not attempted.” [B.D.]

C.146 Cheesman, Paul R. “The Wheel in Ancient America.” *BYU Studies* 9 (Winter 1969): 185-97. Discusses ancient highways that have been uncovered, and the early uses of the wheel, wheeled toys, and other wheel-like objects found in Central America and Mexico. [L.D.]

C.147 Cheesman, Paul R. *The World of the Book of Mormon*. Salt Lake City: Deseret Book, 1978. Discusses many subjects concerning external evidences of the Book of Mormon, including the relevance of the bearded white God to Jesus Christ, geography of the Book of Mormon, ancient ruins from Central and South America, ancient writing, stone boxes, the wheel, horses, and medicine. This work is reviewed in I.005. [B.D.]

directions are provided. Also included are the author’s interpretations of how certain Mesoamerican sites and ruins correspond to the Book of Mormon. [B.D.]

C.149 Cheesman, Paul R., and Millie F. Cheesman. Ancient American Indians: Their Origins, Civilizations and Old World Connections. Bountiful, UT: Horizon, 1991. The goals of the authors are to show "(1) the origins of the American Indians, (2) cultural parallels between the Old and the New World, and (3) temples, mounds, and ruins in prehistoric North America." Includes photographs and illustrations. This work is reviewed in R.007. [D.W.P.]

C.150 Cheesman, Paul R., and Millie Foster Cheesman. Early America and the Polynesians. Provo, UT: Promised Lands Publications, 1975. Through the employment of quotes from authorities of the Church, scientific data, and photographic presentations of Polynesia, the author discusses the possibilities that the Polynesians were descendants of Lehi. [B.D.]

C.151 Cheesman, Paul R., moderator, Noel B. Reynolds, John L. Sorenson, and Arthur Wallace. “External Evidences of Scripture: A Panel.” In Scriptures for the Modern World, edited by Paul R. Cheesman and Wilfred C. Griggs, 121-35. Provo, UT: Brigham Young University Religious Studies Center, 1984. The panel fields several issues dealing with Book of Mormon external evidences, e.g., the persuasiveness of evidences to nonbelievers, the value of evidences to members with testimonies, the possibility that some alleged evidences are invalid, and whether or not non-Mormon scholars agree with Book of Mormon archaeology. [B.D.]

C.152 Cheesman, Paul R., S. Kent Brown, and Charles D. Tate Jr., eds. The Book of Mormon: The Keystone Scripture. Provo, UT: Brigham Young University Religious Studies Center, 1988. Contains fifteen papers from the First Annual Book of Mormon Symposium. Each of the articles are dealt with elsewhere in this bibliography. The volume deals with such Book of Mormon topics as Jesus Christ, fasting, faith, hope, charity, and Old and New World similarities. [B.D.]

C.153 Cheesman, Paul R., and Wilfred C. Griggs, eds. Scriptures for the Modern World. Provo, UT: Brigham Young University Religious Studies Center, 1984. Three Book of Mormon articles treated in this volume deal with Moroni, the allegory of the Olive Tree, and external evidences of scriptures. The three articles are dealt with elsewhere in this bibliography. [B.D.]


C.155 Cherry, Alexander. Article on ‘Book of Mormon and Latter Day Work’ begun by Brother Alexander Cherry and continued by Brother Charles Ashton. Monongahela, PA: Gilkey and Underwood, 1936. Discusses the present whereabouts of the posterity of Judah, Joseph, Manassah, and Ephraim. The land of America is the "land blessed of the Lord" above all lands. Believes that the American Indian will be used in the latter days in revealing the mysteries of the Lord. [L.D.]


C.158 Cheville, Roy A. “A Journey into Ancient America.” In Finding God through Ancient Peoples/Gospel Quarterly, 1-63. Independence, MO: Herald House, 1953. A collection of 13 Book of Mormon lessons for young children. The lessons discuss major historical events in the Book of Mormon, including Joseph Smith’s acquisition and translation of the plates, the Nephite journey to America, the Lamanite rebellion and separation, the rule of the judges, Christ’s visit to America, and the final destruction of the Nephites. [B.D.]


C.164 Cheville, Roy A. Scriptures From Ancient America. Independence, MO: Herald Publishing House, 1964. Establishes the criteria for religious writings that would be placed in a world Library of Sacred Writings—they must have survival quality, an applicable conception of man, usability in ceremonies, devotions, and memorial occasions, quotability, elasticity and expandability (symbolic and figurative language), and a functional conception of divinity. The Book of Mormon meets the criteria to belong in such a library. It is a Hebrew collection of scriptures that supplements and supports the Bible and contributes much to the modern world. The history and story of the Book of Mormon is included. [J.W.M.]

C.165 Cheville, Roy A. They Made a Difference. Independence, MO: Herald Publishing House, 1970. Contains history and testimonies of early members of the Church of Jesus Christ of Latter-day Saints who had a significant impact on the restoration movement. Includes Joseph Smith, the witnesses of the Book of Mormon, those who were converted to the Church by the Book of Mormon, used it as a missionary tool, and supported and helped in its translation and publication. [J.W.M.]

C.166 Cheville, Roy A. “Torchbearers of the Book of Mormon.” Gospel Quarterly Series 54 (April-June 1946): 9-79. A series of thirteen lessons dealing with the Book of Mormon that are directed towards the Sunday Schools of the
RLDS church. Also includes a Book of Mormon chronology chart. [L.D.]

C.167 Chidester, C. Richard. “The Natural Man and Spiritual Rebirth.” In A Symposium on the Book of Mormon, 12-17. Salt Lake City: Church of Jesus Christ of Latter-day Saints, Church Educational System, August 1986. Shows how a correct understanding of the doctrines of the Fall, natural man, Atonement, and spiritual rebirth can bring about a spiritual change that leads individuals to God. [A.T.]

C.168 Child, A. Lon. “Plates of the Book of Mormon.” Juvenile Instructor 85 (August 1950): 256-57. Features a chart and explanation of the different sets of plates identified in the Book of Mormon, including the brass plates, the twenty-four gold plates, the small and large plates of Nephi, Mormon's abridgment of Nephi's large plates, and Moroni's abridgment of Jaredite record. [A.C.W.]


C.170 “Children's Section—Testimonies Regarding the Book of Mormon.” Juvenile Instructor 52 (September 1917): 484-86. Students of Calvin S. Smith's theology class in the Latter-day Saints University bear testimony of the Book of Mormon. [J.W.M.]

C.171 Childress, Harvey. “Did Smith Translate Egyptian?” Christian Soldier 4/9 (14 August 1942): 1-3. Believes that Joseph Smith was not an Egyptologist and could not/did not translate the Book of Mormon that was written in the Egyptian language. [D.W.P.]


C.175 Christ for the Cults. Book of Mormon Vs. the Bible (or common sense). San Juan Capistrano, CA: Christian Research Institute, 1970?. A polemical pamphlet that compares the Book of Mormon with the Bible in order to show the falsity of LDS religion. [J.W.M.]

C.176 Christensen, A. H. Little Known Facts, Volume 2. Denver, CO: n.p., 1955. Provides brief facts and statements regarding Book of Mormon geography. Deals with the location of the last battle, the location of the Hill Cumorah, the Nephite wilderness, and other geographical items. [D.W.P.]
Christensen, A. H. “The Present Status.” SH 71 (16 July 1924): 677-78. The Book of Mormon discusses both the seer and priestcraft. Mosiah 5:79-80 presents the definition of a seer. Priestcraft is confounded by both the written word and by the living prophet, seer, and revelator who holds powers from God. [J.W.M.]


Christensen, Harold. “Speculations on Polynesian Origins.” IE 38 (November 1935): 672-74, 711. Believes that the Polynesians are of the blood of Israel and that they journeyed from the American continent at the time Hagoth built his ships. [B.D.]

Christensen, James. “The Land of Promise” (photo essay). NE 5 (January 1975): 20-29. The aim of this photo essay is to help readers visualize Book of Mormon scenery. There are thirteen photographs with accompanying scriptures. The work is “not meant to suggest any real locations in the Book of Mormon.” [A.T.]

Christensen, Joe J. “Everyman’s Vital Questions.” Instructor 103 (March 1968): 126-28. The Book of Mormon is “doctrinally relevant” in today’s world as it provides answers to vital questions concerning Christ’s divinity, mission, resurrection, the essential nature of baptism, the power of the Holy Ghost, God as a God of miracles, and the reality of a final day of judgment. [A.C.W.]

Christensen, Joe J. “‘In Conclusion.’” In A Symposium on the Book of Mormon, 111-12. Salt Lake City: Church of Jesus Christ of Latter-day Saints, 1979. Summarizes the proceedings of a Book of Mormon symposium. The purpose of the symposium was to stimulate scholarship, improve teaching, and provide fellowship among teachers. [N.K.Y.]


Christensen, Kevin. “‘Nigh Unto Death’: NDE Research and the Book of Mormon.” Journal of Book of Mormon Studies 2 (Spring 1993): 1-20. “This article suggests that contemporary near-death research casts light on several episodes in the Book of Mormon.” The conversions of Alma, Limhi, and Limhi’s father all demonstrate elements of near death experiences. In addition, the dreams of Lehi and Nephi show elements of both ancient and modern “other world journey literature.” Author concludes that “the Book of Mormon matches the revelatory literature of the great traditions.” [A.T.]

Christensen, Leon N. The Little Book: Why I Am a Mormon. Boston: Branden Press, 1976. The Book of Mormon played a great role in the conversion of the great leaders in the early Church. Its philosophical content established a way of life for peaceful, God-fearing people. Its doctrines, including baptism, sacrament prayers, mode of conducting meetings, and the precise way of bestowing the Holy Ghost, restores correct truths that had been lost to the world. [J.W.M.]
C.187 Christensen, Robert J. "How the Book of Mormon Can Help Teachers Deal Kindly with Wayward students." In The Sixth Annual Church Educational System Religious Educators' Symposium on the Book of Mormon, 13-16. Salt Lake City: Church of Jesus Christ of Latter-day Saints, Church Educational System, 1982. Uses the lives of Laman, Lemuel, Alma the Younger, the four sons of Mosiah, and Alma as examples of how to deal with wayward students. [A.T.]


C.189 Christensen, Ross T. “Cement in Ancient America.” UASN 51 (16 July 1958): 3. The cement found in the more advanced Mesoamerican civilizations of ancient America is “approximately equivalent to modern lime cements.” It appears that cement was the principal building material of the era. [J.W.M.]

C.190 Christensen, Ross T. “Did Book of Mormon Peoples Reach Peru?” UASN 67 (7 July 1960): 1-7. Theorizes that the Central Andes of Peru may have been home to much of the Book of Mormon civilization. Also, the “narrow neck of land” may have been the Isthmus of Tehuantepec. Many “large-scale migrations” are recorded in the Book of Mormon. [J.W.M.]

C.191 Christensen, Ross T. “Geography in Book of Mormon Archaeology.” SEHA 147 (December 1981): 1-4. The stricture of George Q. Cannon in 1890 against concern for Book of Mormon geography studies was appropriate because comparative secular knowledge was not then available. Now it is. If archaeology is to be considered at all in connection with the Book of Mormon then both geography and chronology of the scriptures must be specified then compared systematically with external information. Argues briefly that “the Tehuantepec correlation” of geography has come to be widely accepted among LDS students of the subject, as against “the Panama correlation.” The SEHA should lead out in such geography study. [J.L.S.]

C.192 Christensen, Ross T. “The Horse in Ancient America.” UASN 47 (29 January 1958): 4. Evidence that horses existed at a very early date before agricultural civilizations sprung up has been found, but only a small amount of evidence exists to prove that they were contemporary with pre-Colombian civilizations. [J.W.M.]

C.193 Christensen, Ross T. “Lehi’s Landing Place.” UASN 46 (17 December 1957): 4-5. No “official LDS view” of the place of Lehi’s landing in ancient America exists. All views of Book of Mormon geography are personal, private interpretations, but the most popular contemporary view requires a landing for the Lehite company in Southern Central America. [J.W.M.]

C.194 Christensen, Ross T. “Mormon Archaeology.” New World Antiquity 4 (July 1957): 105-6. Basic explanation of LDS beliefs and Book of Mormon migrations. Book of Mormon archaeologists need to correlate textual descriptions with New World archaeological sites and land configurations. [A.C.W.]

C.195 Christensen, Ross T. “On the Study of Archaeology by Latter-day Saints.” UASN 64 (January 1960): 1-6. Latter-day Saints should be trained and active because we have “with archaeology and the Book of Mormon the one instance in the history of the world . . . in which it is possible to put a decisive scientific test to the key foundation stone of a major religious system.” Archaeologists ought, moreover, to be interested in the Book of Mormon for what it potentially can tell them. [J.L.S.]
C.196 Christensen, Ross T. “Other Explanations of the Izapa Tree-of-Life Sculpture.” UASN 50 (4 June 1958): 5. Defends Wells Jakeman’s interpretation that the Stela 5 sculpture found at the ruins of Izapa represents the tree of life. [J.W.M.]

C.197 Christensen, Ross T. “The Phoenician Theory of New World Origins Re-examined.” SEHA 111 (13 January 1969): 1-11. Suggests that Mulek escaped with the aid of Phoenician mariners. “Sidon was the principal metropolis of the Phoenician homeland, the Mulekites and Nephites were unable to understand each others’ language, and Phoenician inscriptions have been found in America.” Responds to questions and gives topics for further investigation relating to his theory. [A.C.W.]

C.198 Christensen, Ross T. “The Place Called Nahom.” Ensign 8 (August 1978): 73. A spot in Yemen on a 1763 map is called “Nehhm.” It qualifies as the place “Nahom” mentioned by Nephi as Ishmael’s burial place, alternative to the locus proposed by the Hiltons. Semiticists, and ultimately archaeologists, should examine this possibility carefully. [J.L.S.]

C.199 Christensen, Ross T. “Possible Routes Suggested for Mulek’s Voyage.” Ensign 3 (September 1973): 76-77. One route for Mulek’s journey from Jerusalem to the New World may have been through the Mediterranean Sea and westward across the Atlantic Ocean. An alternative route may have been around Africa and the Cape of Good Hope, then northwest towards the Gulf of Mexico. The existence of strong ocean currents supports the plausibility of either of the two routes. [D.M.]

C.200 Christensen, Ross T. “Present Status of Book of Mormon Archaeology.” MS, Part I, 114 (September 1952): 206-11, 218; Part II, 114 (October 1952): 234-37, 244; Part III, 114 (November 1952): 246-47, 263; Part IV, 114 (December 1952): 293-97, 304. Defines Book of Mormon archaeology as “that branch of general archaeology which studies the discoveries . . . [for] every fact which throws light upon the Book of Mormon.” It can be expected both to elucidate the scripture and to confirm it. Using the study of the Bible through archaeology as a model, he lays out a logic and methods for doing so, notably by establishing “major” and “minor” correspondences. Major correspondences consist of geographical and chronological frameworks in the real (New) world that compare adequately with what the Book of Mormon says. Minor correspondences consider specific cultural elements such as the use of iron, the wheel, the horse, etc. Ultimately it should be possible to test “the historical claims” of the Book of Mormon by archaeology. The status thus far is reviewed and the interim conclusion is reached that “in large part the Book of Mormon is vindicated by archaeological science; but many points still remain . . . to challenge us.” [J.L.S.]

C.201 Christensen, Ross T. Progress in Archaeology (an Anthology). Provo, UT: Brigham Young University, 1963. Selections from 1951-1963 issues of the University Archaeology Society Newsletter that are scripture-related. Many deal with Book of Mormon subjects: transoceanic influences, Book of Mormon geography and chronology, the horse in ancient America, use of cement, Mayan writing. [A.C.W.]

C.202 Christensen, Ross T. “Renewed Latter-day Saint Interest in the Phoenicians.” IE 73 (October 1970): 12-15. New evidence reveals Phoenician contact with the New World between 1000 to 500 B.C. Phoenician inscriptions record in remarkable detail the voyages of mariners, pinpointing both departure and arrival dates and places. Christensen hypothesizes that the guardian(s) of Mulek may have asked Phoenician friends to aid in their escape from the Babylonians. [J.W.M.]

identified a key location to Book of Mormon geography. He spoke of a great temple that was located in Central America. The River Copan was anciently called the River of Nephi. A second account by Mosiah Lyman Hancock substantiates Walker’s entry. Maps are included. [J.W.M.]

C.204 Christensen, Ross T. “The Seven Lineages of Lehi.” NE 5 (May 1975): 40-41. Discusses the different “ites” of the Book of Mormon. The Nephites were divided into Nephanites, Jacobites, Josephites, and Zoramites, and the Lamanites were divided into Lamanites, Lemuelites, and Ishmaelites. Defines several terms, including five different definitions of the term “Lamanite.” [A.T.]


C.206 Christensen, Ross T. “The Symbol of the Tree of Life in Ancient America, and the New Tree-of-Life Carving Discovered at Izapa, Chiapas, Mexico.” U.S.A.N. 59.22 (1 July 1959): 4. Also in Christensen, Ross T. Progress in Archaeology: An Anthology, 120-24. Sculptors of the tree of life carving found in Mexico must have been acquainted with Lehi’s/Nephi’s account. Draws information from Irene Briggs Woodford’s thesis. The carving in Mexico is recognized as Stela 5. [J.W.M.]

C.207 Christensen, Ross T. “A Tour and Brief Description of Some of the Ancient Ruined Cities of Central and Southern Mexico or ‘Land Northward’ of the Book of Mormon.” U.S.A.N. 28 (10 August 1955): 3-5. Also in Christensen, Ross T. Progress in Archaeology: An Anthology, 149-152. Reports on a tour taken by several members of the BYU archaeological department. The archaeologists speculate on the possible connection between Book of Mormon cities and those visited—Teotihuacan, Copilco, Cuicuilco, Cholula, Mitla, and Monte Albán. Many significant parallels were observed. [J.W.M.]

C.208 Christensen, Ross T. “Tree-of-Life Discovery in Peru.” UASN 92 (15 December 1964): 1-3. On the peninsula of Paracas overlooking the Pacific Ocean carved into the mountainside is a representation of the tree of life. Six hundred feet in height, this colossal carving is thought to have been created by an ancient pre-Inca civilization. A comparison is made between the carving and the Israelite menorah—both are stylized trees, have seven branches, balls at the ends of the branches, and a base structure. [J.W.M.]

C.209 Christensen, Ross T. The Tree of Life in Ancient America. Provo, UT: Brigham Young University, 1968. Makes a comparison of the Stela 5, Izapa, stone with the tree of life described in the dream of Lehi. Provides a detailed description and analysis of Stela 5, Izapa, and concludes that the stone is a religious carving representing the events depicted in the Book of Mormon tree of life scene. Includes photographs of the stone. [J.W.M.]

C.210 Christensen, Ross T. “The Value and Development of Book-of-Mormon Archaeology as a Field of Study.” U.S.A.N. 6.1 and 44.00 (27 September 1957): 1-2. Also in Christensen, Ross T. Progress in Archaeology: An Anthology, 144-147. Authentication and elucidation of the Book of Mormon is the purpose for Book of Mormon archaeology. It is as important as biblical archaeology or archaeology in the Aegean that sheds light on Homer’s Iliad and Odyssey as important historical documents. [J.W.M.]

C.211 Christensen, Ross T., ed. Papers of the Fifteenth Annual Symposium of the Archaeology of the Book of Mormon. Salt Lake City: Church of Jesus Christ of Latter-day Saints, 1964. A collection of papers relating archaeology to the scriptures, many of which are relevant to Book of Mormon subjects: Joseph Smith’s knowledge of archaeology, Mulek’s migration, pyramid architecture, metals in the New World, etc. [A.C.W.]
C.212 Christensen, Ross T., ed. *Transoceanic Crossings to Ancient America*. Provo, UT: Brigham Young University Press, 1970. Contains selected articles from the *Newsletter and Proceedings of the Society for Early Historic Archaeology* (SEHA) that pertain to transoceanic crossings prior to Columbus. Determines that the ancient inhabitants of the New World consisted of multi-races. Sees a Phoenician influence in the Americas. Archaeologists have found artifacts of many cultures including those of Mediterranean descent who knew Christianity. [J.W.M.]

C.213 Christensen, Ross T., and Ruth R. Christensen. “Archaeology Reveals Old Testament History: Digging for the Truth.” *Ensign* 4 (February 1974): 60-66. Discusses many historical events of the Old Testament that archaeologists have been able to sustain. At Tel Arad broken pottery was discovered that exhibits a combination of the Hebrew alphabet with Egyptian hieratic and suggests that this is an example of reformed Egyptian. [J.W.M.]

C.214 Christensen, Ross T., and Ruth R. Christensen. “Georgia Symposium Considers Transatlantic Contacts.” *SEHA* 135 (August 1974): 1-9. Petroglyphs in Georgia, the Metcalf stone, the Bahaman ruins, coins from the Mediterranean scattered throughout the eastern U.S., the Batcreek stone, Roman artifacts in Arizona, and runes in Oklahoma all indicate the existence of pre-Colombian transoceanic contact between the Old and New World. [A.C.W.]

C.215 Christensen, Ross T., and Ruth R. Christensen. “Perspectives on the Route of Mulek’s Colony.” *SEHA* 131 (September 1972): 1-6. Proposes two possible routes for the transoceanic Mulekite journey: (1) The Mediterranean/North Atlantic route, or (2) the African/South Atlantic route. The first choice is seen as the more likely. [D.M.]

C.216 Christenson, Allen J. “Chiasmus in Mayan Texts.” *Ensign* 18 (October 1988): 28-31. Christenson investigates the possibility of the use of chiasmus in Mayan writings. Of the thirty-seven Mayan documents examined, chiastic patterns are found in sixteen. [D.L.L.]


C.218 Christenson, Allen J. “Maya Harvest Festivals and The Book of Mormon.” In *Review of Books On The Book of Mormon*, edited by Daniel C. Peterson, 1-31. Provo, Utah: FARMS, 1991. Examines the harvest festival celebrated in Guatemala on November 11 that resembles Mayan traditions more than Christian ones. This is not only a harvest festival, but is also a New Year’s celebration and a time of renewal of kingship. Many elements of the tradition parallel King Benjamin’s address in the Book of Mormon. Discusses the tree of life motif and its association with the cross. [J.W.M.]

C.219 Christenson, Allen J. “Nephite Trade Networks and the Dangers of a Class Society.” In *The Book of Mormon: Helaman through 3 Nephi 8, According to Thy Word*, edited by Monte S. Nyman and Charles D. Tate Jr., 223-40. Provo, UT: Brigham Young University Religious Studies Center, 1992. Proposes that one of the reasons for the deterioration of Nephite society described in Helaman and 3 Nephi 1-7 “was the establishment of elaborate trade networks with the express purpose of accumulating wealth and power. This in turn stimulated the rise of a class society and the desire among those of noble lineages to reinstitute kingship to control international trade.” [D.M.]

C.220 Christenson, Allen J. “The Use of Chiasmus by the Ancient Quiché-Maya.” Provo, UT: FARMS, 1989. Points out the use of chiasmus in several Quiché-Maya texts that were written in the Quiché-Mayan language using Latin
letters. Also compares those texts that contain chiasms with those that do not. [B.D.]


C.222 “Christianity Known to Ancient Indians.” CN 23 (21 February 1953): 12. The American Indians possessed “a well-developed concept of Christianity which had degenerated when the white man arrived” on the scene. [D.M.]

C.223 Christianson, James R. “The Bering Strait and American Indian Origins.” In The Book of Mormon: The Keystone Scripture, edited by Paul R. Cheesman, S. Kent Brown, and Charles D. Tate Jr., 218-36. Provo, UT: Brigham Young University Religious Studies Center, 1988. Examines the archaeological and ethnological evidence that supports the theory that the Americas were peopled via the Bering Strait. The author determines that the evidence that supports this theory is extremely lacking, and offers the Book of Mormon solution of transoceanic crossings of various peoples at differing times. [B.D.]


C.225 “Christopher Columbus.” Juvenile Instructor 1 (15 April 1866): 29. Praises Christopher Columbus and shows how he fulfilled a prophecy by Nephi. [D.M.]

C.226 Church Educational System. Teaching the Scripture Readers: A Beginning Course Teacher Manual. Salt Lake City: Church of Jesus Christ of Latter-day Saints, 1984. A lesson guide for teachers of students who are non-readers or beginning readers. There are various games and activities that are Book of Mormon related. [D.M.]


C.228 Church of Christ (Lukites). Do the Latter Day Saints Teachings Agree with the Book of Mormon? Independence, MO: Church of Christ, n.d. An evangelical pamphlet that asserts that the teachings of the Church of Jesus Christ of Latter-day Saints are contradictory to the Book of Mormon. [M.R.]


C.231 Church of Christ (Temple Lot). This Is What We Believe and Teach. Independence, MO: Board of Publication, Church of Christ, 1970. A pamphlet that states that the above church believes that the Bible contains the word of God and the Book of Mormon is an added witness. Evidences and scriptures such as Ezekiel 37:19 and Genesis 49:22-26 are cited to support the Book of Mormon. [B.D.]
C.232 Church of Christ (Temple Lot). *Whence Came the Book of Mormon?* Independence, MO: Church of Christ, n.d. Booklet seeking to prove that the Book of Mormon is true but the LDS church is false. Discusses the translation and witnesses of the Book of Mormon and the ways in which the Book of Mormon confirms the Bible. The Book of Mormon teaches doctrines different from those taught in the LDS church concerning God, the afterlife, and the Atonement. [A.C.W.]

C.233 Church of Jesus Christ of Latter-day Saints. *Book of Mormon, 1 Nephi through Alma 29, Gospel Doctrine Teacher’s Supplement.* Salt Lake City: Church of Jesus Christ of Latter-day Saints, 1975. A manual containing forty-two lessons for teachers of adult Sunday School classes. Each lesson consists of: “(1) the object or purpose for which the lesson is taught, (2) lesson sections, each with a heading that indicates its content, and (3) suggested methods for presenting these sections.” The manual contains charts and commentaries on selected passages. [A.T.]

C.234 Church of Jesus Christ of Latter-day Saints. *Book of Mormon, Alma 30 through Moroni 10, Gospel Doctrine Teacher’s Supplement.* Salt Lake City: Church of Jesus Christ of Latter-day Saints, 1977. A teacher’s manual for the adult Sunday School class written to enable the student “to become more familiar with the people, places, and events of the scriptures, [and] to feel more secure in using the scriptures to answer life’s questions.” [B.D.]

C.235 Church of Jesus Christ of Latter-day Saints. *The Book of Mormon and You.* Salt Lake City: Church of Jesus Christ of Latter-day Saints, n.d. A pamphlet designed for the non-Mormon audience. Provides interesting facts about the Book of Mormon and a brief description of its contents. [L.D.]


C.238 Church of Jesus Christ of Latter-day Saints. *The Book of Mormon: Gospel Doctrine Teacher’s Supplement.* Salt Lake City: Church of Jesus Christ of Latter-day Saints, 1987. A lesson manual containing forty-six chapters designed to assist Sunday School teachers with the Book of Mormon. Each chapter contains the lesson objective, preparation suggestions, main ideas, suggested methods for preparing the lesson, summary and application, class assignment, and resource material. [A.T.]

C.239 Church of Jesus Christ of Latter-day Saints. *Book of Mormon Lesson Units.* Salt Lake City: Church of Jesus Christ of Latter-day Saints, 1968. A collection of thirty-nine lessons on the Book of Mormon that are to be taught in nine months. [B.D.]

C.240 Church of Jesus Christ of Latter-day Saints. *Book of Mormon Manuscript.* Salt Lake City: Church of Jesus Christ of Latter-day Saints, 198?. A photograph of a page of the original manuscript translation of the Book of Mormon showing 1 Nephi 2:2 to 1 Nephi 3:18. [A.T.]

C.241 Church of Jesus Christ of Latter-day Saints. *The Book of Mormon Marking Project.* Salt Lake City: Church of Jesus Christ of Latter-day Saints, 1964. A six-page pamphlet giving instruction for marking copies of the Book of
Mormon for placement in hotels and other locations. The purpose of the marking is to highlight that the Book of Mormon is a second witness for Christ, to describe faith, and to point out other aspects of the book. [A.T.]

C.242 Church of Jesus Christ of Latter-day Saints. *The Book of Mormon Pavilion, 'Ancient America Speaks': An Exhibit by the Church of Jesus Christ of Latter-day Saints*. Spokane: Church of Jesus Christ of Latter-day Saints, 1974. A pamphlet presented to visitors of the Book of Mormon pavilion that summarizes the contents of the Book of Mormon and beliefs of the Church. [M.D.P.]

C.243 Church of Jesus Christ of Latter-day Saints. *Book of Mormon Pretest, Postest*. Salt Lake City: Church of Jesus Christ of Latter-day Saints, 1982. A booklet containing ninety-four multiple choice questions about the Book of Mormon. The booklet does not provide the answers. Designed for high school students. [A.T.]

C.244 Church of Jesus Christ of Latter-day Saints. *A Book of Mormon Reader for Youth*. Salt Lake City: Church of Jesus Christ of Latter-day Saints, 1973. Comprises sixteen different Book of Mormon stories, each illustrated with black and white drawings, captions, and an outline of each story. [A.T.]

C.245 Church of Jesus Christ of Latter-day Saints. *Book of Mormon Stories for Beginning Readers*. Salt Lake City: Church of Jesus Christ of Latter-day Saints, 1978. Contains colored drawings of scenes from the Book of Mormon with a short caption located below each picture. [A.T.]

C.246 Church of Jesus Christ of Latter-day Saints. *Book of Mormon Sunday School Lessons*. Salt Lake City: Church of Jesus Christ of Latter-day Saints, 1928-1940. Sunday School lessons published as weekly leaflets through 1931, as a quarterly through 1937, and for the full year in 1938 and 1940. Book of Mormon lessons are interspersed throughout and include history of the book, testimonies, doctrine, and other items. [B.D.]

C.247 Church of Jesus Christ of Latter-day Saints. *Book of Mormon Supplement*. Salt Lake City: Church of Jesus Christ of Latter-day Saints, 1972. A teacher’s manual containing forty-two lessons to assist in teaching the Book of Mormon, providing “raw materials and suggested procedures out of which lessons may be built.” Each lesson contains a main idea, supporting ideas, objectives, preassessment, ideas to be taught, learning activities, references, and teaching tools. [A.T.]

C.248 Church of Jesus Christ of Latter-day Saints. *The Book of Mormon (Teachers’ Supplement)*. Salt Lake City: Church of Jesus Christ of Latter-day Saints, 1983. Outlines for adult Sunday school lessons on the Book of Mormon. Includes quotations and statements of doctrine from Church leaders, thought provoking questions, and discussion suggestions. [J.W.M.]

C.249 Church of Jesus Christ of Latter-day Saints. *Gold Plates Used Anciently*. Salt Lake City: Deseret News Press, 1963. A pamphlet describing a number of ancient metal plates containing writings on them. These findings support claims that the Book of Mormon was written on metal plates. [B.D.]

C.250 Church of Jesus Christ of Latter-day Saints. *History and Teachings of the Book of Mormon: Supplement for Religion 421 and 422*. Provo, UT: Brigham Young University, 1967, [R]1968. This supplement is designed for university students of religion. It presents students with background information, doctrinal approaches, and bibliographical sources related to the Book of Mormon. [B.D.]

C.251 Church of Jesus Christ of Latter-day Saints. *Jesus Christ Lives Today!* Salt Lake City: Church of Jesus Christ of Latter-day Saints, 1970. Pamphlet that explains that the Bible and the Book of Mormon bear witness of the
divinity of Jesus Christ. [J.W.M.]

C.252 Church of Jesus Christ of Latter-day Saints. Jesus Christ, Savior and Mediator of Mankind. Salt Lake City: Church of Jesus Christ of Latter-day Saints, 1970. A pamphlet that declares that the Book of Mormon and the Bible bear witness of Christ’s mission in two hemispheres. A brief history of how the Book of Mormon came forth is given. [J.W.M.]

C.253 Church of Jesus Christ of Latter-day Saints. Lamanites and the Book of Mormon. Salt Lake City: Church of Jesus Christ of Latter-day Saints, 1976. A pamphlet addressed to native American Indians, explaining that their ancestors are the people of the Book of Mormon. Ezekiel 37:16-17 and John 10:16 are quoted as support for the Book of Mormon. [B.D.]

C.254 Church of Jesus Christ of Latter-day Saints. The Life of Jesus Christ. Salt Lake City: Church of Jesus Christ of Latter-day Saints, 1976. A pamphlet depicting scenes from the life and teachings of Christ. [J.W.M.]

C.255 Church of Jesus Christ of Latter-day Saints. Living Truths from the Book of Mormon: Teacher’s Supplement. Salt Lake City: Church of Jesus Christ of Latter-day Saints, 1972. A teacher’s Sunday School manual containing forty-three lessons. The goal of the manual is to direct the attention of adult Church members to spiritual things. Each lesson contains a lesson plan and scriptural quotations relating to the topics being covered. [A.T.]


C.260 Church of Jesus Christ of Latter-day Saints. Moroni: Prophet, Soldier, Scribe. Salt Lake City: Church of Jesus Christ of Latter-day Saints, 1974. A pamphlet that describes Moroni as a prophet, soldier, and scribe. [B.D.]


C.262 Church of Jesus Christ of Latter-day Saints. An Overview: The Book of Mormon Course of Study. N.p., n.d. Three pamphlets provide helpful study aids for the Book of Mormon teacher. Includes an overview of the lessons and suggestions for audiovisual presentations. [B.D.]
C.263 Church of Jesus Christ of Latter-day Saints. *Read the Book of Mormon: It Can Change Your Life.* Salt Lake City: Church of Jesus Christ of Latter-day Saints, 1975. A missionary tract encouraging people to read the Book of Mormon. The tract briefly explains a number of doctrines including belief in God, the Fall of Adam, and the Atonement of Christ. [A.T.]

C.264 Church of Jesus Christ of Latter-day Saints. *Scriptures Stories.* Salt Lake City: Church of Jesus Christ of Latter-day Saints, 1980. Designed for youth, comprises many illustrated stories from the Bible and the Book of Mormon, including escape of Limhi’s people, and the stories of Ammon and Nephi. [L.D.]

C.265 Church of Jesus Christ of Latter-day Saints: Southern California District Seminaries. *Resource Units for Book of Mormon Course Study.* Salt Lake City: Church of Jesus Christ of Latter-day Saints, 1954-1955, [R] 1956. Resource material for part-time seminary teachers in the southern California district seminaries designed to aid the teachers in selecting the most significant events and facts from Book of Mormon history and how they can best be taught. [B.D.]

C.266 Church of Jesus Christ of Latter-day Saints. *A Sure Foundation: Answers to Difficult Gospel Questions.* Salt Lake City: Deseret Book, 1988. A selection of questions/answers dealing with Mormon belief. Representative Book of Mormon questions include: Why does the Book of Mormon use the terms “adieu,” “Bible,” and “baptize?” Why was Jesus born at Jerusalem? Why have changes been made in editions of the Book of Mormon subsequent to the first edition? How is the Book of Mormon related to the writings of Spaulding and Ethan Smith? [B.D.]

C.267 Church of Jesus Christ of Latter-day Saints. *Third Nephi, the Book of Nephi: Christ’s Ministry in America, from the Book of Mormon.* Salt Lake City: Mutual Improvement Association of the LDS Church, 1946. A pocket-sized work containing the book of 3 Nephi, selections from the Joseph Smith History describing Moroni’s visit and the translation of the gold plates, the testimony of the Three and Eight Witnesses, and a number of Book of Mormon references. [A.T.]

C.268 Church of Jesus Christ of Latter-day Saints. *23 Questions Answered by the Book of Mormon.* Salt Lake City: Church of Jesus Christ of Latter-day Saints, 1977. A one page list of twenty-three questions concerning doctrine of the Church and God’s dealings with humanity followed by references from the Book of Mormon that provide the answers. [J.W.M.]

C.269 Church of Jesus Christ of Latter-day Saints. *What is the Book of Mormon?* Salt Lake City: Church of Jesus Christ of Latter-day Saints, 1982. A missionary tract explaining the coming forth and background of the Book of Mormon. Contains photographs of ancient ruins in Central and South America as evidence for the Book of Mormon. [A.T.]

C.270 Church of Jesus Christ of Latter-day Saints. *Witnesses to the Book of Mormon.* Salt Lake City: Church of Jesus Christ of Latter-day Saints, 1973. A missionary tract containing the testimonies of Oliver Cowdery, Martin Harris, David Whitmer, Emma Smith, and Lucy Mack Smith as they concern the Book of Mormon. [A.T.]

C.271 Church of Jesus Christ of Latter-day Saints, Board of Education. *Introduction to a Study of the Book of Mormon Prepared Especially for Use in the Schools of the Church.* Salt Lake City: Church of Jesus Christ of Latter-day Saints, 1917. A Book of Mormon lesson manual designed for seminary students. Discusses the First Vision, the origin of the book of Mormon, the witnesses to the gold plates, and other related items. [J.W.M.]
C.272 Church of Jesus Christ of Latter-day Saints, Board of Education. *Introduction to a Study of the Book of Mormon.* Salt Lake City: Church of Jesus Christ of Latter-day Saints, 1914. A Book of Mormon manual for seminary students that includes a narration of the First Vision, the origin of the Book of Mormon, and a discussion of the witnesses to the gold plates. [J.W.M.]

C.273 Church of Jesus Christ of Latter-day Saints, Board of Education. *Selected References Concerning Lamanites from the Journal of Discourses and Extracts from the Comprehensive History of the Church.* Salt Lake City: Church of Jesus Christ of Latter-day Saints, 1960. A compilation of references dealing with the Lamanites taken from the Journal of Discourses and from the Comprehensive History of the Church. The references include prophecies about the Lamanites, a description of their Book of Mormon background, and the blessings that await them. [M.D.P.]

C.274 Church of Jesus Christ of Latter-day Saints, CES. *The Book of Mormon Course of Study.* Salt Lake City: Church of Jesus Christ of Latter-day Saints, 1970. A kit containing two manuals and 36 folders for seminary teachers of the Book of Mormon. The manuals contain general instructions and ideas for teaching and the folders contain lesson outlines, devotional suggestions, topical resources, and creative ways to present the lesson. [M.D.P.]

C.275 Church of Jesus Christ of Latter-day Saints, CES. *Book of Mormon Student Manual, Religion 121 & 122.* Salt Lake City: Church of Jesus Christ of Latter-day Saints, 1989. A manual for college students of the Book of Mormon, covering all chapters of the Book of Mormon. [B.D.]


C.277 Church of Jesus Christ of Latter-day Saints, CES. *Message of the Book of Mormon.* Provo, UT: Department of Seminaries and Institutes of Religion, 1964. A seminary teacher's manual designed for Indian students. Includes lesson outlines, lesson objectives, ideas for devotional materials, creative ways to present the lesson, and lesson preparation aids. [M.D.P.]


C.280 Church of Jesus Christ of Latter-day Saints, Church Schools. *To Show What Great Things the Lord Hath Done for Our Fathers: A Book of Mormon.* Pacific Islands: Church of Jesus Christ of Latter-day Saints, n.d. A “Book of Mormon reader for youth,” dealing with the history and events of the Book of Mormon. The work has illustrations and a vocabulary of difficult words. [B.D.]

C.281 Church of Jesus Christ of Latter-day Saints, Finnish Missions. *The Challenge the “Book of Mormon” Makes to the World.* Finland: Church of Jesus Christ of Latter-day Saints, n.d. A missionary tract that challenges non-believers to duplicate the text of the Book of Mormon. There are 30 specific challenges: one challenge reads, for
instance, “over 80,000 competent salesmen must be so sold on your book that they gladly give up two or more years of their lives to take it to all parts of the world.” [D.W.P.]

C.282 Church of Jesus Christ of Latter-day Saints, Youth and Young Adult Correlation Committee of the LDS Church. Student Manual, Book of Mormon. 2 vols. Salt Lake City: Church of Jesus Christ of Latter-day Saints, 1973. A manual for the use of college students. [B.D.]

C.283 “Church-Produced Tapes of Book of Mormon Available.” CN 58 (12 November 1988): 7. An announcement that a new set of audiocassette tapes of the Book of Mormon, produced by the Church, are now available. [M.D.P.]

C.284 “Church Scholars Speak.” IE 63 (December 1960): 956-58. A number of excerpts from previously published articles by LDS authors cover such Book of Mormon related topics as the “fifth gospel,” the stick of Joseph, language, the significance of scientific discoveries, and the manner in which Alma speaks to our day. [J.W.M.]

C.285 Claiborne, David J. The Story of a Mormon Convert: How he was lured into Mormonism and how he found the light again. Cleveland, OH: Utah Gospel Mission, 1904. A pamphlet published to reveal the evil designs of the Mormon Church. The Book of Mormon is a deceptive book, which contains 2,000 changes. [J.W.M.]


C.287 Clark, Curtis W. “The Mound Builders and the Indians.” SH 64 (14, 21 November 1917): 1085-89, 1109-14. A two-part series. The Book of Mormon presents the history and civilization of three distinct peoples who settled in the Americas. Clark identifies these peoples with the Mound Builders found in North and South America, who were well acquainted with Egyptian language and culture. Also compares the destruction of the Cliff Dwellers or Pueblo Indians with the people destroyed at the time of Christ’s appearance on the American continent. These Indians used iron and steel and possessed animals that had their origin in Asia and Egypt. [J.W.M.]


C.289 Clark, David L. “Lehi and El Niño: A Method of Navigation.” BYU Studies 30 (Summer 1990): 57-65. Also, Provo, UT: FARMS, 1991. Natural means might have been used to transport Lehi’s group to the promised land. Under ordinary circumstances it would be difficult to traverse eastward from Indonesia to America as the ocean currents flow westerly. But a natural occurrence that happens every two to ten years changes the flow of currents to an easterly direction—it is called El Niño. Had Lehi traveled from the Arabian Peninsula in August at the height of the monsoonal cycle and reached the Pacific in time to catch the El Niño he would have landed on the west coast of Central America. [J.W.M.]

C.290 Clark, E. Douglas. The Grand Design: America from Columbus to Zion. Salt Lake City: Deseret Book, 1992. Asserts that history is often so obscure that God’s help is needed to understand it. The Book of Mormon is the providential means to understand the history and future of America. It contains prophecies about Columbus, the discovery and establishment of America, and future events connected with America, including the establishment of Zion. [B.D.]
C.291 Clark, E. Douglas, and Robert S. Clark. Fathers and Sons in the Book of Mormon. Salt Lake City: Deseret Book, 1991. Describes the relationships between fathers and sons in the Book of Mormon. For instance, righteous fathers taught their sons and righteous sons followed the example of their fathers. The greatest father and son are represented to be God and Jesus Christ. The book reinforces and describes the most important role of a man—fatherhood. This work is reviewed in J.114 and M.240. [B.D.]


C.293 Clark, J. Reuben, Jr. “All Roads Lead to Rome.” IE 63 (June 1960): 398-99. Discusses Lehi’s vision, Christ’s sermon at the temple to the Nephites, and emphasizes the correctness of the Book of Mormon translation. The Book of Mormon, when used in concert with the Bible, will guide individuals to the one and only road to heaven. [A.C.W.]


C.297 Clark, John E. “Book of Mormon Geography.” In Encyclopedia of Mormonism, edited by Daniel H. Ludlow, 176-79. 5 vols. New York: Macmillan, 1992. Geographic features of the Book of Mormon, including the narrow neck of land, the east and the west seas, the hill Cumorah that figured in the final battles of two major civilizations, and the time of travel between areas by journeying groups and individuals permit some evaluation of Book of Mormon geography. Studies indicate the most dense population activity was west of the Yucatan Peninsula. No Church sanction has been given to any proposals regarding Book of Mormon geography. [N.K.Y.]


C.300 Clawson, Rudger. Untitled talk. CR (April 1904): 42-45. A talk on prayer that emphasizes the fact that the coming forth of the Book of Mormon was greatly influenced by prayer. Doctrine and Covenants 10 clearly shows that the records of the Book of Mormon were preserved in answer to prayers offered by Nephite prophets up to 1400 years ago. [J.W.M.]

C.301 Clawson, Rudger. Untitled talk. CR (April 1926): 139-42. Affirming the Christian status of the Church of Jesus Christ of Latter-day Saints, the author declares that the standard works of the Church include the Bible, the Book of Mormon, the Doctrine and Covenants, and the Pearl of Great Price and then describes why each work is considered scripture by the Church. [J.W.M.]

C.302 Clawson, Rudger. Untitled talk. CR (April 1929): 25-29. There are four scriptural works that stand as witnesses to the Gospel of Christ—the Bible, Book of Mormon, Doctrine and Covenants, and Pearl of Great Price. The Book of Mormon is a sacred history of the ancient inhabitants of America. The Three Witnesses, Eight Witnesses, and Joseph Smith all bear individual testimonies concerning the truth of the Book of Mormon. [J.W.M.]

C.303 Clay, Edmund. The Book of Mormon: Its History and an Analysis of its Contents. London: Wertheim and Macintosh, 1850. A polemical tract against the Book of Mormon, wherein the book is viewed as a shallow fraud. Discussed are various anachronisms, contradictions with the Bible, use of the compass, Christian doctrines, alleged plagiarisms from the Bible, Jaredite barges, and other items. [M.R.]

C.304 Clay, Edmund. The Book of Mormon Proved to Be a Blasphemous and Impudent Forgery. London: Wertheim and Macintosh, 1850. A polemical tract against the Book of Mormon. Various anachronisms are enumerated by the writer. Criticisms of Book of Mormon witnesses, the Spaulding theory, and contradictions with the Bible are briefly discussed. [M.R.]

C.305 Clay, Edmund. The Doctrines and Practices of the 'Mormons' and the Immoral Character of Their Prophet Joseph Smith. London: Wertheim and Macintosh, 1853. Alleges that Joseph Smith possessed an immoral character and that the Book of Mormon is no more inspired of God than was the evil man who published it. [J.W.M.]


C.307 Clement, Russell T. "Polynesian Origins: More Word on the Mormon Perspective." Dialogue 13 (Winter 1980): 88-98. Reviews the claims of the scientists and Mormon leaders regarding the origin of the Polynesians. The debate continues among scientists, some favoring American origins, while most tend to Asian origins. Mormon leaders have consistently held that the Polynesians came from the American continent. [B.D.]


C.309 Clift, Frederic. "Book of Mormon Language: Hebrew and Egyptian." IE 8 (January 1905): 168-76. A stance defending the proposition that the Book of Mormon was written in Egyptian. Hints that neighboring alphabets, such as Hebrew, Arabic, Chaldean, and Assyriac are also found in the Book of Mormon. Charles Anthon’s comments to Martin Harris regarding the Book of Mormon characters are also mentioned. [D.M.]
The Joseph Smith Translation of the Bible and the Book of Mormon enlarge one's understanding of the Sermon on the Mount. Examines such topics as: audience and setting, disciples and beatitudes, salt and light, and the old and the new law. The author highlights differences in the three versions and provides a short commentary. [A.T.]

“Teaching the Divine Attribute of Mercy with the Book of Mormon.” In A Symposium on the Book of Mormon, 18-23. Salt Lake City: Church of Jesus Christ of Latter-day Saints, CES, August 1986. Sets forth one approach that teachers of the Book of Mormon may utilize to teach mercy to their students. [A.T.]

The Book of Mormon, The Testimony of the Witnesses.” In Cluny’s Positive Evidence of the Restored Church, 26-30. Salt Lake City: Russell F. Cluny, 1953. Declares that both the Bible and the Book of Mormon are spiritual guides for the Church. The Book of Mormon is in harmony with the Bible and contains the everlasting gospel as preached to the Savior’s “other sheep” in America. The Book of Mormon is an abridgment of several metal plates and the Three Witnesses testify of its truthfulness. [J.W.M.]

“Mormons and Archaeology—An Outside View.” Dialogue 8 (Winter 1973): 40-48. Discusses the history of and demonstrates the fallacies of LDS attempts to establish the truth of the Book of Mormon through archaeological evidences. Cites the improbability of there existing horses, chariots, wheat, and metallurgy in ancient America, as the Book of Mormon claims. [A.C.W.]

The Jews in Relation to the Book of Mormon, Jews of Torah. Scotia, NY: Cumorah, 1967. Shows how the Torah was revealed. Argues that the Bible is incomplete and that the Book of Mormon should be esteemed as highly as the Bible. Uses Ezekiel 37:16-17, 2 Nephi 29, and Moroni 10 in his discussion of the importance of the Book of Mormon. [B.D.]


Israel in the Pacific. Salt Lake City: Genealogical Society, 1961. A textbook for the Polynesian people that deals with their origin, genealogy, traditions, responsibilities, and blessings as a chosen people of God. Includes charts, photographs and illustrations. [J.W.M.]

“The Book on My Closet Shelf.” Ensign 19 (June 1989): 54-55. After searching for the answer to, “Which church is true?” the author remembered the book on the shelf. He found the answer to his question in the Book of Mormon and bears witness to its truthfulness. [J.W.M.]

“The Enigma of Book of Mormon Theology and the Fullness of the Gospel which It Contains.” Restoration 4 (July 1985): 1, 10-14, 19-23. The Book of Mormon contains the fulness of the gospel of Christ. Many critics have pointed out that Joseph Smith’s later Nauvoo period teachings are not contained in the Book of Mormon. Joseph Smith’s later teachings pertain to the higher order of the Church of the Firstborn, the gospel of the Father, the doctrine of exaltation, which supersedes and is built on the gospel of Jesus Christ, the
doctrine of salvation. The Book of Mormon hints at such teachings but does not reveal them (3 Nephi 27:10, 23, 3 Nephi 26:6-11, 16, 18). [B.D.]

C.319 Collier, Fred C. *The Nauvoo Doctrine in Light of Book of Mormon Prophecy*. Salt Lake City: Collier’s Publishing, 1986. The Doctrine of Salvation (the Doctrine of Christ) is found clearly in the Book of Mormon and the Doctrine of Exaltation (the Nauvoo Doctrine or Doctrine of the Father), which deals with temple ordinances, is present in the Book of Mormon. The Book of Mormon does reveal and illuminate the "covenant which God the Father made to the Patriarchs Abraham, Isaac, and Jacob . . . the ‘work of the Father’ (1 Nephi 14:17)." [J.W.M.]


C.322 Colom, P. Antonio J. “Teologia? Mormona (Exposicion y Refutacion)." *Doctrina Politica Argentina* (196?): 42-57. Polemical article about Joseph Smith and the Book of Mormon that questions its authenticity and claims that certain passages imitate parts of the Methodist Book of Discipline. Discusses Book of Mormon teaching of Adam’s sin. [D.M.]

C.323 Combs, George Hamilton. *Some Latter-Day Religions*. Chicago: Revell, 1899. A polemical work highlighting the alleged problems and foibles of various “modern” religious groups. Pages 205-22 discuss Mormonism and the Book of Mormon. The author alleges that the Three Witnesses to the Book of Mormon denied the testimony of the book. The author advances the Spaulding theory to account for the book’s origin. [M.R.]


C.326 “Coming Forth of Book of Mormon Is a Sign Israel Is Being Gathered.” *CN* 58 (15 October 1988): 10. The coming forth of the Book of Mormon is a sign that the Lord has commenced to gather Israel and to fulfill his covenants with them. [R.H.B.]


C.328 Compier, Hendrik. “Inner Evidence.” *Restoration Witness* 7 (May 1969): 4-5. 15. Author’s testimony is not based on archaeology or history, but on the “plainness, honesty, simplicity, directness, boldness, and unapologizing
approach” of the Book of Mormon. The Book of Mormon is a commentary on the Bible and clarifies its meaning. [J.W.M.]

C.329 Compilation of the Book of Mormon. Provo, UT: Department of Audio-Visual Communication BYU, n.d. Color diagram of the records that became the Book of Mormon, beginning with the brass plates to the finished product. [J.W.M.]


C.332 Compton, Todd M. “The Spirituality of the Outcast in the Book of Mormon.” Journal of Book of Mormon Studies 2 (Spring 1993): 139-60. The outcast of the Book of Mormon—the Lamanite, the poor, or others—often lean toward becoming spiritual, while the rich classes sometimes become wicked. Author compares the “outcast” of the Book of Mormon to John Wesley and the beginnings of Methodism, the Dionysiac religion, the poor Christians of India, and other groups. [A.T.]

C.333 Concerning the Record of the Nephites. Independence, MO: Church of Christ with the Elijah Message, 197?. An introduction to the Book of Mormon, its people and records. 2 Nephi 28-30 presents what the Book of Mormon says concerning conditions today. [D.M.]

C.334 Condie, Spencer J. “A Mighty Change of Heart.” Ensign 23 (November 1993): 15-17. Nephi, Mormon, King Benjamin, and others teach that the Holy Ghost actively participates in an individual’s life by enticing, persuading, and influencing one to do good. We are admonished to cease contending with him because of pride and discouragement, which are strategies of Satan. Through the Spirit one may put the evils of pride and discouragement aside and experience the “mighty change of heart” (Mosiah 5:2) leading one toward perfection. [J.W.M.]

C.335 Condie, Spencer J. “Righteous Oaths, Reproofs, and Reconciliation (Alma 52-63).” In Studies in Scripture: Alma 30 to Moroni, edited by Kent P. Jackson, 8:80-91. Salt Lake City: Deseret Book, 1988. Discusses Captain Moroni, the Anti-Nephi-Lehies, the two thousand mothers and their stripling sons, Moroni’s epistle to Pahoran, and Hagoth (Alma 52-63). Points out the importance of oaths, the proper exercise of authority, and how strength comes from unity. [J.W.M.]


C.337 Conkling, Chris. “The Gentle Power of Jacob.” Ensign 22 (February 1992): 7-10. Jacob’s unique style as a poet-prophet demonstrates his “empathy for suffering” and “sensitivity to the challenges that women face.” With sorrow and afflictions in his youth and his observance of sin in his own family, Jacob stresses the need for humility, denounces sin, and focuses on Israel’s destiny. Jacob’s writings show his “deep, personal witness of the suffering and sacrifice of the Savior” and of the Atonement. [A.C.W.]
C.338 Connell, Maurice W. “The Prophet Said Silk.” IE 65 (May 1962): 324-26, 338-40, 342, 344-45. The inclusion of the word “silk” in the Book of Mormon has been met with controversy. Evidence that there might have been silk production prior to the Spanish conquest is substantiated by excerpts from Thomas Gage’s autobiography published in 1758. [J.W.M.]

C.339 Constance, Marguerite. “Shall I Read the Book of Mormon … Again?” SH 117 (June 1970): 11, 36. It is necessity to reread the Book of Mormon and gain a mature understanding of it. [A.C.W.]

C.340 “Conversions through the Book of Mormon.” IE 63 (November 1960): 814-15, 836. The article reprints three earlier published recollections of the profound converting effects of the Book of Mormon in the lives of three prominent early LDS personalities—Wilford Woodruff, Willard Richards, and Parley P. Pratt. Wilford Woodruff received his testimony in a missionary meeting held in a village schoolhouse. Willard Richards was touched by the Lord after reading the entire Book of Mormon twice in just ten days. Parley Pratt read the Book of Mormon straight through, non-stop, day and night, and the Spirit of the Lord came upon him and he knew it was true. [R.C.D.]


C.342 Conybeare, W. J. “Mormonism.” The Edinburgh Review 202 (April 1854): 320-84. A polemical article discussing the history of Mormonism. Aside from accepting the Spaulding theory, the author asserts that the Book of Mormon plagiarizes the Bible, is full of ungrammatical expressions, and condemns the practice of polygamy. He also recounts information regarding Joseph Smith’s alleged money digging practices, the Anthon episode, the Book of Mormon witnesses, as well as other information relative to the Latter-day Saint movement. [M.R.]

C.343 Cook, Gene R. “Trust in the Lord.” Ensign 16 (March 1986): 78-81. Challenges individuals to strive to reach their divine potential by trusting in Christ and following the Spirit’s promptings. Provides an example of a young man who spoke regarding the controversial topic of the Book of Mormon for a school speech class and, trusting in the Lord, was able to bear testimony of the book and consequently touch lives. [J.W.M.]

C.344 Cook, Lyndon W., ed. David Whitmer Interviews. Orem, UT: Grandin Book, 1991. Presents a short biography and a collection of David Whitmer interviews and letters that date from March 1858 to January 1888. Many of the materials deal with his testimony of the truthfulness of the Book of Mormon. This work is reviewed in P.206. [J.W.M.]


C.348 Cooper, R. T. “Lamanite Traditions.” SH 60 (31 December 1913): 1264-65. A synopsis of a lecture given by Patrick Miguel, chief of the Yuma California Tribe, who discusses Indian traditions concerning the cross of Jesus and Christ’s visit to the Indians during ancient times. Miguel also discusses the role of the Book of Mormon in his conversion to Christ. [A.T.]


C.350 Corrill, John. A Brief History of the Church of Jesus Christ of Latter-day Saints, (Commonly called Mormons); Including an Account of Their Doctrine and Discipline; with the Reasons of the Author for Leaving the Church. St. Louis, MO: John Corrill, 1839. Corrill presents a short history of the Church, including his thorough investigation of the Book of Mormon, his ultimate acceptance of it, his conversion to the Church, and the reasons he left the Church. [J.W.M.]

C.351 “Corroborative Evidence.” MS 62 (6 December 1900): 783-84. The historical and religious portions of the Book of Mormon cannot be separated. External evidence verifies the historical portions. New York World reports a mound where a tablet inscribed with the Ten Commandments, “sarcophagi,” pottery and pictures that resemble that flood story, and characters resembling Egyptian and Assyrian writing were found. [J.W.M.]

C.352 Cottam, William. “I Have a Question: If both the Lamanites and the Nephites became wicked in the end, why was one group destroyed while the Lord allowed the other to remain?” Ensign 20 (June 1990): 15. The wickedness of the Nephites exceeded that of the Lamanites. The Nephites were cursed if they turned from the Lord. The Lamanites, wicked because of the traditions of their fathers, would be blessed with the gospel in the latter-days. [J.W.M.]

C.353 Couch, Edward T. “The Restitution.” In Couch's The Sabbath And The Restitution, March 1891, 22-28. Bay Spring, MI: n.p., March 1891. Biblical writers were aware that an apostasy would take place. Isaiah prophesied of a sealed book that would come forth. Joseph Smith translated the sealed book; witnesses bear testimony that the plates were sealed. Martin Harris’s visit to professor Anthon fulfilled Isaiah’s prophecy. [J.W.M.]


C.355 Cowan, Richard O. “American History Foreseen by Nephi.” Instructor 101 (September 1966): 328-29. The remarkable vision of Nephi in 1 Nephi 13 speaks concerning the Savior’s visit to America, Columbus’ crossing the ocean, and the “plain and precious” truths of the gospel in the Book of Mormon that would come forth. [J.W.M.]

C.356 Cowan, Richard O. “Aztec History and the Book of Mormon.” Instructor 102 (March 1967): 131-33. External evidences of the Book of Mormon provide an additional witness for the truth of the Book of Mormon. For instance, Aztec history has several parallels in the Book of Mormon. [B.W.J.]
C.357 Cowan, Richard O. “Historians of the Book of Mormon.” *Instructor* 97 (December 1962): 444-45. A synopsis of the prominent record keepers of the Book of Mormon. A serviceable chart notes the authors, the time span they covered, and the amount of pages their writings occupy. [J.W.M.]

C.358 Cowan, Richard O. “In the Mouth of Two or Three Witnesses.” *Instructor* 99 (August 1964): 328-29. The Book of Mormon is a witness of Christ. In accordance with the ancient biblical law of witnesses, the Book of Mormon complements the Old and New Testaments with its teachings and truths. [J.W.M.]


C.360 Cowan, Richard O. “The Lehi Stone.” *Instructor* 103 (March 1968): 132-33. A monument in Chiapas, Mexico (the Lehi Stone) has several correlations with the Book of Mormon tree of life pericope (1 Nephi 8, 11). Author provides a drawing and brief explanation of the monument. [B.W.J.]

C.361 Cowan, Richard O. “A New Meaning of ‘Restoration’: The Book of Mormon on Life after Death.” In *The Book of Mormon: Alma, The Testimony of the Word*, edited by Monte S. Nyman and Charles D. Tate Jr., 195-210. Provo, UT: Brigham Young University Religious Studies Center, 1992. The Book of Mormon and modern prophets teach many things regarding life after death—there exists a probationary time after death before the resurrection; righteous spirits are separated from the wicked; the body will be restored to the spirit at the resurrection; physical defects present at death will eventually be removed. Further, at the day of judgment all will have a bright recollection of their earthly doings. [N.K.Y.]

C.362 Cowan, Richard O. “The Tame and Wild Olive Tree.” *Instructor* 99 (October 1964): 415-16. The prophet Zenos outlined the history of Israel in the allegory of the olive tree in Jacob 5. Author includes a graph depicting the scattering and gathering of Israel. [J.W.M.]

C.363 Cowan, Richard O. “‘We Did Magnify Our Office unto the Lord.’” In *The Book of Mormon: Jacob through Words of Mormon, To Learn with Joy*, edited by Monte S. Nyman and Charles D. Tate Jr., 73-86. Provo, UT: Brigham Young University Religious Studies Center, 1990. The Doctrine and Covenants is not the only source of information on the Church’s mission and organization. The Book of Mormon also contains valuable information on the organization of the Nephite church and it also “sets forth worthy examples we should follow in order to ‘magnify our office unto the Lord’ (Jacob 1:19).” [B.D.]

C.364 Cowan, Richard O. “When Jesus Visited Some ‘Other Sheep.’” *Instructor* 96 (December 1961): 444-45. The “American Gospel” (3 Nephi), as recorded in the Book of Mormon, clarifies, and supports the teachings of the Bible and testifies of its authenticity. When Jesus Christ visited the American continent he blessed his people, organized his Church, and taught the gospel. [J.W.M.]

C.365 Cowan, Richard O. “Who Are the Lamanites?” *Instructor* 103 (May 1968): 211. The history of the term Lamanite is traced through the scriptures. “The ‘Lamanite’ nation, which was preserved, included descendants not only of Laman and Lemuel, but also of Nephi and his righteous brethren.” A helpful chart shows the intermingling of family lines. [B.W.J.]
C.366 Cowan, Richard O., and Gerry Avant, comps. “Book’s Purpose: ‘Convince All That Jesus is the Christ.’” CN 58 (27 August 1988): 12. The stated mission of the Book of Mormon is to convince both Jew and Gentile that Jesus is the Christ. [R.H.B.]

C.367 Cowan, Richard O., Gerry Avant, and R. Scott Lloyd. “Three Nephite Disciples Have a Special Mission to Perform.” CN 58 (15 October 1988): 10. Three of the Savior’s Nephite disciples remain on the earth until his second coming. The Prophet Joseph Smith testified of their terrestrial state and that their translated bodies were designed for important future missions. Jesus gave them a promise of a still greater change to occur when he comes in his glory. [J.W.M.]


C.370 Cowdery, Oliver. “Delusion.” M&A 1 (March 1835): 90-93. Title is taken from a pamphlet written by Alexander Campbell. Challenges Campbell’s arguments and discusses the Aaronic versus the Nephite priesthood, the offering of sacrifice, a land of promise outside of Canaan, and the central role of the temple in Jerusalem. [D.M.]

C.371 Cowdery, Oliver. “Early Scenes and Incidents in the Church.” IE 2 (July 1899): 652-58. Speaks of Joseph Smith’s visions of Moroni, the last battles of the Jaredites, and of the Nephites on the hill Cumorah. [B.D.]

C.372 Cowdery, Oliver. “Letter.” M&A 1 (October 1834): 13-16. Tells about meeting Joseph Smith for the first time and beginning his (Oliver Cowdery’s) task as the scribe in the translation process of the Book of Mormon. Bears testimony to the genuine nature of the book. [D.M.]

C.373 Cowdery, Oliver. “Letter IV.” M&A 1 (February 1835): 77-80. A recital of the events leading to the coming forth of the Book of Mormon, emphasizing Joseph Smith’s encounter with the angel. [D.M.]

C.374 Cowdery, Oliver. “Letter VII.” M&A 1 (July 1835): 155-59. Describes the Hill Cumorah, and identifies it with the final scenes of destruction for the Nephites and Jaredites. [D.M.]

C.375 Cowdery, Oliver. “Letter VIII.” M&A 2 (October 1835): 195-202. Gives an account of when Joseph Smith Jr. went to find the plates in the Hill Cumorah. The box that contained the plates is described. [B.D.]

Joseph's own narrative includes an account of the place and manner in which the records were deposited, the box that held the plates, his attempts to take the plates without authorization from the angel, and the angel's warning. [J.W.M.]


C.378 Cowdery, Oliver. "O. Cowdery's Letters to W. W. Phelps Letter #1." The Gospel Reflector 1 (15 March 1841): 137-40. Recalls his cherished relationship with the prophet Joseph Smith and tells of his gratitude to have been a part of the translation of the Book of Mormon. [J.W.M.]


C.380 Cowdery, Oliver. "Rise of the Church: Letter VIII." TS 2 (May 1841): 391-97. Oliver Cowdery, in a letter to W. W. Phelps, describes how the plates were buried and how Joseph received them. [B.D.]

C.381 Cowdery, Oliver. "Trouble in the West." M&A 1 (April 1835): 104-7. Responds to attacks against the Book of Mormon dealing with the Spaulding Manuscript, the birth of Jesus at Jerusalem, the ascription of Mary as the "mother of God," and the appearance of Jesus to the Lehites. [D.M.]

C.382 Cowles, A. W. "The Mormons: Pen and Pencil Sketches Illustrating their Early History." Rural New Yorker (1869): n.p. Tells of the coming forth of the Book of Mormon (includes a sketch of the Hill Cumorah), and continues with a history of the rise of the Church. The article dwells on Joseph Smith's use of the "peep stone" and a "hazel wand" and his poor reputation and low moral standards. [J.W.M.]


C.384 Cowley, M. F. "The Book of Mormon." In Cowley's Talks on Doctrine, 257-73. Chicago, IL: Northern States Mission, Church of Jesus Christ of Latter-day Saints, n.d. The Book of Mormon gives an account of God's dealings with many people. The prophecies of the book are being fulfilled such as no slavery or kings upon the land of America. Old theories that undermine the book's authenticity are exposed for the deceit that they contain, such as the Spaulding theory. Rejecting the book on its literary merits has no validity. [J.W.M]

C.386 Cowley, Matthias F. “Were All the Unsealed Records of the Book of Mormon Translated?” IE 5 (March 1902): 393-95. Gives a description of the gold plates, discusses the Urim and Thummim that were used by Joseph Smith to translate the Book of Mormon, and believes that the entire unsealed portion of the gold plates was translated. [L.D.]

C.387 Coyner, J. M. “Extract from Address before National Teacher’s Convention, Madison, Wisconsin.” The Utah Evangelist 2/2 (August 1884): n.p. The first mark of Mormonism is deception. It was founded upon the Spaulding Manuscript, palmed off as golden plates. [J.W.M.]

C.388 Cracroft, R. Paul. A Certain Testimony: A Mormon Epic in Twelve Books. Salt Lake City: Epic West, 1979. Presents an epic poem based upon the Book of Mormon story. The preface points out that America would not be what it is without the Book of Mormon nor could Mormonism be what it is without America. [J.W.M.]


C.393 Craig, G. Scott. “Keystone or Stumbling Block: Shifting RLDS Perspectives on the Book of Mormon.” Student Review 7 (21 October 1992): 6. Discusses current tensions among the RLDS regarding the proper place of the Book of Mormon within its confessional sphere: some accept the traditional Latter-day Saint view that the book is actual history, while others consider it inspired but fictional religious literature. The difference in outlook has caused dissension. The RLDS hierarchy deals with the situation by resorting to “strategic caution” and “discreet silence.” [D.M.]

C.394 Craig, Marshall R. “Father Lehi: Prophet and Patriarch.” Ensign 6 (September 1976): 58-63. There are important teachings in the Book of Mormon regarding the role of Lehi as a prophet and a patriarch. He sees visions, cares for the welfare of his family, guides them physically and spiritually, and he blesses them. [B.D.]


C.397 Cramer, Lew W. "Abinadi." In Encyclopedia of Mormonism, edited by Daniel H. Ludlow, 1:5-7. 5 vols. New York: Macmillan, 1992. Abinadi, the best-known martyr of the Book of Mormon, has his story recorded in the Book of Mosiah. He may have come from Zarahemla; he taught repentance to the royal court of King Limhi during his mock trials. His only recorded convert was Alma the Elder. His teachings, for which he was burned to death, included the Ten Commandments, interpretations of Isaiah, and prophecies of Christ. [J.W.M.]

C.398 Crane, Charles. The Bible and Mormon Scriptures Compared: Or the Educational Process of Winning Mormons. Joplin, MO: College Press, 1976, 1983. A polemical, evangelical booklet exposing the errors of Mormon scriptures and doctrine. Pages 15-35 deal specifically with the Book of Mormon. While archaeology has proven the accuracy of the Bible, no such evidence exists for the Book of Mormon. It mentions the use of steel and coins long before they were ever in use. Various other anachronisms are discussed. The proper names found in the book are taken from the Bible or are "the product of the writers own fertile imagination." The author favors the Spaulding theory of Book of Mormon origins. [M.R.]


C.400 Crawley, D. S. "The Sealed Book." SH 50 (2 September 1903): 817-18. Author believes that the sealed book identified in the book of Revelation and Isaiah 29:9 has reference to the Book of Mormon. Joseph Smith was the "unlearned" man to whom the book was delivered by the power of God. [J.W.M.]


C.403 Critchlow, William J., Jr. "A Divine Key to Knowledge." IE 63 (June 1960): 405-6. Skeptics and critics of the Book of Mormon who must see to believe may not find the answer in seeing. The true testimony comes from reading its sacred pages. [J.W.M.]

C.404 Critchlow, William J., Jr. "Read the Book of Mormon." IE 68 (June 1965): 519-20. The Book of Mormon must be read slowly, personally, and purposefully. Reading the Book of Mormon will reveal the gospel of Jesus Christ. [J.W.M.]


C.406 Critchlow, William J., III. "Manuscript, Lost 116 Pages." In Encyclopedia of Mormonism, edited by Daniel H. Ludlow, 2:854-55. 5 vols. New York: Macmillan, 1992. The 116 pages of the original manuscript known as the "lost manuscript" were transcribed primarily by Martin Harris. They were translated by Joseph Smith from the record of Lehi abridged by Mormon. They were lost by Harris causing much grief for both translator and scribe. [J.W.M.]
C.407 "Criticisms on the Book of Mormon." SH 50 (1 July 1903): 594. Encourages people to be faithful to the teachings of the Book of Mormon. Many critics fail to read the book before expressing their opinions, and then their opinions vary widely. [J.W.M.]

C.408 Croft, D. James. "Book of Mormon 'Wordprints' Reexamined." Sunstone 6 (March-April 1981): 15-21. An examination of Larsen, Rencher, and Layton's article "Who wrote the Book of Mormon? An Analysis of Wordprints," Croft states that the "conclusions of its authors may be premature and that several areas of the study seem vulnerable to criticism." Immediately following Croft's article is a response by Larsen and Rencher. [B.D.]

C.409 Cross, Whitney R. The Burned-over District. Ithaca: Cornell University Press, 1950. Outlines the social and intellectual history of religions in Western New York in the early nineteenth century. Chapter 8 deals with Joseph Smith and the Book of Mormon. The author sees Joseph Smith's teachings and the Book of Mormon as products of his enthusiastically religious environment. This can be seen from modern elements in the Book of Mormon such as proper names, modern Christian doctrines, and others. [M.R.]


C.411 Crouch, Brodie. The Myth of Mormon Inspiration. Shreveport, LA: Lambert’s Book House, 1968. A polemical work against Mormonism. The author sets up certain criteria by which he feels the Bible has been proven reliable and then attempts to show that the Book of Mormon fails to do so. He cites lack of archaeological evidence, no coins found in America, and similar items. [M.R.]

C.412 Crowe, W. L. Mormon Waterloo: Being a Condensed and Classified Array of Testimony. St. Paul, Nebraska: by the author, 1902. A polemical work against Mormonism. The author dismisses the testimonies of the Book of Mormon witnesses by asserting their poor character and credulous nature. The Book of Mormon contains numerous anachronisms such as the account of the Jaredite barges, discusses pre-Columbian domesticated animals, Old World crops in the New World before Columbus, alleged absence of archaeological evidence, anthropological difficulties, Lehi's desert journey, the mongoloid origin of the Indians, contradictions with the Bible, and others. [M.R.]

C.413 Crowell, Angela. "Adieu: The Right Word After All." In Recent Book of Mormon Developments: Articles from the Zarahemla Record, 2:40. Independence, MO: Zarahemla Research Foundation, 1992. Explains that "adieu" in Jacob 5:48 (RLDS versification) is a proper translation of the Hebrew barak. "Adieu," according to the 1828 dictionary, is a common English loan word from French that means the same as the English farewell, or the Hebrew barak. [B.D.]


C.415 Crowell, Angela. "Hebraisms in the Book of Mormon." In Recent Book of Mormon Developments, 55-62. Independence, MO: Zarahemla Research Foundation, 1982, pub. 1984. Also published in ZR 17 and 18 (Summer and Fall 1982), 1-7, 16. Introduces the reader to a broad coverage of Hebraisms in the Book of Mormon, such as numerals, the compound subject, compound prepositions, and the prophetic perfect. [D.W.P.]
Crowell, Angela. “Hebrew Poetry in the Book of Mormon: Part I and II.” ZR 32-33 (1986): 2-9; 7-12. An introduction to Hebrew poetry in the Book of Mormon. The author introduces several poetic types, including synonymous, synthetic, staircase, alternate, chiastic, and antithetical parallelisms. Other poetic and literary patterns are also investigated. In most instances Crowell gives only one example of each poetic type from the Bible, followed by one from the Book of Mormon. [D.W.P.]


Crowell, Angela. “The Learning of the Jews.” ZR 41 (February 1989): 2. Explains the use of adieu at the end of Jacob. Although a French word, its use is justified by its definition and as a fitting ending for the chiasmus in the last verse of Jacob. [A.T.]


Crowell, Angela. “Midrash: Ancient Jewish Interpretation and Commentary.” In Recent Book of Mormon Developments; Articles from the Zarahemla Record, 2:27-30. Independence, MO: Zarahemla Research Foundation, 1992. Crowell identifies two forms of Midrash in the Book of Mormon that are common to the Bible. The two forms are Homiletic Midrash, including proem and yelammedenu homilies, and Narrative Midrash. [B.D.]


Crowley, Ariel L. About the Book of Mormon. Idaho City, ID: Deseret News, 1961. A compilation of the author’s previous works on the Book of Mormon, covering such topics as the Anthon transcript, Lehi’s travel, the name Laman, Jesus in the Book of Mormon, Ethan Smith’s View of the Hebrews, steel, olive tree, the Urim and Thummim, and Mulek’s escape. [B.D.]

Crowley, Ariel L. “The Anthon Transcript.” IE 45 (January-March 1942): 14-15, 58-60, 76-80, 124-125, 150-151, 182-183. Also in A Book of Mormon Treasury, 67-76. Salt Lake City: Bookcraft, 1959, 2nd printing 1976. Tells of Joseph Smith’s desire to have someone examine characters copied from the gold plates. Reprints a portion of Joseph Smith’s history dealing with the visit of Martin Harris to Charles Anthon. Also contains a letter sent to John A. Widtsoe by Frederick M. Smith of the Reorganized Church stating that the original copy of the Egyptian characters made by Joseph Smith is in the hands of the Reorganized Church. Tells of several different copies of the Egyptian characters in existence and gives examples of people verifying the genuineness of the characters as Egyptian. [A.T.]

Crowley, Ariel L. “The Anthon Transcript.” IE 47 (September 1944): 542, 576-83. Presents a character-by-character analysis and interpretation of the Anthon transcript and concludes that a translation is still confronted with “formidable obstacles,” but that it is clearly Egyptian and “most closely akin to demotic.” [B.D.]

Civilizations of the New World, reproduces an "inscription found at Sahhuayacu, Peru" that closely approximates "the script of the Anthon Transcript." Argues that the Mayan people did not progress from pictographs to a linear script, but possessed a linear, semicursive script from its early history. [A.T.]

C.426 Crowley, Ariel L. Aurichalcum: A Brochure Upon the Brass Plates of Israel. Boise, ID: n.p., 6 December 1934. Presents evidence to support the claim that the record of the Jews was written on plates of brass in the language of the Egyptians. [B.D.]

C.427 Crowley, Ariel L. "The Escape of Mulek." IE 58 (May 1955): 324-26. An attempt to reconcile the biblical account of Zedekiah's capture and the implied extermination of all his male royal line, with the Book of Mormon account of an escape by one son, referred to as Mulek. Using logic the author makes a reconciliation between the two accounts. [R.C.D.]

C.428 Crowley, Ariel L. “Laman Found.” IE 54 (February-March 1951): 80-82, 156-57, 205-6. Citing early Spanish writers and historians, the author demonstrates that the name "Laman" existed among the Indians at least as early as the time of Columbus' discovery of America. [R.C.D.]

C.429 Crowley, Ariel L. "Lehi's River Laman." IE 47 (January 1944): 14-15, 56-57, 59-61. Deals with Lehi's migration from Jerusalem and discusses the river Laman (1 Nephi 2:6). Quoting from the W. M. Flinders Petrie journal that recalls an expedition in Sinai, Crowley presents possible locations for the river Laman and the valley of Lemuel. A map of the region is included. [J.W.M.]

C.430 Crowley, Ariel L. "Metal Record Plates in Ancient Times." In Crowley's Statement of Beliefs of the Church of Jesus Christ of Latter-day Saints, 122-45. Idaho City, ID: Deseret News Press, 1961. Presents examples of written records on metal from the Romans, Greeks, Hittites, Egyptians, Babylonians, Chinese and Jews and demonstrates that the Jews were familiar with inscribing records on metal before the time of Moses. Such evidence of metal record plates suggests that the Book of Mormon may have been written on golden plates, according to the claim of Joseph Smith and others. [B.D.]

C.431 Crowley, Ariel L. Metal Record Plates in Ancient Times. N.p., 1947. Produces many evidences that ancient Israelites engraved their records upon metal plates. [B.D.]

C.432 Crowley, Elmer S. "An Angel from on High." IE 51 (September 1948): 556-57, 590. Discusses the life and mission of the angel Moroni, his visits with Joseph Smith, and his role in the translation of the Book of Mormon. [J.W.M.]


C.435 Crowther, Duane S. Inspired Prophetic Warnings. Bountiful, UT: Horizon, 1987. Prophetic warnings of the Book of Mormon directed to the inhabitants of the earth are discussed. The author enumerates the instruments of
God’s judgments and outlines the ways that individuals can prepare for survival. [J.W.M.]


C.438 Crowther, Duane S. *Prophetic Warnings to Modern America*. Bountiful, UT: Horizon, 1977. Refers to passages from the Book of Mormon that warn of perilous circumstances that will come to America, including the intrusion of secret combinations. [D.M.]

C.439 Crowther, Duane S. *Reading Guide to the Book of Mormon*. Bountiful, UT: Horizon, 1975. By dividing the reading of the Book of Mormon into twelve one-week periods, that book can be completely read in three months. Each major portion of the Book of Mormon is outlined, providing a preview for the reader. Also contains a doctrinal guide that references major doctrinal themes. [B.D.]


C.442 Cummings, Horace H. "Eternal Evidences of the Book of Mormon." *Juvenile Instructor* 59 (September 1924): 466-67. External evidences of the Book of Mormon include the testimony of eleven witnesses, the fulfillment of many prophecies, and modern archaeological discoveries. The greatest evidence, however, comes from reading, praying, and pondering the message of the book. [J.W.M.]


C.447 Curtis, Bardella Shipp. *Sacred Scriptures and Religious Philosophy: A Comparative Study*. Caldwell, ID: Caxton Printer, 1942. Explains sacred scripture found in various cultures with regard to the Book of Mormon. The Book of
Mormon can be divided into four divisions: the plates of Nephi, Mormon, Ether, and the brass plates of Laban. Archaeological research supports the Book of Mormon. [J.W.M.]

C.448 Curtis, Delbert W. *Christ in North America*. Tigard, OR: Resource Communications, July 1993. Suggests that Book of Mormon lands are in the United States of America, particularly in the area of New York State. The narrow neck of land mentioned in the book lies between Lake Erie and Lake Ontario. The Spirit bears witness to the truthfulness of the Book of Mormon and a knowledge of the geography is not necessary. [J.W.M.]

C.449 Curtis, Delbert W. *The Land of the Nephites*. American Fork, UT: Delbert W. Curtis, 1988. Claims that the Book of Mormon lands were located near the Hill Cumorah in New York and the Great Lakes. This work is reviewed in P.038. [B.D.]

C.450 Curtis, Lindsay R. "Equal Time." NE 17 (April 1987): 8-10. Individuals can build their testimony through attendance at church meetings and scripture study, especially study of the Book of Mormon. [J.W.M.]


C.453 Curtis, Susan. *Palmyra Revisited: A Look at Early 19th Century American Thought*. Emerson, IA: by the author, 1977. Treats the Book of Mormon as a piece of literature written by Joseph Smith. Gives a summary of works supposed to be the basis of Joseph's writings—*View of the Hebrews*, *The Star in the West*, and other publications reflecting thought that was prevalent in the 1820-1830 period regarding the origins of the American Indians. [J.W.M.]

C.454 Curtis, Theodore E. "A Nation Speaks Out From the Dust." IE 30 (September 1927): 939. A poem that speaks about the coming forth of the Book of Mormon in the last day. [L.D.]
