P.001 Pack, Frederick J. “The Book of Mormon.” DN Church Section (13 June 1936): 5. Pack defends the veracity of the Book of Mormon and defends the Book of Mormon claim that horses existed on the American continent. [B.D.]

P.002 Pack, Frederick J. “The Book of Mormon—In the Test.” DN Church Section (2 July 1932): 4. Pack defends the veracity of the Book of Mormon, dismisses the Spaulding Theory, reminds his listeners that the Three Witnesses never denied their testimonies, and reiterates Moroni’s promise (Moroni 10:4) that all may know the truth of the Book of Mormon through prayer. [B.D.]


P.004 Pack, Frederick J. “A New Scripture.” MS 98 (9 July 1936): 434-36. Gives logical evidences that support the Book of Mormon, including the short amount of time it took Joseph Smith to translate the Book of Mormon, the Three Witnesses testified of it’s truth to their dying day, archaeological discoveries, and more. [M.D.P.]

P.005 Pack, Frederick J. “Revelation Ante-Dating Scientific Discovery—An Instance.” IE 10 (February, June 1907): 241-47; 595-97. Investigates geological evidence that horses were present on the American Continent during the Book of Mormon period. [J.W.M.]

P.006 Pack, Frederick J. “Route Traveled by Lehi and His Company.” Instructor 73 (April 1938): 160. All American editions of the Book of Mormon after 1882 contain a notation, written possibly by Frederick G. Williams, which identifies the location of the landing place of Lehi’s company. It is not properly verified as to authenticity and should be avoided. [J.W.M.]

P.007 Pack, Frederick J. “The Spalding Argument.” IE 16 (February 1913): 333-41. Answers F. S. Spalding’s allegations that the Book of Mormon is not true and Spalding’s claims that the Book of Abraham was falsely translated and therefore both documents are fraudulent. [J.W.M.]

P.008 Pack, Frederick J. “Time Involved in Translating the Book of Mormon.” Instructor 70 (February 1935): 49. That the bulk of the translation was done from 7 April 1829 to June 1829 is evidence that the Book of Mormon was of divine origin. The book agrees in doctrine with the Bible and with archaeological facts that were virtually unknown in backwoods New York in 1830. [J.W.M.]

P.009 Pack, Frederick J. “Valid Testimony of the Three Witnesses.” MS 90 (6 December 1928): 769-75. Discusses the men who are the Three Witnesses to the Book of Mormon, their continued testimony after leaving the Church, and the reconversion of Oliver Cowdery and Martin Harris. [L.D.]

Packard, Dennis J. “The Beginning of Wisdom.” BYU Studies 24 (Winter 1984): 53-60. One helpful method of studying the Book of Mormon is to read the scriptures aloud. The scriptures are meant to be heard like great music. [J.W.M.]

Packer, Athol B. An Open Door. Independence, MO: Herald House, 1959. A book designed for RLDS pedagogy. Two chapters discuss the contents of the Book of Mormon and claim that it supports the Bible and is sustained by archaeological evidence. [D.M.]


Packer, Boyd K. “‘The Law and the Light.’ ” In The Book of Mormon: Jacob through Words of Mormon, To Learn with Joy, edited by Monte S. Nyman and Charles D. Tate Jr., 1-27. Provo, UT: Brigham Young University Religious Studies Center, 1990. Man is unique in the animal kingdom (3 Nephi 15:9). Opposes organic evolution as the explanation for the origin of mankind. Points out intellectual and moral implications of accepting evolution. Admonishes that there are to be “no manner of -ites” (4 Nephi 1:15), but instead seekers after truth, looking to Christ as “the law and the light” (3 Nephi 15:9). [D.M.]


Packer, Boyd K. “Publication of LDS Edition of the Scriptures.” CR (October 1982): 73-77. With the publication of the new LDS edition of the scriptures, the complete fulfillment of Ezekiel’s prophecy of two sticks (records) has come to pass. The Book of Mormon will now have the title, “Another Testament of Jesus Christ,” so the two sticks are now one. [R.C.D.]
Packer, Boyd K. “Scriptures.” *Ensign* 12 (November 1982): 51-53. Also in *CR* (October 1982): 73-77. Ezekiel 37 tells of the sticks of Judah and Joseph that will become one in the hands of the user. This prophecy began to come true when the Book of Mormon was published. Gives the historical setting of the printing of the book and the progressive steps toward the new edition of the scriptures. This massive undertaking draws the Bible and the Book of Mormon into one. [J.W.M.]


Packer, James S. “John Lloyd Stephens and the Mayas.” *Ensign* 2 (September 1972): 50-53. John Lloyd Stephens’s discoveries of 1839 are a physical witness to the Book of Mormon. In Honduras he discovered magnificent structures that dispelled the belief that native Americans were mere savages. [J.W.M.]

Pagen, William M. “The Missionary Work of the Mormons.” *Biblical Review* 16 (October 1931): 553-73. Denigrates LDS practices and teachings. Says that missionaries circulate the Book of Mormon but not the Bible. Comments on reactions of Church leaders to an earlier article claiming that LDS teachings were changing. [D.M.]

Pagen, William M. *Missions among Mormons—Why?* New York: Board of Home Missions of the Presbyterian Church in the United States of America, 1921. A polemical tract. Compares Mormonism with paganism, Baalism, and Islam. Paraphrases Moslem credo to be a Mormon slogan: “There are many gods, and Joseph Smith is their Prophet.” Mormon scriptures have less value than the Koran. [D.M.]


Pagan, Eduardo. “Cultural Hegemony.” *Sunstone* 15 (December 1991): 9-11. Questions the Book of Mormon concept concerning the curse of the black skin for those who had erred in ignorance. The Book of Mormon is the history of a white culture, taken to people with a dark skin with a promise of white skin. “The cultural hegemony of white America permeates Mormonism”; thus Lamanites must give up their racial and cultural identity to gain salvation. [J.W.M.]

Pagan, Eduardo. “Innocent Racism.” *Sunstone* 15 (April 1991): 7-8. The references in the Book of Mormon to “dark and loathsome” or “white and delightsome” are to lifestyles rather than to the color of skin. Many in the Church do not understand and thus impose a sinful heritage upon people with Jewish, African American, and Lamanite backgrounds. [J.W.M.]

Page, Gerome E. “All Secret Societies: The True Church of the Devil.” n.p., n.d. A pamphlet written against “secretism,” or “all lodgery, secret associations, or secret combinations” of the 19th century. Believes that the Book of Mormon prophets wrote and prophesied about such societies. [D.W.P.]

Page, John E. *The Spaulding Story Concerning the Origin of the Book of Mormon, Duly Examined, and Exposed to the Righteous Contempt of a Candid Public*. Pittsburgh: Author and Church of Jesus Christ of Latter-day Saints, 1843. Argues against the idea that Sidney Rigdon borrowed the Spaulding manuscript, altered the manuscript to fit his purposes, and used Joseph Smith to publish it as the Book of Mormon. [J.W.M.]
Palfrey, Louise. *The Divinity of the Book of Mormon Proven by Archaeology; a Series of Papers Formerly Published in the "Arena" Department of the Autumn Leaves*. Lamoni, IA: Zion's Religio-Literary Society, 1908. A collection of papers on American archaeology connected with the Book of Mormon. It was produced as a reference handbook intended to "stimulate young people with interest in the scientific relations of the Book of Mormon." It covers pre-Aztec, Pre-Inca, Aztec, and Inca eras as well as the ruins, religion, and origin of ancient America, the mound-builders and cliff-dwellers. [C.W.B.]


Palmer, David A. "Cumorah." In *Encyclopedia of Mormonism*, edited by Daniel H. Ludlow, 1:346-47. 5 vols. New York: Macmillan, 1992. Cumorah in the Book of Mormon is the hill upon which the Nephites and Lamanites fought their last battle and also where the Jaredites were destroyed. Many ancient records were deposited in it that will someday be revealed. Moroni buried the Book of Mormon plates in an unspecified site. No specific site is identified as the Book of Mormon Hill Cumorah. [B.D.]

Palmer, David A. "Has the City of Nephi Been Found?" *ZR* 22-23 (1984): 6-7, 15-16. Asserts that Kaminaljuyu, ancient ruins located within the present city of Guatemala, is the city of Nephi. Archaeologists and scholars have found evidence “that meets all the criteria with respect to geography and topography which the Book of Mormon gives for the city of Nephi.” [D.S.T.]

Palmer, David A. *In Search of Cumorah: New Evidences for the Book of Mormon from Ancient Mexico*. Bountiful, UT: Horizon Publishers, 1981. Presents evidence regarding various geographical and archaeological aspects of the Book of Mormon. Points out similarities between the culture and history of the Jaredites, Mulekites, Nephites, and the Mesoamericans. Believes that Cerro Vigia was Mormon’s Hill Cumorah. This work is reviewed in R.008, and in T.336. [C.W.]


Palmer, David A. “A Study of Mesoamerican Religious Symbolism.” *SEHA* 103 (12 August 1967): 9-13. Palmer explores the religious symbolism that is found in the art of ancient Mesoamerica, and clarifies and explains the interrelationships of theological symbols—the tree of life, the serpent, fire, water, the snail or sea shell, and the stepped fret. Includes illustrations of the characters with the analysis. [C.W.B.]


parallel the analysis of archaeologists concerning warfare in Mesoamerica. [J.W.M.]

Palmer, David A. “The World and Times of the Jaredites.” In A Symposium on the Book of Mormon, 98. Salt Lake City: Church of Jesus Christ of Latter-day Saints, 1979. Uses parallel columns to compare archaeological finds and descriptions from the Book of Ether on construction of cities, the development of cities in the narrow neck of land, mining, metal work, and civil war. [N.K.Y.]

Palmer, Spencer J., and William L. Knecht “View of the Hebrews: Substitute for Inspiration?” BYU Studies 5 (Winter 1964): 105-13. Fawn Brodie claimed that when Joseph Smith’s literary creativity dissipated in 2 Nephi he simply borrowed Isaiah passages referred to in Ethan Smith’s View of the Hebrews. Using statistical methods, these authors challenge Brodie’s opinion and find that the correlation between the Book of Mormon and View of the Hebrews is insignificant. [D.M.]

Palmer, William. The External Evidences of the Book of Mormon Examined. London: Briscoe, 1849. Vindictive tract addresses the testimony of the witnesses to the Book of Mormon and the part played by Professor Anthon. Refers to the Book of Mormon as a “mutilated romance.” Accepts the Spaulding explanation. [D.M.]


Palmer, William Rees. Two Pahute Indian Legends: “Why the Grand Canyon Was Made” and “The Three Days of Darkness,” External Evidences of the Book of Mormon Examined. London: Bristol, 1849. The Indian legend “Why the Grand Canyon Was Made” tells of the great shaking and trembling of the earth that came after many generations and created the Grand Canyon. The account sounds very much like 3 Nephi 10:9-10. “The Three Days of Darkness” tells that at the time of the death of Shinob, younger God of the Pahute Indians, they could not light a fire. Later Shinob came back to life. This legend sounds like the account in the Book of Mormon in 3 Nephi 8:17-23. This work is reviewed in P.213. [J.W.M.]

“Palmyra Edition Book of Mormon Rare.” SH 50 (1 April 1903): 293. A news note regarding a rare copy of the Palmyra first edition of the Book of Mormon that was donated to the Chicago Historical Society. [J.W.M.]

The Parable of the Hidden Treasure. Oak Grove, MO: The Church of Christ, 1987?. Evangelical pamphlet containing a parable relating to the hidden treasure of eternal life. Explains that the Book of Mormon and the Bible are both maps to follow to gain this treasure. [E.G.]


Parker, Aubrey J. "B: The Bible and the Book of Mormon." In Parker’s ABC of Mormonism. N.p.: by the author, 1953, 17-28. The Book of Mormon is a “history of the aborigines of the Americas.” It contains the fullness of the gospel and supports and corrects the errors in the Bible. [J.W.M.]

Parker, Jimmy B. "A Record of Our Kingdoms." Ensign 6 (August 1976): 22-25. 1 Nephi 9:2-3 provides a good pattern for keeping records. One’s own personal record of spiritual experiences may be likened to the small plates of Nephi. [J.W.M.]
Parkin, Max H. “Untitled Talk on Church History and the Book of Mormon.” *Mormon History Association Newsletter* 45 (November 1980): 2-4. A brief analysis of several clues that have been used to argue possible dates that Joseph Smith received D&C 10, which scripture deals with "instructions to replace the 116 pages of the manuscript lost by Martin Harris in 1828 with another record, which God has prepared in antiquity for that purpose." [D.S.T.]

P.053 Parkinson, David. “A Study to Compare a Programmed Approach to Reading the Book of Mormon with the Traditional Reading Method.” M.A. thesis, Brigham Young University, 1969. A work involving the comparison of “a programmed approach to reading the Book of Mormon with the traditional reading method based upon student ability to relate Book of Mormon persons with Book of Mormon events.” Summary of findings, conclusions, and recommendations of the study are included. [D.S.T.]

P.054 Parkinson, David P. “Engraving the Image of God upon Our Countenances.” In *The Sixth Annual CES Religious Educators Symposium on the Book of Mormon*. 70-72. Salt Lake City: Church of Jesus Christ of Latter-day Saints, 1982. A commentary on Alma 5, especially Alma 5:19 (“the image of God engraven upon their countenances”), is studied to determine its meaning. [A.T.]


P.057 Parrish, Alan K. “Stela 5, Izapa: A Layman's Consideration of the Tree of Life Stone.” In *The Book of Mormon: First Nephi, the Doctrinal Foundation*, edited by Monte S. Nyman and Charles D. Tate Jr., 125-50. Provo, Utah: Brigham Young University Religious Studies Center, 1988. Gives background information on the Stela 5, Izapa, the tree of life stone. Summarizes the works of V. Garth Norman, M. Wells Jakeman, and others and concludes that Stela 5, Izapa, seems to coincide with the Book of Mormon both in dating and location. LDS church members should expect to see Book of Mormon themes in ancient American art, especially the tree of life motif because of its message, origin, and importance to Lehi and Nephi. [A.T.]

P.058 Parrish, Mary Pratt. *The Book of Mormon Story*. Salt Lake City: Deseret Book, 1965. A factual, adult storybook version of the Book of Mormon. It is written in the same style of language that is found in the Book of Mormon so the reader will become accustomed to its “lofty expressions and peculiar phraseology” and be able to more fully understand and enjoy the original version. This work is reviewed in B.564. [C.W.B.]

P.059 Parrott, William Saunders. *The Veil Uplifted or the Religious Conspirators of the Latter-day Saints*. Bristol, England: Taylor, 1865. A condemnation of Mormonism and the Book of Mormon. The Book of Mormon has many errors in grammar, which have been changed in more recent editions. The book appears to have been based upon the work of Solomon Spaulding. Mormonism is comparable with Islam. [M.R.]
The writer of Proverbs 13:9 uses contrasting elements to emphasize an idea. The same technique is found in Alma 5:40, 9:28, and 36:21 and other Book of Mormon scriptures. Such antithetical parallelisms invoke the readers' involvement and teach them about opposite ideas in the Book of Mormon. [N.K.Y.]

Parry, Donald W. The Book of Mormon Text Reformatted according to Parallelistic Patterns. Provo, UT: FARMS, 1992. The entire text of the Book of Mormon formatted into (1) historical narrative and (2) parallelistic forms (consisting of a number of parallel and repetitious types). The narrative portions are formatted into regular blocked style. The introduction includes explanations of the forms of poetic parallelisms found in scripture. [B.D.]

Climactic composition occurs when successive clauses, sentences, or a same word or words form the end of a text and begin another. Examples are found in Joel 1:3-4 and in Moroni 8:25-26. There are a score of other passages using this form in the Book of Mormon. Joseph Smith can be commended in his translation work for leaving the passages structurally intact. [N.K.Y.]

Surveys, defines, and gives specific examples of scriptural poetic forms found in the Book of Mormon, including synonymous, synthetic, antithetical, contrasting, alternate, numeric, climactic, and repeating parallelisms. These poetic literary patterns identify important passages, add emphasis to messages, define and enlarge upon main points, make certain information more memorable, and structure the text so that important material can be more easily understood and remembered. Beyond the examples given in the text, a list of several Book of Mormon scriptural references are given to illustrate the extensive use of these forms by the prophets, witnessing the divinity of the Book of Mormon. [A.A.]

The Hebrew word wayehi is translated as “and it came to pass” numerous times in the King James Version of the Old Testament, but occurs even more frequently in the Hebrew Bible, since the King James Version translators also used alternate translations of the term. Its frequent repetition in various passages of the Book of Mormon is “further evidence [of] ties to the Hebrew language” that Joseph Smith would have been unaware of. [A.C.W.]

Book of Mormon scriptures are categorized according to their parallelistic structures. The categories of classification include simple alternate, anaphora, anabasis, antithetical, as well as many others. These are examples of Hebrew poetry found in the Book of Mormon. [J.W.M.]

Hebrew poetic forms found in the Book of Mormon are listed in chronological order and noted according to type of poetic structure. [J.W.M.]

Parallelism is often used in Hebrew poetry. There are many examples in the Bible and the Book of Mormon: synonymous, identical words or phrases, antonyms, complementaries, different inflections of the same root, gradations, and superordinates. Examples of these structures are provided. [J.W.M.]


Parry, Donald W. "Ritual Anointing with Olive Oil in Ancient Israelite Religion." In *The Allegory of the Olive Tree: The Olive, The Bible, and Jacob 5*, edited by Stephen D. Ricks and John W. Welch, 262-289. Salt Lake City: Deseret Book and FARMS, 1994. Ritual anointing was vital in temple theology, both persons and objects being anointed with olive oil. There were three groups of people who were anointed: priests, prophets, and kings. The anointing included a setting apart for divine service, and represented a "gesture of approach" before entering sacred space. Olive oil signified the Holy Ghost, and the anointed became a type of Christ. [J.W.M.]


Parry, Donald W. "Teaching in Black and White: Antithetic Parallel Structure in the Book of Alma, Its Form and Function." In *The Book of Mormon: Alma, The Testimony of the Word*, edited by Monte S. Nyman and Charles D. Tate Jr., 281-90. Provo, UT: Brigham Young University Religious Studies Center, 1992. Book of Mormon prophets teach in black and white and never leave gray areas, a result of the objective of teaching in plainness set forth by Nephi. The technique of antithetical parallelism is an excellent way to make things black or white. It is characterized by an opposition of thoughts, or an antithesis between two or more contiguous lines. It is used in the Bible, by Alma, and other prophets of the Book of Mormon. [N.K.Y.]

Parry, Donald W. "Thus Saith the Lord': Prophetic Language in Samuel’s Speech." *Journal of Book of Mormon Studies* 1 (Fall 1992): 181-83. Six prophetic speech forms present in Samuel’s speech—the messenger formula, the proclamation formula, the oath formula, the woe oracle, the announcement formula, and the revelation formula—are indicative of prophetic authority and prerogative. These speech forms and others dealing with the commission and divine workings of a prophet are also present in other sections of the Book of Mormon and Bible. [N.K.Y.]


Parry, E. F. "The Book of Mormon Corroborated." *MS* 58 (December 1896): 836-38. Quotes William Niven’s description of ancient ruins at Yerba Buena in the state of Guerrero, Mexico. Niven theorizes that the city was destroyed by being suddenly submerged in water and later coming up again. Parry quotes 3 Nephi 8:5-17 that describes the violent destruction in the Nephite and Lamanite land. The Book of Mormon is supported by Niven’s theory. [B.D.]
Parry, E. F. “Objections to the Book of Mormon Considered.” MS 60 (30 June 1898): 429-32. A rebuttal to Dr. Sheldon, who had given several anti-Mormon lectures in one of the principal cities in England. Sheldon pointed out blemishes in the Book of Mormon and misquoted it. He ridiculed the book's ship building, grammatical construction, reference to a compass, similarity to the Bible, foreknowledge of God, and the ministry of Christ before his birth. [J.W.M.]

Parry, E. F. A Prophet of Latter Days: His Divine Mission Vindicated. Liverpool: Millennial Star Office, 1897?. Joseph Smith was a true prophet, and the Book of Mormon is one of the fruits of his labors—all of which testify of his inspiration. Many external evidences are cited to demonstrate the authenticity of the Book of Mormon, including newly discovered evidence of ancient cities, and the fact that many Mesoamerican scholars support the idea that the ancient Mesoamericans' culture reflected Near Eastern relations. [B.D.]

Parry, E. F. “The Urim and Thummim.” MS 59 (August 1897): 540-41. Parry argues that Joseph Smith's description of the Urim and Thummim coincide with the Bible's description. Since this and other statements of Joseph Smith coincide with the Bible, Joseph Smith was divinely inspired. [B.D.]

Parry, Keith. “Joseph Smith and the Clash of Sacred Cultures.” Dialogue 18 (Winter 1985): 65-78. Deals with early Mormon missionary experiences among the American Indians. These experiences provide a great deal of insight into Mormon-Indian relationships both past and present. Shows the impact that the Book of Mormon has had upon those relationships. [J.W.M.]

Parry, Leo. “Book of Mormon Has At Least 24 Writers.” CN 50 (16 February 1980): 14. Two BYU professors used a technique called word print on the Book of Mormon. It was found that the book has at least 24 authors and that none of them could be Joseph Smith, Solomon Spaulding, or any of their associates. [M.R.]

Parson, Michael K. “Sherem and Korihor: Sign Seekers Then and Now.” In The Sixth Annual CES Religious Educator’s Symposium on the Book of Mormon, 73-75. Salt Lake City: The Church of Jesus Christ of Latter-day Saints, 1982. Explains that signs are gifts from God and when Satan inspires individuals, such as Sherem and Korihor, to seek for signs it is a perversion of God’s gift. Examines the relationship between sign seeking and faith and sign seeking and adultery. [A.T.]

Parson, Michael K. “Why Are These Things Not Recorded in Your Journal?” Ensign 19 (October 1989): 20-21. The Savior’s admonition to include the writings of Samuel in the sacred records of the Nephites verifies President Kimball's plea to “write it down.” [J.W.M.]

Parsons, Alonzo H. Parson's Text Book. Lamoni, IA: Herald Publishing House, 1902. Herald Heritage, [R]1971. As evidence that the Book of Mormon is a true document, the author quotes early works on the antiquities of America and gives Book of Mormon references that compare with the findings of early American explorers. [J.W.M.]

Parsons, Robert E. “Becoming Perfeect in Christ”. In Studies in Scripture: 1 Nephi to Alma 29, edited by A. Gary Anderson, 3947. Provo, UT: BYU Religious Instruction, 24 January 1981. Treats the subject of perfection from several angles, the role of grace, and how individuals can become perfect in Jesus Christ. [D.M.]

Parsons, Robert E. “The Game’s in the Name.” Ensign 2 (December 1972): 74-78. Riddles about Book of Mormon people to be played to assist in remembering the important characters of the book. [J.W.M.]
Parsons, Robert E. “The Great and Abominable Church.” In *Studies in Scripture: 1 Nephi to Alma 29*, edited by Kent P. Jackson, 44-59. Salt Lake City: Deseret Book, 1987. There is a tremendous contrast between the church of Christ and Satan’s kingdom. The Gentiles who crossed the sea to discover America were inspired of God. Anyone trying to identify the great and abominable church find that it cannot be identified with a specific church. [J.W.M.]

Parsons, Robert E. “Hagoth and the Polynesians.” In *The Book of Mormon: Alma, The Testimony of the Word*, edited by Monte S. Nyman and Charles D. Tate Jr., 249-62. Provo, UT: Brigham Young University Religious Studies Center, 1992. In 55 B.C., Hagoth built a large ship, launched it into the West Sea, and sailed north with many families (Alma 63:4-9). Theories suggest that they were lost at sea or they sailed to Japan or Hawaii. It is possible that the Hawaiians or Polynesians are descended from Hagoth and his followers. [N.K.Y.]

Parsons, Robert E. “The Practices of the Church.” In *Studies in Scripture: Alma 30 to Moroni*, edited by Kent P. Jackson, 282-92. Salt Lake City: Deseret Book, 1988. The practices of the church found in Moroni 1-6 are common to Latter-day Saints. The procedures Joseph Smith taught concerning priesthood ordinations, authority, and sacred ordinances essential for the salvation of mankind were uncommon in his day. Moroni also taught important principles like faith, proper attitude, nourishing new members, and how to conduct meetings. [J.W.M.]


Parsons, Tyler. *Mormon Fanaticism Exposed*. Boston: Printed for the Author, 1841. A polemical work against the Book of Mormon and Mormonism based upon a debate between the author and a Mormon named Nickerson. Contradictions with the Bible and a plethora of anachronisms and absurdities are identified. The Gadianton robbers are seen as Freemasons. The Spaulding theory is advanced as “proof” that the Book of Mormon is a fraud. Testimonies of the witnesses are discredited. [M.R.]

Partridge, E. D. “A Book of Mormon Sent on a Mission.” *IE* 23 (February 1920): 373. Prompted by an article written by Mrs. Minnie Moore Wilson entitled “Indians who Avoid Civilization to Save Their Souls,” donations were taken from class members and a Book of Mormon was sent to Mrs. Wilson. [J.W.M.]


Patch, Robert G. “I Have a Question: Does the ‘Pronouncing Vocabulary’ in the Book of Mormon represent the way the Nephites and Lamanites actually pronounced their names?” *Ensign* 10 (February 1980): 68. It is thought that Joseph Smith knew the proper way to pronounce Book of Mormon names, but never recorded it. A committee suggested rules of pronunciation in 1903, and John M. Mills created a guide using those rules in 1910. [J.W.M.]
P.096 Paterson, J. Roy H. *Meeting the Mormons: A Study of the Mormon Church in Scotland and Elsewhere.* Edinburgh: Constable, 1965. A polemical work against Mormonism. Alleged problems and anachronisms in the Book of Mormon are discussed such as Shakespeare, pre-Columbian domesticated animals, textual changes, King James English, plagiarism, and the Spaulding theory. [M.R.]

P.097 Patterson, Robert. “Solomon Spaulding and the Book of Mormon.” In *History of Washington County, Pennsylvania: With Biographical Sketches,* edited by Boyd Crumrine, 425-38. Philadelphia, PA: L. H. Everts, 1882. Claims that even among Mormons it is believed that the Book of Mormon was based upon Solomon Spaulding’s manuscript. Includes affidavits from family members and friends of Spaulding that claim that Sidney Rigdon stole the manuscript while working as a printer in Robert Patterson’s print shop, revised the document, and produced the historical parts of the Book of Mormon in collusion with Joseph Smith. [J.W.M.]

P.098 Patterson, Robert. *Who Wrote the Book of Mormon?* Philadelphia: Everts, 1882. Spaulding is responsible for the authorship of the Book of Mormon as is clear from the affidavits of those who were familiar with his work and later read the Book of Mormon. The Book of Mormon must have come about through the agency of Rigdon who probably knew Spaulding. [M.R.]


P.101 Paul, George F. “The Mystery of the Pacific.” *IE* 36 (January 1933): 148-49. A chatty travelogue of visitors to Easter Island. The underlying question is whether or not certain aspects of the island reflect cultural characteristics of the Nephite voyagers during the time of Hagoth. [D.M.]

P.102 Paul, James P. “The Ancient Mounds of Ohio.” *Young Woman’s Journal* 29 (March 1918): 133-36. Considers that the mounds in Ohio had their origins with Book of Mormon peoples. [D.M.]


P.105 Peak, W. E. *Concordance and Reference Guide to the Book of Mormon.* Lamoni, IA: n.p., 1890?; Small booklet that lists and indexes topics, names, and places according to page numbers from an RLDS edition of the Book of Mormon. [J.W.M.]

P.106 Peak, W. E. “Plates or Records.” *SH* 52 (6 September 1905): 855-57. The Book of Mormon speaks of twenty-two plates or records that are no longer available, as well as seven other records promised to come forth at a later date. [J.W.M.]
Pearce, Virginia. "Alma and Amulek Teach the Zoramites to Pray." *Friend* 22 (February 1992): 12-13. Alma and Amulek preached to the Zoramites and taught them how to pray. Stresses the importance of prayer and gives the basic steps of how to offer a prayer. [M.D.P]


Pearce, Virginia. "Nephi Builds a Ship." *Friend* 22 (March 1992): 44-45. A children’s story of how Nephi built a ship because he was commanded to by the Lord. It is important to obey the commandments. [M.D.P]

Pearson, Cyril Drew. "Columbus: 'The Spirit Wrought upon the Man.' " IE 52 (October 1949): 640-42, 672, 674. Presents the events and inspirations of Christopher Columbus’s life. From his birth Columbus certainly felt the call of the Lord and God’s protective hand over all things. Surely it was Columbus whom Nephi foretold would cross the waters. [J.W.M.]

Pearson, George. "Service of the Book of Mormon to History." SH 54 (27 November 1907): 1092. The historical nature of the Book of Mormon corroborates, affirms, and establishes the facts that archaeologists and historians have found, and presents a complete written record of the original inhabitants of America. [J.W.M.]

Pearson, Glen L. “The Book of Mormon as a Witness of the Old Testament.” *Ensign* 16 (June 1986): 14-18. As the world devalues the Bible more and more, the Book of Mormon becomes an even more valuable witness of the truthfulness of the Bible. Doctrines found in the Book of Mormon clarify and substantiate the Bible—the divinity of Christ; the purpose of the law of Moses, and the true authorship of the books of Moses (the Pentateuch) and Isaiah. [J.W.M.]

Pearson, Glen L. *The Book of Mormon in Its Own Defense*. Provo, UT: BYU Extension Division, 1954. A series of five lectures. Topics include: why we should have new revelation in addition to the Bible; mission of Jesus Christ clarified; the gathering of the house of Israel must be accomplished; one who reads the Book of Mormon must read it faithfully and know if it is true or false; the book of Mosiah is important in explaining the doctrine of the final judgment. [B.D.]

Pearson, Glen L. *The Book of Mormon, Keystone to Conversion*. Salt Lake City: Bookcraft, 1963. An instructional aid for the missionary offering the “single answer” system of response in confronting objections from both Christians and non-Christians. Using this system, the missionary is to show that all objections are in fact objections to revelation. In this manner the Book of Mormon is set forth as a true revelation from God that may result in conversion. [C.W.B.]


Pearson, Glen L., and Reid E. Bankhead. *Building Faith with the Book of Mormon*. Salt Lake City: Bookcraft, 1986. Enlarged and revised edition of authors’ *Teaching with the Book of Mormon*. “Our main purpose in writing this book is to help the reader to begin to fill up his ‘bag’ with treasures of knowledge out of the Book of Mormon that he can bring out whenever he is called upon to teach or preach.” The book is divided into sections based upon such topics as faith, repentance, and baptism. [A.T.]
Pearson, Glen L., and Reid E. Bankhead. *A Doctrinal Approach to the Book of Mormon*. Salt Lake City: Bookcraft, 1962. A new method of studying the Book of Mormon is proposed that includes finding some of the more important passages of the Book of Mormon and starting a structured cross-reference system. In the book a series of doctrinal topics are addressed by brief explanations, thought provoking questions, cross references, and a marking system. The goal is to help the user to be more fluent with the scriptures. [C. W.]

Pearson, Glen L., and Reid E. Bankhead. *A Pin-Point Marking Guide to the Book of Mormon*. Salt Lake City: Bookcraft, 1961. An early draft of the authors’ two books, *A Doctrinal Approach to the Book of Mormon*, and *Teaching with the Book of Mormon*. This version is shorter and lacks the study questions. [C.W.B.]


Pearson, Glen L., and Reid E. Bankhead. *The Word and the Witness: The Unique Mission of the Book of Mormon*. Salt Lake City: Bookcraft, 1970. An instructional aid that provides effective missionary techniques and gives directions on how to approach different types of people and controversial issues. It also provides a series of hypothetical door approaches that result in the contact reading the Book of Mormon with the missionary. [C.W.B.]
Moroni’s visits to Joseph Smith in September 1823 stand second only in importance to the First Vision. It is significant that Moroni’s visitations preceded the restoration of the priesthood and the organization of the Church. [D.M.]

James H. Fairchild of the Oberlin College library recovered the Manuscript Found written by Solomon Spaulding. Fairchild claims that after comparing the Book of Mormon and Spaulding’s manuscript the theory that the two are related “will probably have to be relinquished.” [B.D.]

Contains an account of the first vision received by Joseph Smith and the importance of other visions leading up to the publication of the Book of Mormon and the organization of the Church of Jesus Christ of Latter-day Saints. [L.D.]

It is most remarkable that “modern scientists” could overlook the Book of Mormon while so much of their research in the Americas and Egypt adds evidences to the divinity of the work. The London Magazine reports that there is a connection between the hieroglyphs of the Mayas and those of the Egyptians. Could these hieroglyphs have originated with Adam and Eve, or was it Lehi’s company who brought them? [J.W.M.]

Reports on an article in the May issue of Popular Science Monthly, which in turn borrowed the article from Gentleman's Magazine. Pre-Columbian Mexicans believed in a god named Quetzalcoatl, who had striking similarities to the biblical Messiah. Cortez was mistaken for this god, who was expected to return. Comments on the author’s inference that Quetzalcoatl was St. Brendan, an Irish bishop. [D.M.]

Sidney Rigdon did not work for publisher Patterson who had the Spaulding manuscript nor did he know Joseph Smith until after the Book of Mormon was published. The manuscript has no significant similarities to the Book of Mormon. The testimonies of the Three Witnesses cannot be refuted as they were reaffirmed in the last years of the witnesses’ lives. These final testimonies appear in this article. [J.W.M.]

Commenting on 1 Nephi 13-14, Penrose identifies the great and abominable church as “all the institutions among mankind in all ages that are led into error . . . and which lead mankind away from the true God and the true faith.” [B.D.]

A testimony of the Book of Mormon. Truth has sprung out of the earth as Psalms 85:11 prophecies. The lost sheep of the house of Israel (Matthew 25:24) are the Nephites and Lamanites or the “voice out of the dust” (Isaiah 29:4-19). Professor Anthon fulfilled Isaiah 29:11 by saying he could not read a sealed book. The Book of Mormon is the stick of Joseph spoken of in Ezekiel 37:15-22. [B.D.]

A series of pictures for children illustrating the repentance of the people of Ammon. [S.H.]

Perkins, Keith W. “I Have A Question: Some historical records indicate that Mary Musselman Whitmer was privileged to see the gold plates, in addition to Joseph Smith and the 3 and 8 Witnesses. Do we know of any other persons who may have seen or handled the plates?” *Ensign* 22 (July 1992): 53-5. In addition to the Three and Eight Witnesses of the Book of Mormon, Lucy Harris and Emma Smith also viewed the gold plates. [A.C.W.]


Perkins, Keith W. “True to the Book of Mormon: The Whitmers.” *Ensign* 19 (February 1989): 34-41. Examines the lives, roles, contributions, testimonies, and apostasy of the five sons of Peter Whitmer, Sr.—David, Christian, Jacob, Peter Jr., and John—all of whom were special witnesses of the Book of Mormon plates. For a time, they were all very instrumental in building, defending and leading the Church. Despite their eventual estrangement from the Church, they all remained true to their testimonies regarding seeing and hefting the Book of Mormon plates and proclaiming the truthfulness of the Book of Mormon. [A.A.]


Perrie, C. Johann. *What Every Christian Should Know About—The Restoration of Christ’s True Gospel*. Provo, UT: Author, 1990. Complete apostasy in the early Church created the need for a restoration. The events that led to the Restoration were orchestrated by the Lord. Joseph Smith’s own words tell of his calling to translate and publish the Book of Mormon. Books that have been written to discredit Joseph Smith and the Book of Mormon are listed by title and author. The Book of Mormon and modern revelation identify false teachings concerning revelation, the Godhead, the eternal nature of man, priesthood authority, original sin, infant baptism, authority, mode of baptism, paid clergy, eternal marriage, heaven and hell, and Church politics. [J.W.M.]

Perry, David E. “Mormon—A Man for Our Time.” In *A Symposium on the Book of Mormon*, 99-101. Salt Lake City: Church of Jesus Christ of Latter-day Saints, 1979. Presents an outline about the prophet Mormon, his ministries, his military efforts, and his role as editor/writer. Perry also cites eleven major purposes of the Book of Mormon. [N.K.Y.]

Perry, David E. “The Relevance and Effectiveness of Four Book of Mormon Prophets and Their Teachings.” Ph.D. diss., Brigham Young University, 1974. Analyzes the prophets Lehi, Nephi, Alma, and Mormon to discover the effect that they and their teachings had upon certain peoples. Considers whether the personality of each Book
of Mormon prophet caused him to be significantly qualified and effective in coping with the problems he faced, and whether the teachings of each Book of Mormon prophet were directly relevant to his problems, assisting him to be effective in fulfilling his assignments. [A.T.]

P.146 Perry, L. Tom. “Becoming Self-Reliant.” Ensign 21 (November 1991): 64-66. Nephi was resourceful when he inquired of the Lord where to find ore to make the tools instead of asking where the tools were. The Lord “expects His children to be self-reliant to the degree they can be.” [J.W.M.]


P.148 Perry, L. Tom. “Book of Mormon Messages of Decision Making.” CR (October 1979): 48-52. Individuals all must learn to make the correct decisions in order to have a happy, fulfilled life. Follow the example of Nephi who chose to follow the Lord and his father Lehi. [R.C.D.]

P.149 Perry, L. Tom. “Example of Alma the Younger,” CR (April 1979): 15-18. Alma the Younger lived by his own law and was in the depths of hell. Upon his conversion (meaning that he now obeyed a higher law) his joy was unfathomable. [R.C.D.]

P.150 Perry, L. Tom. “I Will Go and Do the Things Which the Lord Hath Commanded.” Ensign 4 (January 1974): 51-53. Lehi and his family were commanded of the Lord to return to Jerusalem for the brass plates. This difficult task was assigned to Lehi’s sons. Nephi recognized it to be the inspiration of the Lord and willingly obeyed. Nephi was a lamplighter—because of his faith he brought light to an entire nation. [J.W.M.]


P.152 Perry, L. Tom. Untitled talk. In Proceedings of the Colombia Area Conference. Salt Lake City: Church of Jesus Christ of Latter-day Saints, March 1977. Nephi considered the request to return to obtain the brass plates as an assignment from the Lord. Laman and Lemuel felt it to be a burdensome task. Lehi’s family saw the immense value of the scriptures. The same is true today. We must teach the scriptures to our families. [J.W.M.]


P.154 “Personalized Copy Puts You on Mission.” CN 52 (21 August 1982): 14. Explains the family-to-family Book of Mormon placement program. Families attach their picture and their written testimony to a copy of the Book of Mormon and send the Book of Mormon into the mission field. The program has been very successful and has accounted for many baptisms. [G.A.]

P.155 En Personlig Studieplan for Lasning: Mormons Bok. N.p., 1965?. A tract-size study aid featuring scriptural references from the Book of Mormon and a series of questions about the Book of Mormon. [D.W.P.]


Peterfield, William. Cambridge History of American Literature. 4 vols. New York: G. P. Putnam's Sons, 1921. Volume 3:517-72 introduces the Book of Mormon as a "curiosity of literature" and a "literature of disguise" that was created by Joseph Smith. [D.W.P.]


Petersen, Emma Marr. The Story of Our Church for Young Latter-day Saints. Salt Lake City: Bookcraft, 1952. Retells stories for children. Book of Mormon topics include the Three Witnesses, the restoration of the Priesthood, the scribal work of Oliver Cowdery, Moroni's visits to Joseph Smith, Martin Harris's loss of the 116 pages of the Book of Mormon manuscript, and Joseph Smith's reception and translation of the gold plates and its publication. [J.W.M.]

Petersen, LaMar. Problems in Mormon Text: A brief study of certain changes in important Latter-day Saint publications including the Book of Mormon, Book of Commandments, Doctrine and Covenants, and History of the Church; with references to controversial aspects of the Restoration of the Priesthood and Mormon concepts of Deity. Concord, CA: Pacific Publishing Co., 1976. Doubts Joseph Smith's ability to remember the exact words used by the heavenly personages who visited him several years before he made a written record. The accounts of these visitations do not harmonize. Clearly controversial language has been deleted in the History of the Church and changes have been made in the Book of Mormon and other scriptures. [J.W.M.]

Petersen, Mark. "American History and Nephi's Vision." CN 3 (25 March 1933): 4, 5, 8. Compares Nephi's vision (1 Nephi 13) to the manner in which history unfolded on the American continent. Columbus was inspired, the Pilgrims came out of captivity, the gentiles fought against England, and America became a land of liberty and prosperity as Nephi prophesied. [A.C.W.]


Petersen, Mark E. "America Testifies of Christ." IE 70 (June 1967): 98-101. For the general reader, testimonies of Christopher Columbus, George Washington, Abraham Lincoln, and ancient traditions from Alaska to Chile regarding the Great White God are discussed. Limited references. [B.W.J.]

Petersen, Mark E. "Ancient Records and the Book of Mormon." IE 60 (June 1957): 431-32. A testimony of the Book of Mormon comes by the Spirit (Moroni 10:4) and not from scientific research, nor from argument. And
yet modern findings are vindications or supports to one’s testimony. Such evidences are cement buildings, gold plates with ancient inscriptions, and stone boxes as depositories of metal records. [R.C.D.]

P.166 Petersen, Mark E. “Angels, Plates, Boxes and Joseph Smith.” CR (October 1983): 40-44. See also Ensign 13 (November 1983): 29-31, and Book of Mormon Talks by General Authorities, (Provo, UT: FARMS, n.d.), 149-51. Moroni visited Joseph Smith on September 21, 1923, and commenced the restoration of the gospel. From this restoration came many things that shocked the world: the visitation of angels, revelation, modern day prophets, and records kept on gold plates and buried in stone boxes. The author lists examples of metal plates and stone boxes as containers for them that have been found. [B.D.]


P.168 Petersen, Mark E. “The Book of Mormon Converts.” In Petersen’s Why the Religious Life, 176-78. Salt Lake City: Deseret Book, 1966. The Book of Mormon is the most effective tool in missionary work; thousands have born witness to this fact. It is God’s greatest witness to the truth and everyone needs this witness. Those who earnestly and prayerfully read its message will know of its truthfulness. [J.W.M.]

P.169 Petersen, Mark E. “Book of Mormon: Origin and Background.” CR (October 1977): 15-18. Joseph Smith, the Book of Mormon, and the restoration of the gospel were all envisioned and spoken of by the prophet Isaiah. Joseph Smith was the unlearned man; the Book of Mormon is the familiar spirit out of the dust; the great and marvelous work is the restoration spoken of by Isaiah. [R.C.D.]

P.170 Petersen, Mark E. Christ in America. Salt Lake City: Church of Jesus Christ of Latter-day Saints, 1983. Writes of archaeological and historical evidence of “the Great White God” of ancient America. The coming of a tall, blue-eyed, bearded man from heaven was documented in several different groups of Indians and Polynesians. Petersen proposes that this great white god was Jesus. This can be documented in the Book of Mormon. [C.W.B.]

P.171 Petersen, Mark E. “Evidence of Things Not Seen.” Ensign 8 (May 1978): 61-63. Also in CR (April 1978): 94-98. The Bible was never considered to be all of the word of God—the Book of Mormon is necessary. The Book of Mormon and modern-day prophets add new and valuable scripture that is designed to protect the Church from false teachings. The Book of Mormon is “tangible evidence of both the seen and the unseen,” and the only plausible explanation for its origin is that Moroni delivered the plates to Joseph Smith. [A.C.W.] [J.W.M.]

P.172 Petersen, Mark E. “Gold from Ancient America.” In Petersen’s Why the Religious Life. 73-75. Salt Lake City: 1966. The use of metal plates to record sacred and governmental writings is not unique to the Book of Mormon peoples. Archaeologists have found plates made of a variety of metals including silver and gold in various locations around the world. [J.W.M.]


P.174 Petersen, Mark E. “The Great White God Was a Reality.” IE 72 (September 1969): 6-9. A discussion of the Great White God of ancient America—he was known by various names, provided teachings that contained
elements similar to Christian religion, and may have been Jesus Christ who visited the Nephites of Bountiful. [J.W.M.]


P.176 Petersen, Mark E. “It Was a Miracle!” Ensign 7 (November 1977): 11-13. Author bears testimony concerning the prophetic office of Joseph Smith and the divine translation of the Book of Mormon and discusses the usage of metal plates and stone boxes in ancient civilizations. [J.W.M.]


P.178 Petersen, Mark E. “The Last Words of Moroni.” Ensign 8 (November 1978): 57-59. Retells the story of the destruction of the Nephites that came about to fulfill the prophecy that those who live on the American continent “must obey God or be swept off.” Author also tells of the wickedness that Moroni saw in the present era and concludes by saying that humanity should read the Book of Mormon and obey its counsels. [M.D.P.]


P.180 Petersen, Mark E. “More Gold Plates Found.” In Petersen’s, Why The Religious Life. 147-51. Salt Lake City: Deseret Book, 1966. Archaeologists working in an Etruscan site found inscribed sheets of gold that contained tributes to a pagan goddess. The plates date to the 6th century B.C., an era that parallels Lehi’s departure from Jerusalem. Modern allegations that ancient records were not kept on metal plates are no longer valid. [J.W.M.]


P.182 Petersen, Mark E. “Moroni’s Warning to America,” CR (October 1978): 85-88. Also in Book of Mormon Talks by General Authorities, 147-48. Provo, UT: FARMS, 1990. The last words of Moroni are important for those living in America. Both Mormon and Moroni indicate that Americans must abandon pride, money, substance, and fine apparel (Mormon 8:35-36) in order to not be swept off the land as the ancient Nephites were. [B.D.]

P.183 Petersen, Mark E. “New Evidence for the Book of Mormon.” IE 63 (June 1962): 456-59. Cites the studies of numerous scientists and anthropologists (especially Thor Hyerdahl) that seem to confirm the general LDS belief that Polynesians migrated from the Americas. [R.C.D.]

P.184 Petersen, Mark E. “Origin and Plight of Indians.” CR (October 1970): 138-42. Also in Book of Mormon Talks by General Authorities, 140-42. Provo, UT: FARMS, 1990. All the peoples of the Americas shared a common belief in the visitation of a white God who taught them and ministered to them. The names differed—Quetzalcoatl, Votan, Gucumatz, Verachoeha, Sume, Kon-tiki, Kukulcan—but he was the same God, Jesus Christ, whose appearance is recorded in the Book of Mormon. [R.C.D.]

P.185 Petersen, Mark E. “Our Divine Destiny.” In BYUSY (20 February 1968). Provo, UT: BYU Press. The promise given in 1 Nephi serves as a reminder of the importance of preserving America and its great destiny. An emphasis
is placed on the inspiration of God in this great work and the need for his continued aid in these troubled times. [J.W.M.]

P.186 Petersen, Mark E. *Polynesians Came from America!* Salt Lake City: Deseret Book, 1962. The great faith of the Polynesian people indicates that they are of the blood of Israel. Evidence that they are descendants of Lehi lies in the structure of their temples, baptismal fonts, stone roadways, and the plant life with origins in North America. The first white men in these islands were greeted with great reverence because of the traditions of the people concerning their white god whose teachings resembled those of Jesus Christ. [J.W.M.]


P.188 Petersen, Mark E. “Their Greatest Tragedy.” IE 68 (December 1965): 1128-30. The greatest tragedy that happened to the Jews was the rejection of their King, Jesus Christ. The people of the modern world may reject his Second Coming. Signs described in the Book of Mormon show that the Second Coming will not be unexpected. [M.D.P.]

P.189 Petersen, Mark E. *Those Gold Plates!* Salt Lake City: Bookcraft, 1979. Addresses the issue of the authenticity of the gold plates delivered to Joseph Smith. Author gives many examples of inscribed plates, and a list of 62 such findings. He also presents the testimonies of the Three and Eight Witnesses and their contemporaries. [C.W.B.]

P.190 Petersen, Mark E. “Three New Volumes of Scriptures Revealed.” IE 67 (December 1964): 1093-95. Three new volumes of sacred literature, the Book of Mormon, the Doctrine and Covenants, and Pearl of Great Price sustain the Bible and add their own witness that divine guidance from God continues. [J.W.M.]


P.192 Petersen, Mark E. Untitled. In *Children of Promise: The Lamanites: Yesterday and Today*. Salt Lake City: Bookcraft, 1981. The Book of Mormon opens the doors for Lamanites who have been long oppressed. Though unjustly treated, scattered, and persecuted, they now have begun to fulfill their great destiny. Nephi prophesied that the mixture of his seed would be preserved and a remnant would receive the gospel. The Book of Mormon is a great instrument in gathering these children of Lehi to Jesus Christ. [J.W.M.]

P.193 Petersen, Mark E. Untitled talk. CR (April 1962): 111-15. The great faith of the Polynesian people is evidence that they are people of the blood of Israel and relatives of the American Indians. They are heirs to the promises made in the Book of Mormon. [J.W.M.]


P.195 Petersen, Mark E. “Who Was the Great White God?” IE 73 (December 1970): 117-20. Discusses various native traditions of the Western Hemisphere and Pacific region that refer to a “Great White God.” Several sources
are cited and their common points are discussed and compared to 3 Nephi 11. Jesus Christ was the Great White God referred to in all instances. [B.W.J.]


P.197 Petersen, Roger K. “Joseph Smith Prophet-Poet: A Literary Analysis of Writings Commonly Associated with His Name.” Ph.D. diss., Brigham Young University, 1981. Shows how Joseph Smith used numerous literary patterns that are well known today but were not in his lifetime, and how this literary output reveals genius. Discusses archetypal patterns found in the Book of Mormon. [D.M.]


P.199 Peterson, Charles D. “Mormonism and the Mormons.” Graham’s Magazine (May 1853): 531-40. A polemical article against Joseph Smith and the Book of Mormon. Believes that Joseph Smith was illiterate and unable to write the Book of Mormon by himself, and hence used the Spaulding manuscript to create the Book of Mormon. [M.R.]

P.200 Peterson, Clark A. Using the Book of Mormon to Combat Falsehoods in Organic Evolution. San Jose, CA: Clark A. Peterson, 1992. Cites Book of Mormon, scientific, and other sources to argue against the theories dealing with organic evolution. Believes that the Book of Mormon is opposed to organic evolution. [D.M.]

P.201 Peterson, Daniel C. “Authority in the Book of Mosiah.” Provo, UT: FARMS, 1991. Priests in the Book of Mormon were consecrated, anointed, and commissioned to teach the law of Moses, the early Nephite king being the High Priest, political, and religious leader. Alma the Elder established a limited separation of church and state, where priesthood functions were severed from the political structure, and the Spirit of God, not human authority, made legitimate calls to the priesthood. [J.W.M.]

P.202 Peterson, Daniel C. “Book of Mormon Economy and Technology.” In Encyclopedia of Mormonism, edited by Daniel H. Ludlow, 1:172-75. 5 vols. New York: Macmillan, 1992. The economics of Book of Mormon peoples were relatively simple. Dry measures and metal-weight units were used in a simple, efficient binary system. Trade is mentioned at times but was limited by wars. Agriculture involved livestock, horticulture, and sown crops. Horses and chariots are mentioned as are highways, cloth, silk, fine-twined linen, and steel weaponry. [N.K.Y.]


P.204 Peterson, Daniel C. “Notes on ‘Gadianton Masonry.’ ” In Warfare in the Book of Mormon, edited by Stephen D. Ricks and William J. Hamblin, 174-224. Salt Lake City: Deseret and FARMS, 1990. Cites authors who assert that the secret society of Gadiantons was based on the 1820 controversy about the Freemasons being a secret society and claim this is where Joseph Smith’s Book of Mormon ideas came from. The Masonic controversy may have been
published in Palmyra, but it has not been proved that Joseph Smith even knew of it. Book of Mormon critics have grasped another feeble straw to explain how Joseph Smith wrote the Book of Mormon. [N.K.Y.]

P.205 Peterson, Daniel C. “Priesthood in Mosiah.” In The Book of Mormon: Mosiah, Salvation Only through Christ, edited by Monte S. Nyman and Charles D. Tate Jr., 187-210. Provo, UT: Brigham Young University Religious Studies Center, 1991. Detailed treatment of priesthood offices, functions, and prerogatives, as carried out by Zeniff, Noah (in a negative sense), and both Alma1 and Alma2. [D.M.]


P.214 Peterson, Daniel C. “‘Secret Combinations’ Revisited.” Journal of Book of Mormon Studies 1 (Fall 1992): 184-88. Addresses the argument that the Gadianton robbers were merely nineteenth-century Freemasons, transparently disguised by the term “secret combinations.” In 1828 Andrew Jackson used the term “secret combinations” in a vitriolic response to allegations made by Henry Clay. Jackson was a prominent Mason and would not have used the term in this fashion had it been known to refer uniquely to Freemasonry. [R.H.B.]

P.215 Peterson, Daniel C. “Text and Context.” In Peterson’s Review of Books on the Book of Mormon, 6:524–62. Provo, UT: FARMS, 1994. Examines the historical context out of which the book New Approaches to the Book of Mormon, edited by Brent Lee Metcalfe, developed. The authors of the book question the traditional view of the Book of Mormon held by the LDS church; their logic is tainted by prejudices and unclear motives and is based upon information that is questionable and built upon a naturalistic, irreligious world view. [J.W.M.]

P.216 Peterson, Daniel C. “Their Own Worst Enemies.” In Studies in Scripture: Alma 30 to Moroni, edited by Kent P. Jackson, 92-106. Salt Lake City: Deseret Book, 1988. The narrative in Helaman 1-6 is the best example of how Mormon the editor worked. As Mormon abridged, he was surrounded by centuries of records and under the
inspiration of the Lord chose what was important. He taught that his people were ripening for destruction and pointed out the causes and the efforts to stop it through preserving the appropriate records. [J.W.M.]


P.223 Peterson, Donald H. "Great Ministers of the Book of Mormon." Restoration Witness 8 (April 1970): 10-14. Many Book of Mormon prophets delivered a sacred message to God’s people, including Lehi, Nephi, King Benjamin, Alma, and Moroni. When Christ visited the Nephites he revealed his own message and that of his Father. [J.W.M.]

P.224 Peterson, H. Donl. “Answer to Question Regarding Use of ‘Lord’ in Book of Mormon.” Ensign 8 (October 1978): 16-17. Deals with the question of how to distinguish between the name/titles Father and Son and the word Lord in the Book of Mormon. Notes that sometimes the distinction is blurred, especially when the Son speaks on behalf of the Father in the first person. Discusses the different roles of both members of the Godhead. [D.M.]


P.226 Peterson, H. Donl. “Church Discipline in the Book of Mosiah.” In The Book of Mormon: Mosiah, Salvation Only through Christ, edited by Monte S. Nyman and Charles D. Tate Jr., 211-26. Provo, UT: Brigham Young University Religious Studies Center, 1991. Takes Mosiah 26 as the model and basis for Church discipline in its various facets, and points out that the steps described there are followed today in the LDS church. Uses quotations from scripture and General Authorities to support his argument. [D.M.]

1988. Discusses the importance of Lehi as a man, prophet, record keeper, man of faith, “father of nations,” seer, and explorer. Honors Lehi as a leader, man of great courage, and exemplary patriarch. [A.T.]

P.228 Peterson, H. Donl. "I Have a Question: What is the meaning of the Book of Mormon passages on eternal hell for the wicked?" Ensign 16 (April 1986): 36-38. Also in A Sure Foundation: Answers to Difficult Gospel Questions, 45-50. Salt Lake City: Deseret Book, 1988. Points out that there are two hells identified in the Book of Mormon writings: one is the intermediate existence between death and the resurrection and the other is the never-ending state of the wicked. [D.M.]


P.231 Peterson, H. Donl. Moroni: Ancient Prophet, Modern Messenger. Bountiful: Horizon Publishers, 1983. Uses Moroni’s example to teach "(1) the resurrection is a reality, (2) the state of a celestial being is truly glorious, (3) there is opportunity for continued service in the kingdom of God beyond the veil, (4) the knowledge and intelligence one attains in mortality does rise with that person in the resurrection, and (5) this dispensation has great destiny to fulfill." [A.T.]


P.233 Peterson, H. Donl. "Moroni: Joseph Smith’s Tutor." Ensign 22 (January 1992): 22-29. Describes Moroni’s visits to Joseph Smith; discusses the finding of the plates at Cumorah, the lost manuscript, and the Three and Eight Witnesses. Moroni provided Joseph Smith with heavenly instruction and taught him line upon line on how to perform his prophetic tasks. [A.C.W.]


P.235 Peterson, H. Donl. "We Had a Hope of His Glory." Instructor 104 (August 1969): 300-301. The ancient Israelites, the Jaredites, and the Nephites all knew of Christ and benefited from following his gospel. Jesus is the Savior of all mankind and hope and happiness come through living his teachings. [L.M.]

the plates, Joseph Smith’s character, and Reverend Lane’s impetus that led to the first vision. [D.M.]

P.237 Peterson, J. W. “The Urim and Thummim.” Rod of Iron 1 (February 1924): 6-7. Reports a conversation he had with William B. Smith, brother of Joseph Smith, relative to the Urim and Thummim, the breastplate, and the “two rims of a bow.” Gives a fairly detailed statement about the instruments. [D.M.]

P.238 Peterson, Janet. “Clay’s Present for Jesus.” Ensign 20 (March 1990): 62-63. Clay, a young man with Down’s syndrome, was taught to read to his mother. In less than one year, Clay read the entire Book of Mormon from cover to cover. Clay stands as an example of the manner in which all individuals can read the book. [J.W.M.]

P.239 Peterson, Janet. “Friend to Friend.” CN 20 (January 1990): 8-9. Angel Brea explains how much the Church in South America is growing and attributes this growth to the Book of Mormon. He tells about children in South America reading the Book of Mormon and the importance of doing so. [M.D.P.]


P.241 Pew, W. Ralph. “For the Sake of Retaining a Remission of Your Sins.” In The Book of Mormon: Mosiah, Salvation Only through Christ, edited by Monte S. Nyman and Charles D. Tate Jr., 227-45. Provo, UT: Brigham Young University Religious Studies Center, 1991. An exposition on the sermon by King Benjamin. Avers that Benjamin’s audience already understood the principles of faith and repentance and had been baptized. Author focuses on retaining forgiveness of sins after the initial forgiveness at baptism and in feeding the hungry and clothing the naked. [D.M.]


P.245 Phelps, William W. “Discovery of Ancient Ruins in Central America.” The Evening and the Morning Star 1 (February 1833): 71-72. Refers to ruins in Central America, extending more than twenty miles, that is seen as evidence for the Book of Mormon. [D.M.]

P.246 Phelps, William W. “The Indians.” The Evening and the Morning Star 1 (December 1832): 54. The American Indians are portrayed as remnants of Joseph. Quotations about them from the Book of Mormon are supplied. [D.M.]
Phelps, William W. “The Jews.” The Evening and the Morning Star 1 (December 1832): 51-53. Addresses the prospect of the return of the Jews to Jerusalem to rebuild the holy city. Light is thrown on the subject by quoting passages from the Book of Mormon. [D.M.]

Phelps, William W. “Letter No. 10 to Oliver Cowdery Concerning the Book of Mormon with Comment.” M&À 1 (September 1835): 177-79. An appreciation and defense of the Book of Mormon by an early Church member who sees the Book of Mormon as “the foundation, or starting point of the Church of Christ.” [D.M.]

Phelps, William W. “Letter No. 11 to Oliver Cowdery Concerning the American Indians.” M&À 2 (October 1835): 193-95. Exults over the spiritual promises for the American Indians and contrasts their glorious destiny with the downfall of the Nephites at the time of Mormon. Refers to Zeno’s allegory of the olive tree in Jacob 5. [D.M.]

Phelps, William W. “Letter No. 12 to Oliver Cowdery Concerning Early Aspects about the Book of Mormon.” M&À 2 (November 1835): 221-23. Speaks of the Hill Cumorah, “which must become as famous among the latter-day saints, as Sinai was among the former day saints.” Refers to criticisms of the Book of Mormon. [D.M.]


Phelps, William W. “The Ten Tribes.” The Evening and the Morning Star 1 (October 1833): 33-34. Discussion of the place of the ten tribes in salvific history, drawing on Jesus’ allusion to “other sheep” in 3 Nephi and Jacob’s allegory of the olive tree. [D.M.]


Phifer, C. L. “The Book of Mormon.” Deseret Weekly 57 (18 June 1898): 7. Author praises the Book of Mormon as a sacred book and as “the greatest American novel,” although he says that it “never betrays nineteenth century manner.” His criticism is that “it contains no new doctrines.” [D.M.]


Phillips, Arthur B. “The Book of Mormon Verified: Established by Forty Eminent Archaeologists and Authors.” SH 49 (23 April 1902): 377-84, 397-405. Also in The Book of Mormon Verified; Established by Forty Eminent Archaeologists and Authors. Lamoni, IA: Herald House, 1912. Since the publishing of the Book of Mormon in 1830 much has came forth to promote greater understanding of the ancient inhabitants of America. Sources
published from 1852 to 1901 are quoted to show that scientific finds have helped to establish the validity of
the Book of Mormon. Topics include hieroglyphs, religion, large civilizations, governmental structure, and stone boxes.

derived from studying the Book of Mormon depend upon the individuals who read it. For many of its believers, it is
still an undiscovered book. Advisable methods of study are to read the book from beginning to end or topical
reading. [J.W.M.]

P.259 Phillips, G. F. “Skepticism and the Book of Mormon.” MS 52 (10 February 1890): 104-5. Cites as evidence of
the Book of Mormon a story by Montessini who visited America in the fifteenth century and discovered some
Indians who “pronounced the words of Deuteronomy: Schemah Israel Adonai Elohenu Adoni Ehad (Hear O Israel,
the Lord our God is one Lord).” Furthermore, he cites “Basnag’s Histoire des Jeufs written in 1694,” where Basnag
writes that “Tis sufficiently certain that a vessel driven thither [Americas] by a tempest landed some Jews.” [B.D.]

8 (January 1978): 17-18. Also in Warfare in the Book of Mormon, edited by Stephen D. Ricks and William J. Hamblin,
and conditions for people to remain in the promised land. [D.M.]

photographs supplied) to the proposition that there were great civilizations in pre-Columbian America. [D.M.]

of Mormon plates, their contents and the story behind them. [D.M.]

quotations addressing many themes from the standard works, including Lehi’s dreams, the coming forth of the
Book of Mormon, King Benjamin’s speech, and Christ’s ministry in America. [D.M.]

chronologically the story of the Book of Mormon with added explanations and correlating archaeological evidence
of the events that occurred. Photographs are included from various sites and findings in Mexico that correspond
to Book of Mormon history. [C.W.B.]

P.265 Pierce, Norman C. Another Cumorah, Another Joseph. N.p., 1954. A geographical and archaeological look at
events found in the Book of Mormon. Author argues for the existence of two Cumorahs, one in Palmyra, New York,
and the other in Central America. Suggests that the existing oceanic currents aided the Nephites and Jaredites in
their destinations from the Old to the New World. Sees a connection between the mound builders of Mississippi
and Ohio Valleys and the mass migration of Hagoth and the other boats to the land northward.

P.266 Pierce, Norman C. “The Legend of Quetzalcoatl.” IE 36 (December 1933): 858-59. A comparison of
Quetzalcoatl, the Book of Mormon, and biblical passages reveals many similarities. [J.W.M.]

bear great resemblance to the account of Christ’s ministry to the Nephites. [A.C.W.]
P.268 Pierce, Norman C. “The Wheel among the Indians.” *DN Church Section* (18 March 1933): 3. In order to support claims by the Book of Mormon, the author presents archaeological evidence that the wheel existed in ancient America. [D.W.P.]

P.269 Pierce, Perry Benjamin. “The Origin of the ‘Book of Mormon.’” *American Anthropologist* 1 (October 1899): 675-94. A polemical article against the Book of Mormon. The author notes poor grammar in the book, reviews the Spaulding hypothesis, ridicules the idea that Joseph used a seer stone in translating the Book of Mormon, points out textual changes, and alleges that biblical plagiarism such as the Isaiah chapters and the Sermon on the Mount is present. [M.R.]

P.270 Pinegar, Ed J. You, Your Family, and the Scriptures. Salt Lake City: Deseret Book, 1975. Suggested program for studying the scriptures that provides a list of scriptural passages for studying with a specific subject in mind. Subjects include prayer, fasting, the value of the Book of Mormon, searching the scriptures, and keeping records and journals. [J.W.M.]


P.274 “Plates, Metal.” In *Encyclopedia of Mormonism*, edited by Daniel H. Ludlow, 3:1091. 5 vols. New York: Macmillan, 1992. The Book of Mormon was translated from a record kept on plates of metal. Other records were also kept on metal plates. [J.W.M.]


P.276 “Plates of the Book of Mormon (Chart).” *CN* 58 (2 January 1988): 4. Chart shows relationships among the several sets of plates used by Mormon to compose the Book of Mormon. [R.H.B.]

P.277 Pledger, Arthur G. “The W and I (Book of Mormon Names).” *Ensign* 6 (September 1976): 24-25. It is significant that the letter w is omitted in the 200 names introduced in the Book of Mormon, reflecting the Hebrew background of the text. The same is true of biblical names. [J.W.M.]

P.278 Plowman, Edward E. “Mormon Manuscript Claims: Another Look.” *Christianity Today* 22 (21 October 1977): 38-39. A sequel to his previous article (8 July 1977), the writer describes setbacks in Davis, Cowdery, and Scales’s work on the Spaulding connection. Several handwriting experts felt they had been misrepresented by the researchers. He also notes the recent criticisms of their work by Jerald and Sandra Tanner. [M.R.]

between the Spaulding manuscript and the writing of the “unknown scribe” in the Book of Mormon manuscript. The writer notes further that archaeologists have generally scoffed at the historical sections of the book, and they say there never has been such a language as “reformed Egyptian.” [M.R.]

P.280 Poelman, Ronald E. “Companions from the Scriptures.” In BYU 1979 Devotional and Fireside Speeches of the Year, 135-42. Provo, UT: BYU Press, 1980. Study of the scriptures is easier when one feels companionship with the people in them. Discusses the lives of Joseph of Egypt, Nephi, Paul, Moroni, and other scriptural figures. One develops a personal relationship with Jesus Christ through diligent study of the scriptures. [L.M.]


P.282 “Policies and Announcements: Book of Mormon Placements.” Ensign 15 (November 1985): 109. Directs members to do all they can to distribute copies of the Book of Mormon among non-members by directly giving them as gifts, through the family-to-family program, or offering them in public places. [J.W.M.]


P.284 Pollard, Glen O. “The Book of Lehi.” Ensign 7 (December 1977): 62. The book of Lehi was the source of the 116 pages of the gold plates that were translated by Joseph Smith and subsequently lost by Martin Harris. [D.H.M.]

P.285 Pollock, Gordon D. In Search of Security: The Mormons and the Kingdom of God on Earth, 1830-1844. New York and London: Garland, 1989. Analyzes the journals of Mormon converts who wrote during the early years of the Church, both those who remained faithful and those who apostatized. The author concludes that those who converted to the Church had suffered reversals and conflicts that were answered by the Book of Mormon. Even to those who rejected it, the Book of Mormon seemed to give clarification to and fulfillment of the Bible. [J.W.M.]

P.286 “Polynesian Ancestry and Traditions of the Book of Mormon.” DN Church Section (6 June 1936): 2, 6. William A. Cole studied Polynesian traditions, legends, and ancestry. He found that Polynesians are direct descendants of the Nephites and gives several Polynesian legends of the migrations that took place, one of which is of the Nephite shipbuilder, Hagoth. [M.D.P.]


P.288 Pope, John Keith. Launching the Lehi. San Francisco: Academy Phototype Service, 1955. Pope foretells an expedition that will sail on a raft without food or water from Saudi Arabia to Guatemala, manned by a crew of five or six persons. The purpose of the trip is to show that a voyage such as the one that brought Lehi and his family to America is possible. [L.M.]


Porter, Elizabeth and Mary. "La Brea Tar Pits Corroborate the Book of Mormon." *SH* 85 (4 June 1938): 715-16. The relics found in the La Brea Tar pits include deposits of prehistoric life—horses, mammoths, and other animals now extinct, proving that these animals once roamed the American continent as the Book of Mormon records. [J.W.M.]

Porter, Elizabeth Rachel Cannon. *The Cities of the Sun; Stories of Ancient America Founded on Historical Incidents in the Book of Mormon*. Salt Lake City: Deseret News, 1910. Fictional stories of several Book of Mormon characters and groups, including King Noah and Amulon, Alma and Abinadi, General Moroni, the Gadianton robbers, and Ammon. Pictures of artifacts and architecture are included. [J.W.M.]

Porter, L. Aldin. "Follow the Brethren." *Ensign* 17 (November 1987): 73-74. Also in *CR* (October 1987): 49-52. Issues a call to follow the brethren and to develop greater love for the prophets by reading the scriptures, especially the Book of Mormon. [J.W.M.]

Porter, Larry C. "The Book of Mormon: Historical Setting for Its Translation and Publication." In *Joseph Smith: The Prophet, The Man*, edited by Susan Easton Black and Charles D. Tate Jr., 49-64. Provo, UT: Brigham Young University Religious Studies Center, 1993. A detailed discussion of the translation and publication of the Book of Mormon. The bulk of the work of translation was completed in a relatively short time. The process of finding a printer was difficult. Some pages of the Book of Mormon were used by missionaries prior to the book's publication. A pact was made by "Christians" in the neighborhood that none would purchase the book. Nonetheless, the 5,000 copies of the Book of Mormon were used as great missionary tools. [J.W.M.]


Porter, Larry C. "The Colesville Branch and the Coming Forth of the Book of Mormon." *BYU Studies* 10 (Spring 1970): 365-85. Also published in *A New Light Breaks Forth: Essays in Mormon History*, edited by Lyndon W. Cook and Donald Q. Cannon, 75-96. Salt Lake City: Hawkes, 1980. The employment of Joseph Smith in the Colesville area of New York state brought him into contact with very important individuals of Church history. Josiah Stowell and Joseph Knight Jr. purposely planned to be at the Smith home when Joseph brought the plates home. There were many others who were equally important including Orson Pratt and Newell Knight as well as those who became the most prominent persecutors of the Church. [J.W.M.]

Porter, Larry C. “From a Book Coming Forth.” Ensign 18 (July 1988): 42-46. Surveys letters, journals and other early Church historical writings concerning the missionary use of Book of Mormon passages from the beginning of its translation until its publication and the organization of the Church. By April, 1830, early members of the Church were instructed from and proselytized with passages from the Book of Mormon. Elements of this missionary work included written letters from Joseph Smith and Oliver Cowdery, angelic visitations and testimonies, handwritten excerpts from the translation, manuscripts and proof sheets from the printing, and finally the first edition of the Book of Mormon. [A.A.]

Porter, Larry C. “I Have A Question: Some scholars have implied that the Book of Mormon and LDS theology are products of Joseph Smith’s environment. To what extent did Joseph Smith’s environment influence the theological developments of the Church?” Ensign 22 (June 1992): 27-29. Rejects the so-called environment theory for the origin of the Book of Mormon. Discredits Indian, philosophical, historical, and literary influences (such as the Spaulding manuscript) upon the Book of Mormon. Contemporary religious thought appears to have been influential because the Book of Mormon answers and clarifies fundamental theological issues, but the only true source of influence upon the Book of Mormon was that of the Holy Ghost. [A.C.W.]

Porter, Larry C. “Palmyra/Manchester, New York.” In Encyclopedia of Mormonism, edited by Daniel H. Ludlow, 3:1058. 5 vols. New York: Macmillan, 1992. An explanation of the importance of the Palmyra/Manchester area to LDS history. The first vision took place near there, the angel Moroni appeared there, the Hill Cumorah is only three miles southeast, and the Book of Mormon was printed there in Egbert B. Grandin’s bookstore. [B.D.]


Porter, S. F. The Origin of the Book of Mormon. Chicago: National Christian Association, 1870. A polemical work against the Book of Mormon that advances the Spaulding theory for its origin. [M.R.]

“Possible Routes Suggested for Mulek’s Voyage.” Ensign 3 (September 1973): 76-77. Discusses two possible routes of the voyage of the Mulekites to the “promised land” and sets forth reasons why they think the Mulekites took one of these routes. [M.D.P.]

Poulsen, George W., Jr. Generations of the Nephites and Lamanites. Salt Lake City: n.p., 1962. A pedigree chart of the Book of Mormon families of Lehi, Ishmael, and Mulek that provides brief information with scriptural references about Book of Mormon characters and the time and location where each resided. [J.W.M.]

time such as the anti-masonic sentiment in the 1820s and common speculations regarding the Hebrew origins of the American Indian. He asserts that no true scholar takes the Book of Mormon seriously. [M.R.]

P.308 "The Power in God’s Word." CN 34 (4 January 1964): 16. The message of Christ in the Book of Mormon will help to solve the ills of the world that cannot be solved by the remedies proposed by mankind. [J.W.M.]


P.310 "A Powerful Convincer." CN 58 (2 January 1988): 6. States that the Book of Mormon is a powerful tool for missionaries and also "a powerful convincer" for individuals and families. Gives examples and stories of how the Book of Mormon has changed people's lives. [M.D.P.]


P.312 Pratt, Helaman. “Indian Customs and Traditions.” *Juvenile Instructor* 15 (15 February 1880): 47. Writes about encounters with Indians in the Southwest and Mexico. The author was told that the Apaches would possess the land again, as the Book of Mormon describes. A tradition among the Pueblos listed three great events: the white race would conquer the Indians (fulfilled by Cortez), the Indians would rise up and regain their independence, and another group of white people would come with truth. [D.M.]


P.314 Pratt, Milson R. "The Julian Calendar." N.p., 191?. A one-page statement claiming that the Book of Mormon places the birth of Christ on April 6, 4001 years after Adam and Eve. [D.M.]

P.315 Pratt, Noel B. *The American Indian Bible*. Alexandria, VA: Free Bible Foundation, n.d. Presents the first section of 1 Nephi as the "book of Lehi." Says nothing about the name Book of Mormon, its origins, or Joseph Smith, but entitles his series the American Indian Bible. Has no commentary or notes. [D.W.P.]

P.316 Pratt, Noel B. "... And their Lands Remained ... Desolate." N.p., n.d. An unpublished manuscript presenting evidence that the Book of Mormon contains the history of the American Indians. Presents maps, inscriptions, and notes from scholars. [D.W.P.]


P.318 Pratt, Orson. "Accounts of Book of Mormon History: Records." JD 16:47-59. Discusses the meeting of Adam with his posterity in the valley of Adam-Ondi-Ahman, the location of the valley, the covenant with Enoch, records of God's dealings with men since creation, methods of preserving ancient records, Christ among the Nephites, and the fulfillment of prophecy in the fullness of times. [L.D.]
Pratt, Orson. “America, A Choice Land: Its Aborigines.” JD 12:338-46. Discusses America as a choice and promised land and the early inhabitants of America (aborigines) or Indians who are known to members of the Church as the Nephites, Lamanites, and the Jaredites of the Book of Mormon. [L.D.]


Pratt, Orson. “Bible Prophecy Fulfilled by Book of Mormon.” JD 19:165-78. Joel’s prophecy that young men will see visions and old men will dream dreams will be fulfilled only in the latter days when all men and women will be revelators. The translation of the Book of Mormon is the stick of Joseph coming forth to strengthen the Bible, the stick of Judah. [J.W.M.]

Pratt, Orson. “The Book of Mormon an Authentic Record.” JD 21:168-78. Also in Masterful Discourses and Writings of Orson Pratt, compiled by N. B. Lundwall, 394-410. Salt Lake City: Lundwall, n.d. A summary of how the Book of Mormon came into Joseph Smith’s hands. Pratt bears his testimony to the truthfulness of the Book of Mormon. The Three Witnesses beheld the golden plates and will condemn the world through their words. [A.L.]

Pratt, Orson. “Book of Mormon and Redemption of Zion.” JD 17:289-306. Recounts many of the trials through which the Saints passed and teaches that blessings follow the trials. The redemption of Zion is one of the anticipated blessings. When the Savior spoke of his “other sheep” he spoke of the American Indian. The Saints fulfilled prophecy when they moved to the Rocky Mountains at which time the work among the other sheep commenced. [J.W.M.]

Pratt, Orson. “Book of Mormon and the Restoration.” JD 14:289-99. Reports on evidences of the Book of Mormon. Mentions the works of Stevens and Catherwood on ruins of ancient cities, a mound located in Licking County in which a stone tablet was found that had a representation of Moses and the ten commandments written in ancient Hebrew. [B.D.]

Pratt, Orson. “The Book of Mormon: Autograph Letter of Orson Pratt.” DN 32 (28 November 1883): 707. Letter written by Orson Pratt May 2, 1876, bearing testimony to a friendly inquirer of the gospel. Advises the correspondent that he can know that the Book of Mormon is true. [D.M.]


Pratt, Orson. “Divine Authenticity of the Book of Mormon.” JD 18:155-68. Gives evidences concerning the divinity of the Book of Mormon. Pratt covers such topics as the history of Joseph Smith’s acquisition of the plates, the use of the Urim and Thummim to translate, Charles Anthon’s statement concerning the characters, the witnesses who were shown the plates by the angel and a brief lifetime history showing that they never denied their testimony, the Eight Witnesses, and Isaiah’s and Ezekiel’s prophecies concerning the Book of Mormon. [B.D.]

P.330 Pratt, Orson. “Divinity of the Book of Mormon.” MS 28 (16 June 1866): 369-71. Also in *Masterful Discourses and Writings of Orson Pratt*, compiled by N. B. Lundwall, 387-90. Salt Lake City: Lundwall, n.d. The gospel writers of the New Testament fix the time of day of the Savior’s crucifixion at noon and at three o’clock he was removed from the cross. The Book of Mormon records that the sign was given in the morning. The time difference is not contradictory, rather it offers proof that the Book of Mormon was not written by Joseph Smith, who could not have put such detail into the record. Three o’clock in the afternoon in Jerusalem would have been seven-thirty in the morning in America at one hundred twelve degrees west of Jerusalem. [J.W.M.]

P.331 Pratt, Orson. Editorial. MS 19 (September 1857): 600-605. A report on a visit to the Isle of Man where Pratt and others gave lectures on the divine authenticity of the Book of Mormon. They quoted from Isaiah 29 and explained how these verses apply to the Book of Mormon. [B.D.]

P.332 Pratt, Orson. “Evidences of Bible and Book of Mormon.” *JD* 7:22-38. Author makes a scholarly comparison between the evidences supporting the Bible and the Book of Mormon. Evidences supporting the Book of Mormon include the twelve witnesses and doctrine in the Book of Mormon that is consistent with biblical doctrine. [B.D.]

P.333 Pratt, Orson. “Evidences Relating to the Divine Authority of the Bible and the Book of Mormon Compared.” *JD* 16:209-20. The people of this world will be judged according to the doctrines in both the Bible and the Book of Mormon. The testimonies of the Three Witnesses, manifestations of the Holy Ghost, and fulfilled prophecies testify of the truth of the Book of Mormon, whereas the Bible lacks similar evidences due to mistranslations. [A.L.]

P.334 Pratt, Orson. “The Gospel Restored from Heaven.” *JD* 17:264-77. Discusses the truthfulness of the Book of Mormon and compares the evidences of Book of Mormon witnesses, etc., to those of the Bible. They are both true with or without man’s acceptance. [A.L.]

P.335 Pratt, Orson. “The Hill Cumorah.” MS 28 (July 1866): 417-19. Also in *Masterful Discourses and Writings of Orson Pratt*, compiled by N. B. Lundwall, 390-94. Salt Lake City: Lundwall, n.d. A few notes on the Hill Cumorah. It was the site of the final battles of both Nephite and Jaredite nations, and contains a repository of plates and records. [B.D.]

P.336 Pratt, Orson. *An Interesting Account of Several Remarkable Visions, and of the Late Discovery of Ancient American Records*. New York: J. W. Harrison, 1841. Also published as *Interesting Account of Several Remarkable Visions and of the Late Discovery Of Ancient American Records*. Edinburgh: Ballyntyne and Hughes, 1840. Discusses the history of the American continent from the time of the tower of Babel to the present (1840). Also deals with the rise of the Church of Jesus Christ of Latter-day Saints and the coming forth of the Book of Mormon. [L.D.]

P.337 Pratt, Orson. “Joseph Smith: Coming Forth of Book of Mormon.” *JD* 15:178-91. A brief synopsis of how Joseph Smith obtained the plates of gold. The stick of Joseph and the stick of Ephraim come together in the fullness of times of the gentiles for the purpose of gathering the tribes of Israel. [A.L.]

P.338 Pratt, Orson. “Joseph’s Blessing: The American Indian.” *JD* 14:7-12. Identifies the Book of Mormon as “an account of the first settlement of this country by these inhabitants [the native Indians], showing that they are not
the ten tribes, but they are the descendants of one tribe, and they came into this country about 600 years before Christ.” Included is a geographical history of the peoples of the Book of Mormon, following their movements from South America, through Central America, to North America wherein the Nephites were destroyed being “gathered together south of the great lakes in the country which we term New York.” [B.D.]

P.339 Pratt, Orson. “King Limhi’s Enquiry, Etc., Delivered on December 9, 1877.” JD 19:204-19. Ammon’s response to Limhi taught that the gift of seership is a high gift from God. By the use of the Urim and Thummim prophets translated and received revelation. The revelation the brother of Jared received cannot be revealed to mankind because of their lack of faith. The sealed portion of the Book of Mormon contains the full account of the instructions given to the brother of Jared. [J.W.M.]

P.340 Pratt, Orson. “The Knowledge of God Shall Cover the Earth As the Waters Cover the Deep.” In Masterful Discourses and Writings of Orson Pratt, compiled by N. B. Lundwall, 410-24b. Salt Lake City: Lundwall, n.d. All things from past dispensations are to be revealed so that truth and the knowledge of God shall flood the earth in this dispensation of the fullness of times. Many great prophets kept records. The records that Lehi’s family brought with them contain a greater account than does the Bible. Jesus also taught many things when he visited in America that have not been revealed. All these records combined with those of the Eastern continents will be revealed in due time, and the heavens and the earth will reveal their knowledge of God. [J.W.M.]

P.341 Pratt, Orson. “The Latter-day Kingdom of God.” JD 13:126-35. Explains what the Book of Mormon is and offers some evidences, including the timing of Jesus’ crucifixion. Notes that Book of Mormon peoples had access to the scriptures, both those from the plates of brass and contemporary preachings, due to the copying of many scribes and the spreading of the manuscripts. [D.M.]

P.342 Pratt, Orson. “A Marvelous Work, etc.” JD 19:350-57. Many prophets through the ages have conversed with God. It is absurd to believe the heavens are closed to revelation. The Lord did not allow the Book of Mormon to be published until he had established the testimony of several witnesses who have never denied their testimonies. After publication of the book thousands of others testify by the Spirit of the book’s truthfulness. [J.W.M.]

P.343 Pratt, Orson. Masterful Discourses and Writings of Orson Pratt, edited by N. B. Lundwall. Salt Lake City: Bookcraft, 1962. Contains many of the important works of Orson Pratt. Subjects include elephants of the Jaredite nation, darkness upon the American continent following the crucifixion, the Hill Cumorah, the Book of Mormon is consistent with the Bible, the witnesses to the Book of Mormon, and the Jaredite origins and records. [J.W.M.]

P.344 Pratt, Orson. “The Mastodon of the Book of Ether.” MS 28 (8 December 1866): 776-77. Omer, a descendant of Jared, departed the Jaredite lands to a place by the seashore. His community’s domesticated animals consisted of elephants and other unidentified animals that had perished by the time the Nephites arrived. Pratt muses about the disappearance of these animals and the remnants of curious animals found in New York. [J.W.M.]


Pratt, Orson. “Nephite America—The Day of God's Power.” JD 14:332-35. Contains a narrative of the Book of Mormon and descriptions of geographical locations that the author identifies as those where the events occurred. [J.W.M.]

Pratt, Orson. “Preparations for the Second Advent.” The Seer 2 (August 1854): 305-20. In 1827 an angel of the Lord appeared in fulfillment of the revelations provided in Daniel and Revelation. The Book of Mormon contains the fullness of Christ's gospel, and the kingdom that was established upon the principles taught in the Book of Mormon has begun to roll forth from the tops of the mountains to establish the Lord's Zion. It is through this book that the guests are being called to the Lord's marriage feast. [J.W.M.]

Pratt, Orson. “Questions and Answers on Doctrine.” The Seer 2 (February 1854): 212-15. Answers questions concerning the Book of Mormon. The Book of Mormon agrees with the Bible because they are both of divine origin and God does not disagree with himself. The Bible has been robbed of plain and simple truths. All are required to repent and accept the message of the Book of Mormon. [J.W.M.]

Pratt, Orson. “Sacred Metalic [sic] Plates.” MS 28 (December 1866): 761-64, 777-81. Refers to the discovery of "sacred stones" upon which are inscribed Hebrew characters, one of which reads "may the Lord have mercy upon me a Nephite." Scholars wonder where these people who spoke Hebrew came from, and the Book of Mormon provides the answers. The Nephites landed in Chile near the city of Valparaiso. Later Hagoth and others sailed to North America (Alma 63:4-12 and Helaman 3:3-16). The Nephites knew Hebrew and Egyptian and wrote in reformed Egyptian. [B.D.]


P.358 Pratt, Orson. “True Christmas and New Year.” *JD* 15:253. A reflection on the true meaning of Christmas and how the Book of Mormon shows the signs of the birth and crucifixion of Jesus Christ. [A.L.]

P.359 Pratt, Orson. “The Two Bibles.” *MS* 28 (13 October 1866): 641-43. The two Bibles of the world are the Eastern Bible (Holy Bible) and the Western Bible (Book of Mormon). The Western Bible is the most correct book, but the Eastern Bible has been worked on by uninspired men and contains many errors. The discovery of stones inscribed with Hebrew found in ancient mounds in Ohio indicate that the ancient Indians of America had an alphabet and a written language. [B.D.]

P.360 Pratt, Orson. Untitled talk. *JD* 19 (October 1867): 311-21. Uses Book of Mormon references to discuss the nature of God. The brother of Jared saw Jesus Christ before his coming and thus learned that the God of the Old Testament was in the form of a man. Jacob teaches that Christ’s Atonement frees everyone from temporal and spiritual bondage, and Nephi teaches that through Adam’s fall all mankind are fallen. [B.D.]

P.361 Pratt, Orson. Untitled talk. *JD* 19 (October 1877): 111-19. The Lord instructed the Nephite twelve disciples to “be even as I am.” Pratt discusses his assignment to go to England and print the Book of Mormon and the Doctrine and Covenants in a phonetic shorthand method known as Pitman’s phenotype system. [B.D.]

P.362 Pratt, Orson. “Was Joseph Smith Sent of God?” *MS* 10 (15 August; 1, 15 September; 1 October 1848): 247-51, 257-60, 273-78, 289-93. Pratt states that the Book of Mormon was revealed through Joseph Smith, that it contains the everlasting gospel and the writings of the tribe of Joseph. Explains Ezekiel 37:18-21 and Isaiah 29. Book of Mormon explains that America is the land of promise of Joseph. Thousands and tens of thousands of witnesses have accepted the Book of Mormon and witness concerning its truthfulness. [D.W.P.]

P.363 Pratt, Orson. “Yucatan.” *MS* 10 (15 November 1848): 346-48. Takes issue with a statement from the *New York Sun* that “Yucatan is the grave of a great nation that has mysteriously passed away and left behind no history.” Pratt claims that the Jaredites and descendants of Lehi inhabited that area and left their history in the Book of Mormon. Identifies the region of the Yucatan as the land of Desolation. Rejects the Spaulding theory. [D.M.]

P.364 Pratt, Parley P. “An Address By a Minister of the Church of Jesus Christ of L.D.S., To the People of England.” In *Pre-Assassination Writings of Parley P. Pratt*, edited by Jerry Burnett and Charles Pope, 1-4. Salt Lake City: Mormon Heritage, 1976. Following a discourse on the basic beliefs and doctrines of the LDS church, the author declares the Book of Mormon to be a true book. The Book of Mormon contains the same doctrines and principles that were revealed to the Jews and corroborates and sustains them. [J.W.M.]

P.365 Pratt, Parley P. “Address to the Red Man and Ancient Records of the Western Hemisphere.” In *Pre-Assassination Writings of Parley P. Pratt*, edited by Jerry Burnett and Charles Pope, 8-15. Salt Lake City: Mormon Heritage, 1976. Calls pagans, Jews, and all people to repent, call on the name of the Lord, and read the Book of Mormon. He tells “the Red Men of America” that they are of the house of Israel, and from the tribe of Joseph as is recorded in the Book of Mormon. [J.W.M.]
Pratt, Parley P. "The Bible and the Book of Mormon Contrasted." The Prophet 1 (12 April 1845): 2-3. The Book of Mormon is superior to the Bible since the Book of Mormon is more simple and definite in its prophecies and doctrines. Nevertheless the Bible should be used as a companion record to the Book of Mormon despite its flaws and loss of plain truths. [A.C.W.]

Pratt, Parley P. "The Book of Mormon." IE 30 (August 1927): 938. Excerpt from JD 3:179, 308. Pratt rejoices in the Book of Mormon and says that if the world accepted its gospel all evil would cease. [A.C.W.]

Pratt, Parley P. "Book of Mormon." MS 1 (February 1841): 263-64. Announces the printing of a European edition of the Book of Mormon, a book that is worth more than "the gold and silver of Europe." [D.M.]

Pratt, Parley P. "The Book of Mormon—Origin of the American Indians, etc." In A Voice of Warning and Instruction to All People or, An Introduction to the Faith and Doctrine of the Church of Jesus Christ of LDS, 81-117. 9th edition. Salt Lake City: Deseret News Steam Printing, 1874. The Book of Mormon is the most misinterpreted and least understood book that has ever been published. The author presents a brief overview of the Book of Mormon and quotes Orson Pratt concerning its coming forth, a description of the stone box that contained the gold plates, the angel's declaration of their spiritual value and his admonition to use them properly. [J.W.M.]

Pratt, Parley P. "A Dialogue between Tradition, Reason, and Scriptus." In Pre-Assassination Writings of Parley P. Pratt, edited by Jerry Burnett and Charles Pope, 11-16. Salt Lake City: Mormon Heritage, 1976. A play in which the characters Mr. Tradition, Mr. Reason, and Mr. Scriptus discuss the need for further revelation. Mr. Reason is willing to look for further evidence from all of the scriptures, including the Book of Mormon, but Mr. Tradition says that the "canon of scripture is full." Mr. Scriptus compares evidences of the New Testament and the Book of Mormon. [J.W.M.]

Pratt, Parley P. "Discovery of an Ancient Record in America." MS 1 (June 1840): 30-37. Tells how the Book of Mormon was made known to Joseph Smith. Contains passages from Jesus' ministry in 3 Nephi. [D.M.]

Pratt, Parley P. "Editorial Remarks." MS 3 (July 1842): 44-47. Various verses from Isaiah 29 are applied to the Book of Mormon. Refers to the work as a "record of the house of Joseph." [D.M.]

Pratt, Parley P. "Interesting Discoveries." MS 1 (August 1840): 101-3. Two articles on archaeological discoveries from Athenaeum and the Manchester Guardian. Asks if it is any more astonishing that plates hidden by Moroni should be preserved than that relics in America and England should survive to be discovered centuries after they were used. [D.M.]

Pratt, Parley P. Key to the Science of Theology. Salt Lake City: Deseret Book, 1973. The western hemisphere rose, progressed, declined, and fell as is recorded by the Book of Mormon. In the latter days Joseph Smith restored the keys to the science of theology through the Book of Mormon and divine revelation. [J.W.M.]

Pratt, Parley P. "Mormonism Unveiled!" In Pre-Assassination Writings of Parley P. Pratt, edited by Jerry Burnett and Charles Pope, 1-49. Salt Lake City: Mormon Heritage, 1976. Pratt compares the miracles recorded in the Bible and those of the Book of Mormon. When John gave the warning to not add to the book, he was not referring to the New Testament, but only to his book, the Revelation of John. That same warning is found in Deuteronomy. [J.W.M.]

Pratt, Parley P. "The Mormonites." TS 1 (January 1840): 45-46. A response to an article by Matilda Davidson. The LDS scripture is not called the "Mormon Bible" (as if to replace the well-known Bible), it is called the "Book of Mormon." The Book of Mormon corroborates the Bible. Pratt refutes Sidney Rigdon's connection with the Spaulding manuscript. [D.M.]


Pratt, Parley P. Plain Facts, Showing the Falsehood and Folly of the Rev. C. S. Bush (A Church Minister of the Parish of Peover): Being a Reply to His Tract against the Latter-Day Saints. Manchester: W. R. Thomas, 1840. Also published as "Plain Facts, Showing the Falsehood and Folly of the Reverend C. S. Bush." In Pre-Assassination Writings of Parley P. Pratt, edited by Jerry Burnett and Charles Pope, 1-16. Salt Lake City: Mormon Heritage, 1976. Rebuttal to Rev. Bush's publication "Plain Facts, Showing the Falsehood and Folly of The Mormonites or Latter-day Saints." Pratt confirms the Church's belief in the Bible as the word of God, but stresses that God is a God of continuous revelation. He denies that Emma Smith had signed a document stating that the Book of Mormon was false. The doctrines in the Book of Mormon are pure and holy. Whatever the medium upon which the scriptures are written or by what man of God they are recorded, their principles are the same. [J.W.M.]

Pratt, Parley P. "Present Condition and Prospects of the American Indians, Lamanites." MS 2 (July 1841): 40-42. The Book of Mormon prophesies that the Lamanites will be no longer persecuted but nourished by the gentiles beginning in 1830 when the Book of Mormon was published. In fulfillment of that, the United States government has apportioned an area of gathering for all the Indians; the tribes were paid money and given provisions at the expense of the United States. [B.D.]

Pratt, Parley P. "Proclamation! To the People of the Coasts and Islands of the Pacific (Ocean), of Every Nation, Kindred, and Tongue." MS 14 (18 September 1852, 25 September 1852): 465-70, 481-85. An apostolic manifesto enunciating basic principles of the Restoration. Addresses the "red man" identifying the Book of Mormon as a record of their people. Admonishes them to respond to the gospel and promises that they will thereby feel joy. Refers to the Book of Mormon as "that book of books, that Ensign to the nations." [D.M.]

Pratt, Parley P. Proclamation!: To the People of the Coasts and Islands of the Pacific; of Every Nation, Kindred and Tongue. Sydney, Australia: C. W. Wandell, 1851. See also MS 14 (18 September 1852, 25 September 1852): 465-70, 481-85. Treats the Book of Mormon as an essential element in the new dispensation of the gospel. Notifies the "red man" that the Book of Mormon is a record of their ancestors. [D.M.]


Pratt, Parley P. "A Reply to Mr. Thomas Taylor’s ‘Complete Failure’ etc., and Mr. Richard Livesey’s ‘Mormonism Exposed.’" In Pre-Assassination Writings of Parley P. Pratt, edited by Jerry Burnett and Charles Pope, 1-
12. Salt Lake City: Mormon Heritage, 1976. The reply to Mr. Taylor does not pertain to the Book of Mormon, however the response to Mr. Livesey is an attempt to disprove allegations that the Book of Mormon shows no “evidence of prophecy, of miracles, of purity of doctrine.” [J.W.M.]

P.385 Pratt, Parley P. "Reply to the Anthenaeum: Being An Exposition of the Ignorance and Folly of Men Who Oppose the Truth." MS 2 (May 1841): 1-5. Response to an article in the Edinburgh Intelligencer (7 April 1841), which accused the Book of Mormon of being "a pretended revelation." Pratt calls the Book of Mormon "a marvelous work and a wonder." Defends against the accusation that the Book of Mormon is a forgery of Spaulding’s manuscript. [J.W.M.]


P.388 Pratt, Parley P. "Wholesale Conversion of Methodists to Infidelity." MS 2 (December 1841): 114-15. Replies to several objections to the Book of Mormon listed by a minister, including that God commanded Nephi to kill Laban, that 3,000 Lamanites were killed in a battle and only seventy Nephites, that in John 17:4 Jesus says he had finished all that he was sent to do but the Book of Mormon attributed to him further duties. Pratt chides the minister for rejecting the Bible while trying to discredit the Book of Mormon. [D.M.]

P.389 Pratt, Rey L. “Book of Mormon Prophecies and the Mexican Situation.” Young Woman’s Journal 25 (September 1914): 529-40. Shows how the history of Mexico, beginning with the slaughters of Cortez, demonstrates the fulfillment of Book of Mormon prophecy that the Lamanites would "be scattered and smitten." [D.M.]

P.390 Pratt, Rey L. “Gospel Tidings For the Southland.” MS 88 (15 April 1926): 225-30. Pratt, who has been called to conduct missionary work in “the southland,” quotes 2 Nephi 1:1-11, 1 Nephi 13, 2 Nephi 30, and 3 Nephi 21 that speak of the fall, final gathering, and redemption of the Lamanites. [B.D.]


P.392 Pratt, Rey L. Untitled talk. CR (October 1924): 142-45. Rejoices that the Lamanites are being brought the gospel, and says that people in Mexico and Central and South America are of the house of Israel. Those seeking to disprove the historical truth of the Book of Mormon will be unable to do so. Future archaeological excavations will strengthen its stance. [E.G.]

P.393 Pratt, Rey L. Untitled talk. CR (October 1925): 169-74. The Book of Mormon records that the Lamanites will be severely persecuted but not utterly overcome, the gentiles will bring the gospel to the Lamanites, and the time will arrive when the Lamanites will be redeemed. [B.D.]

P.394 Pratt, Rey L. Untitled talk. CR (April 1929): 70-76. Pratt speaks in conference about external evidences of the Book of Mormon. The ruins he has seen in his travels in South and Central America testify of great civilizations
as described in the Book of Mormon. Many of the natives have legends that are similar to Christian myths. [B.D.]

P.395 Pratt, Rey L. Untitled talk. CR (October 1929): 18-22. A testimony of the Book of Mormon; Moroni 10:25 shows the way to find the truth of the Book of Mormon. [B.D.]

P.396 Pratt, Rey L., and Junius Romney. The Book of Mormon—A Divine Record Prepared by Rey L. Pratt and Junius Romney. N.p.: n.p., n.d. Many external evidences of the truthfulness of the Book of Mormon are presented—the horse, cement, paved streets, pyramids. The pamphlet seems to accompany a slide presentation presented by Rey L. Pratt. There are 47 items of archaeological evidence described. [J.W.M.]

P.397 Preece, Derek. "'What If This Is Really True?'" Ensign 20 (September 1990): 20-21. A conversion story of a young man who received a testimony of the Book of Mormon while preparing stories to present as a home teacher. [J.W.M.]


P.399 "Presentation of the Book of Mormon to Rulers of the World." IE 43 (July 1940): 391. A list of kings, presidents, and statesmen of the world to whom a Book of Mormon has been presented, with the date and name of the presenter. [J.W.M.]

P.400 "President Benson Addresses Cache Regional Conference." Ensign 17 (May 1987): 98. Reports President Benson’s address on the testament of Christ in the Book of Mormon. [L.D.]

P.401 "President Benson Addresses Members in Utah, California." Ensign 17 (September 1987): 77-78. A report on President Benson’s address admonishing reading and studying the Book of Mormon throughout one’s life. [L.D.]

P.402 "President Benson Counsels New Mission Presidents in Annual Seminar." Ensign 16 (September 1986): 76. President Benson advises mission presidents to use the Book of Mormon as a part of their own personal study, preaching, and missionary work. [L.D.]

P.403 "President Benson Tells of God’s Gifts." CN 47 (17 December 1977): 4. President Benson lists several gifts with which the Lord has blessed mankind—one of them is the Book of Mormon. [M.D.P.]

P.404 "President Benson Visits Church Historical Sites in New York." Ensign 16 (October 1986): 73. A report of President Benson visiting historical sites in New York. He teaches that the Book of Mormon was written for today and all should read and ponder it. [L.D.]

P.405 "Presiding Bishopric’s Page: Young Men Can See Further." IE 64 (October 1961): 758-59, 767. The Book of Mormon is an instrument more valuable than binoculars—it will give a clear view of the pitfalls and traps of the enemy and prepare Aaronic priesthood boys for missionary service. The life of Nephi is an excellent example of a young man of faith with clear and righteous vision. [J.W.M]

P.406 Presler, Vi. "Humility, A Gem with Many Facets." ZR 29-31 (Summer, Fall 1985, Winter 1986): 6-10, 22. The author narrates 1 Nephi 1-10, pointing out the instances where pride or humility played an important part in the narrative. [A.T.]
P.407 Prestwich, Larry Berg. “A Visual Interpretation of Events and Personalities from the Book of Mormon.” M.A. thesis, Brigham Young University, 1966. This thesis consists of drawings illustrating men and events in the Book of Mormon, with an attempt to capture emotional and spiritual expressions. Illustrations include Nephi, Enos, Omni, Mormon and Moroni. The author/artist explains in detail the techniques he used in the drawings. [D.M.]


P.409 Price, John A. “The Book of Mormon vs. Anthropological Prehistory.” The Indian Historian 7 (Summer 1974): 35-40. The Book of Mormon reflects common theories of the Hebrew origin of the Indian that were well known in the early nineteenth century. Many claims of the Book of Mormon are unsupported by evidence. Anachronisms are found in the Book of Mormon—the pre-Columbian presence of wheat, barley, domesticated animals, horses, and the use of the plow. View of the Hebrews may have been the source of the Book of Mormon. [M.R.]


P.411 Priddis, Venice. The Book and the Map: New Insights into Book of Mormon Geography. Salt Lake City: Bookcraft, 1975. A geographical investigation of Book of Mormon lands. Author believes that the Book of Mormon civilization inhabited western South America spanning the countries of Columbia, Equador, Peru, and Chile. Thirty-three maps and several illustrations are included. This work is reviewed in S.516. [C.W.B.]

P.412 Priest, Josiah. "American Antiquities." MS 7 (1 March 1846): 67-71. Large pyramids and mounds discovered in the eastern United States are described. Several references are cited confirming the use of metal in antiquity. Quotes Book of Mormon descriptions of Moroni’s fortifications to show how recent discoveries support the Book of Mormon. [B.D.]


P.414 Priest, Josiah, and Thomas Ward. “American Antiquities.” MS 9 (1 March 1846): 67-71. Tells of ancient American Indian ruins that show remnants of several large cities. This, as well as other American antiquities, helps support the Book of Mormon. Joseph Smith did not get his idea “to write” the Book of Mormon from this evidence because it did not come out until after the Book of Mormon was published. [M.D.P.]


P.416 Prince, Walter Franklin. “Psychological Tests for the Authorship of the Book of Mormon.” American Journal of Psychology 28 (1917): 373-89. Favors the theory that Joseph Smith was the sole author of the Book of Mormon. Claims that the book is based upon dreams experienced by the author’s father and his mother’s reminiscences. The highly imaginative young Joseph reveals himself in the book. He was affected by the anti-Masonic excitement
of Western New York and the “secret combination” charges that came out of that era. Even the name “Mormon” was derived from the name Morgan, a prominent figure in the controversy. [J.W.M.]

P.417 Pritchett, Bruce. “Lehi’s Theology of the Fall in Its Preexilic/Exilic Context.” Provo, UT: FARMS, 1989. Explores preexilic and exilic literature that discuss the Fall of Adam to determine how Lehi received his theology on the subject of the Fall—was it solely from the brass plates or did he receive personal revelation to direct him? Concludes that the theology explained by Lehi was the same as that of the preexilic and exilic texts, and it offers the best explanation recorded. [J.W.M.]


P.420 A Professor’s Comment on the Book of Mormon.” MS 89 (27 October 1927): 682. Charles H. Hull, a non-Mormon professor of American history at Cornell University, states that he believes that “the Book of Mormon to be one of the most famous and widely discussed books ever published in America.” [D.W.P.]

P.421 Projects Tell Gospel.” CN 42 (29 January 1972): 10. Announcing two projects, supervised by the BYU Center for Specialized Language Study, one of which includes translating the Book of Mormon into three dialects of the Quechua language (spoken by Indians in South America). [M.D.P.]

P.422 The Promised Land.” CN 48 (7 January 1978): 16. The December 1977 issue of National Geographic told of a group of Irish monks who set out in a leather boat to find the “Promised Land of the saints” in about A.D. 600. We do not know how they knew about the Promised land. [M.R.]

P.423 Prophecy and History. IE 28 (January—April 1925): 249-51, 362-63, 479-80, 582-83. A study guide. Several lessons address the Book of Mormon and prophecy. Deals with the Book of Mormon as fulfillment of ancient prophecy, prophecies in the Book of Mormon that have been fulfilled, are now being fulfilled, and others that have not yet been fulfilled. Also looks at prophecies dealing with the American Indian, the United States, and the Latter-day Saints. [L.D.]

P.424 Prophecy and the Book of Mormon.” Relief Society Magazine 5 (March 1918): 166-69. The prophetic teachings in 2 Nephi offer great hope and comfort as America is threatened by the crisis of World War I. Other prophecies in the Book of Mormon add to the testimony that Joseph Smith is a prophet of God. [J.W.M.]

P.425 A Prophecy Come True.” Friend 9 (December 1979): 39. A children's story: the prophecy of Samuel the Lamanite came true, for during the night it was like day and the people knew that Christ was born. [M.R.]

P.426 Prophet Counsels Sisters to Live up to Divine Potential.” CN 56 (5 October 1986): 3, 6. President Benson lists several things that the sisters of the Church should do, including the need to daily read and ponder the Book of Mormon. [M.D.P.]

P.427 Prophets of God Bear Testimonies of the Sacred Record.” IE 63 (November 1960): 794-95. The testimonies of the Book of Mormon borne by the Presidents of the Church—from the Prophet Joseph Smith through President David O. McKay—are recited. [R.C.D.]
Pruden, Judy K., and Bruno J. Mittler. “Recent Developments in Regard to Ancient Transpacific Influence on the New.” SEHA 115 (8 September 1969): 1-4. Many theories exist concerning New World origins. Transpacific currents in conjunction with archaeological excavations may solve the puzzle. Excavations in the area of Ecuador show that cultural traits were borrowed from the Old World. [J.W.M.]


Pugh, Kaye Lynne. “Things They’re Saying.” NE 1 (May 1971): 37. A future missionary decided the best way to learn German was to read the Book of Mormon in German. This experience helped strengthen his testimony of the book. [M.D.P.]

Putnam, Reed H. “Were the Golden Plates Made of Tumbaga?” IE 69 (September 1966): 788-89, 828-31. Also in Papers of the Fifteenth Annual Symposium of the Archaeology of the Scriptures, edited by Ross T. Christensen, 101-9. Provo, UT: Extension Publications, Division of Continuing Education, BYU, 1964. Considers the physical properties of the golden plates of Nephi, the engraving of metal plates, and the stone box that stored the plates. Suggests that the plates may have been made of tumbaga, an alloy of gold and copper. [B.W.J.]

Pycock, James. “Origin of the Book of Mormon.” SH 65 (27 March 1918): 308. Refutes allegations published in the Buffalo Express that argue that the Book of Mormon was written by Solomon Spaulding or that the manuscript was adapted by Sidney Rigdon. The Book of Mormon shows no resemblance to the Spaulding manuscript. [J.W.M.]