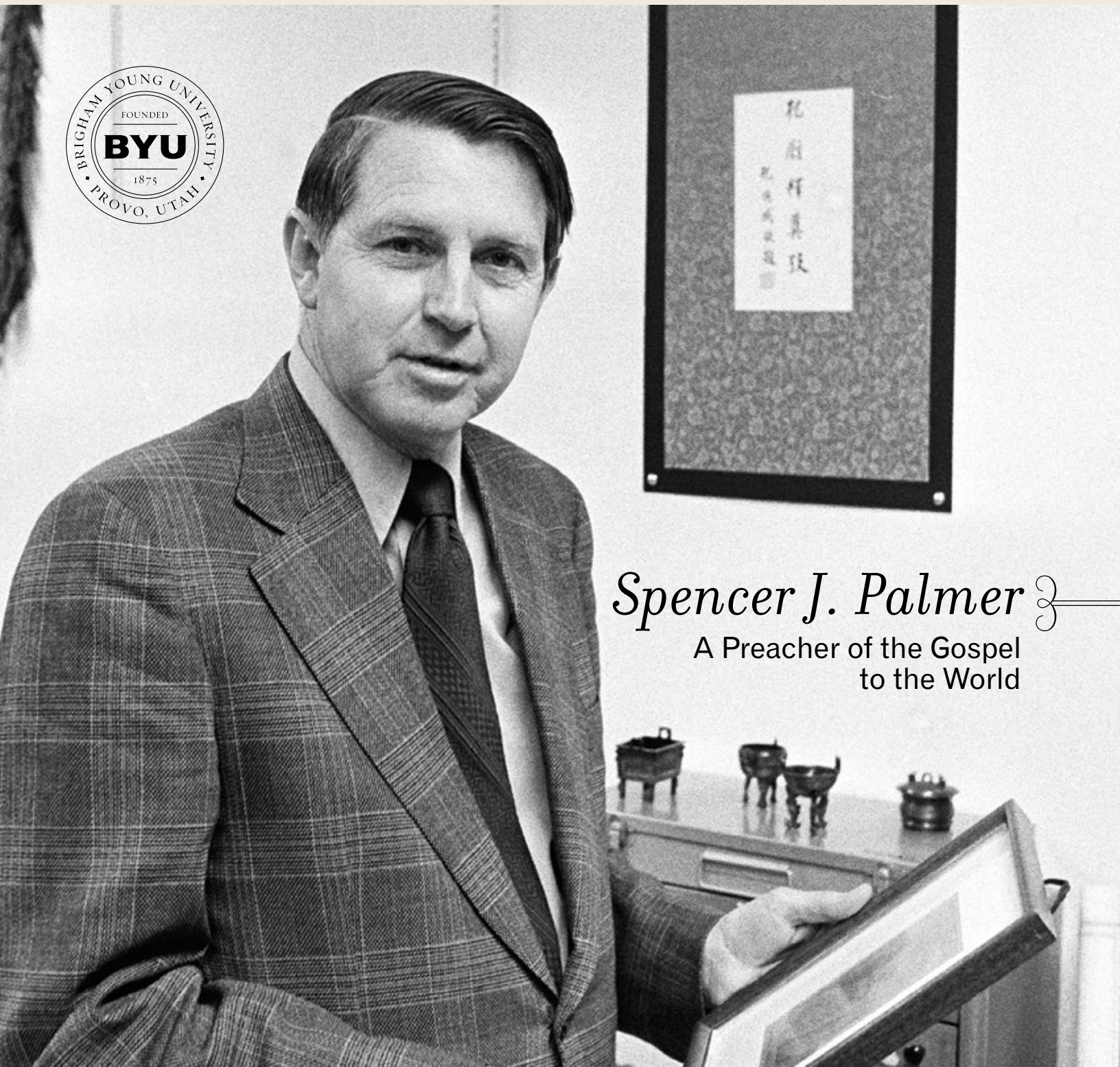


BYU RELIGIOUS EDUCATION

FALL 2013

REVIEW

CALENDAR ✕ COMMENTS ✕ INTERVIEWS & SPOTLIGHTS ✕ STUDENT & TEACHER UPDATES ✕ BOOKS



Spencer J. Palmer }

A Preacher of the Gospel
to the World

New Dean of BYU Religious Education Appointed



ON JULY 1, RELIGIOUS EDUCATION HAD A CHANGE IN leadership. After serving as dean for seven and a half years, Terry B. Ball stepped down and BYU academic vice president Brent W. Webb announced the appointment of Brent L. Top as dean.

Dr. Top received broad support from the faculty and strong endorsement from the search committee and has the full confidence of the BYU administration. He brings a combination of experiences that prepare him well for this new responsibility. He is looking forward to helping Religious Education continue in its progress and development.

Brent Webb commented, "I am deeply grateful to Dean Terry Ball, who has provided fine service to Religious Education and has brought insights and skills to our university councils."

Top received his degrees from Brigham Young University—a BA in history, a master's degree in instructional media, and a PhD in instructional science and technology. Dr. Top served as associate dean of Religious Education from 1997 to 2002. He held the Endowed

Professorship in Moral Education for two years prior to his call as president of the Illinois Peoria Mission (2004–7). He was appointed department chair of the Department of Church History and Doctrine in June 2009. He is married to Wendy Cope, and they are the parents of four children and reside in Pleasant Grove, Utah, where Brother Top currently serves as the president of the Pleasant Grove Utah East Stake.

Due to Top's appointment, other changes became necessary. Replacing him as department chair is Richard E. Bennett, who served as an associate dean to Dean Ball. Bennett is being replaced by Dana M. Pike, who had been serving as the publications director of the Religious Studies Center. The other associate dean of Religious Education, Dennis Wright, retired and was replaced by Robert C. Freeman, who had been serving as the associate chair of the Department of Church History and Doctrine.

BYU

Religious Education

REVIEW

BYU Religious Education Review
A Publication of the Religious Studies Center

WEB: rsc.byu.edu/review

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Cover photo: Spencer J. Palmer in his office at BYU. Courtesy of BYU Photo.

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CURIOSITY AND CHANGE

Since this is the last foreword I will write for the *Review* magazine, I decided to begin with a quotation I often use in the classroom. It focuses on what I consider to be an essential attribute in anyone's gospel understanding and progression. John Sorenson, a retired BYU professor of anthropology, observed: "It continues to strike me how incurious many of our [LDS] people are, how they want to hear the same thing over and over again. Too much of our scripture 'study' is like a bedtime story where, if we get one syllable wrong, the child says, 'Oh, that's not the way it goes.' I am convinced that we have a long way to go in uncovering the stone box of meaning where the scriptures lie passively for too many of us. The first thing we need is an opening up of curiosity, a willingness to accept that it is okay to be curious, it is okay to try to learn something new. If we merely accept the status quo in our studies, we find ourselves playing the tape over and over again instead of grasping the riches of light for ourselves."¹ My experience is that righteous, judicious curiosity coupled with studious follow-through lead us to "riches of light" that are personally rewarding and significant.

The last word in this foreword's title is "Change." This summer



Most books published recently by the Religious Studies Center are available as e-publications. Photo by Tiffany Simmons.

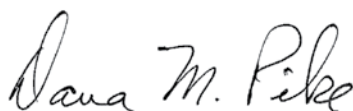
Professor Brent L. Top accepted the assignment to serve as the new dean of Religious Education. Professors Robert C. Freeman and I are serving as his associate deans. Outgoing dean Terry B. Ball and his two associate deans, Richard E. Bennett and Dennis A. Wright, served well and made a significant contribution to Religious Education (see the interview with Dean Ball in this issue). Given my new assignment, Professor

Thomas A. Wayment has been appointed publications director of BYU's Religious Studies Center. Thom is a capable and thoughtful colleague who will continue to advance the mission of the RSC.

It has been my pleasure to work with the RSC publications staff—Joany Pinegar, Devan Jensen, and Brent Nordgren—since spring 2012. In addition to our regular publication duties, we have undertaken a number

of initiatives, including developing an RSC app, moving towards e-publishing our back catalog of books as well as current issues of the *Religious Educator* journal, making our website and its contents more accessible, and pursuing book copublishing opportunities with certain other university presses. I expect that these and other initiatives will be more

fully discussed in future issues of this *Review* and will bear much fruit for those who are curious enough to investigate them. ✂



Dana M. Pike

Associate Dean of Religious Education

¹ John L. Sorenson, in "An Interview with John L. Sorenson," *Journal of Book of Mormon Studies* 11 (2002): 85.

upcoming events

Open to the campus community and the general public

FEBRUARY 2014

Friday, February 21, 2014

STUDENT SYMPOSIUM

The student symposium, sponsored and hosted by BYU's Religious Education, provides a forum for students to research, write, and present papers about religious subjects from a faithful perspective. The symposium will be held in the Wilkinson Center. The deadline for students to submit papers is November 25, 2013. For details, visit rsc.byu.edu.

MARCH 2014

Thursday–Friday, March 6–7, 2014

BYU CHURCH HISTORY SYMPOSIUM

BYU's Department of Church History and Doctrine and the BYU Religious Studies Center will join with the LDS Church History Department

to sponsor the BYU Church History Symposium. This year's theme is *The Global Church*. President Dieter F. Uchtdorf will deliver a keynote address at the LDS Conference Center in Salt Lake City on Friday. Terry L. Givens will deliver a keynote address at the BYU Conference Center on Thursday. For details, visit rsc.byu.edu.

APRIL 2014

Friday, April 11, 2014

BYU EASTER CONFERENCE

Each speaker talks about the Savior, his life, his mission, the Atonement, and his influence in our lives today. Each year, a General Authority emeritus or former Church leader is invited to give the keynote address at this uplifting conference. Accompanying the keynote speaker are other teachers, educators, scholars, authors,

speakers, historians, or experts on the life of Christ. Attending the BYU Easter Conference is an ideal way to prepare to celebrate the Easter season. For details, visit rsc.byu.edu.

These events are free of charge, and registration is not required. Some event details are subject to change. For more details, please visit us online at rsc.byu.edu/conferences-and-symposia or contact Brent Nordgren at 801-422-3293.



Conferences and symposia website

Staff Highlight: Patty Smith

PATTY SMITH (patty_smith@byu.edu) IS SUPERVISOR OF THE RELIGIOUS EDUCATION FACULTY SUPPORT CENTER.



AUGUST 16 MARKED PATTY'S twenty-fourth anniversary of joining Religious Education. She began at the Religious Studies Center. As that entity was restructured, she worked for a year with David Boone in the Faculty Support Center and was offered the position of supervisor in 1993.

Patty was born in Boise, Idaho, and grew up in the small Oregon-Idaho border town of Nyssa. She attended Eastern Oregon College in LaGrande, Oregon, majoring in business, and then worked for five years as a legal secretary. She met Gary Smith at the institute near the

University of Oregon shortly after Gary joined the Church at the age of twenty-four. At the time he was serving in the US Army in Washington, DC. They were married in the Manti Temple in 1973 and are the parents of five children—twin sons and three daughters—who have become great adults. They have ten grandchildren.

Utah became their home thirty-one years ago when Gary returned to graduate school. Patty's hobbies include reading, music, piano, and Swedish weaving. The Smiths hope to serve a mission together in the future. ✂

Faculty Highlight: Mark Alan Wright

MARK ALAN WRIGHT (mark_wright@byu.edu) IS AN ASSISTANT PROFESSOR OF ANCIENT SCRIPTURE AT BYU.



MARK ALAN WRIGHT WAS BORN AND RAISED IN LONG BEACH, CALIFORNIA.

From 1999 to 2007 he taught early-morning seminary in Southern California, where he developed a great love for teaching the scriptures. Dr. Wright began teaching part-time in the Department of Ancient Scripture at BYU in 2007 prior to becoming a full-time assistant professor in 2011. He earned his BA in anthropology from UCLA and received his MA and PhD degrees from UC Riverside, also in anthropology, but with an emphasis on Mesoamerican archaeology. He regularly conducts fieldwork in Mexico, Guatemala, Honduras, and Belize. His research interests include classic period Maya ritual and religion, Mesoamerican writing systems, and the historicity of the Book of Mormon. He married Traci Turner in 2004, and they welcomed their first child, Annika, in April 2013. ✂

Faculty Highlight: Mauro Properzi

MAURO PROPERZI (mauro_properzi@byu.edu) IS AN ASSISTANT PROFESSOR OF CHURCH HISTORY AT BYU.



MAURO IS A NATIVE OF GORIZIA, ITALY. HE MOVED TO THE UNITED STATES in 1995 to pursue higher education following service in the Italian military and a Latter-day Saint mission in southern Italy. He received his bachelor's degree in social work from BYU (with a minor in psychology), a master's degree in theological studies from Harvard Divinity School, a master's degree in psychology and religion from Cambridge University, a PhD in Mormon studies from Durham University in the UK, and a postdoctoral certificate in interfaith dialogue from the Pontifical Gregorian University in Rome, Italy. He has taught in the Department of Philosophy and Humanities at Utah Valley University. Since fall of 2011 he has been employed full-time in Religious Education at BYU, where he teaches classes on world religions. His main research interests include the intersection between psychology and spirituality (or religious experience broadly defined), Latter-day Saint/Catholic dialogue, moral theology/ethics, and Mormon studies. He has published in the *Journal of Ecumenical Studies*, the *Journal of Mormon History*, and in *Issues in Religion and Psychotherapy*. He and his wife, Larissa, have three children and presently reside in Springville. ✂

Faculty Highlight: Jared Ludlow

JARED LUDLOW (jared_ludlow@byu.edu) IS AN ASSOCIATE PROFESSOR OF ANCIENT SCRIPTURE AT BYU.



JARED HAS BEEN IN THE DEPARTMENT of Ancient Scripture since 2006. Previous to that, he spent six years teaching religion and history at BYU–Hawaii, serving two years as chair of the History Department. Jared received his bachelor's degree in Near Eastern studies from BYU, his master's degree in biblical Hebrew from the University of California–Berkeley, and his PhD in Near Eastern religions from UC–Berkeley and the Graduate Theological Union. His primary research

interests are ancient Judaism and early Christianity. His dissertation was published as a book, *Abraham Meets Death: Narrative Humor in the Testament of Abraham*.

Jared regularly presents papers at the Society of Biblical Literature, Enoch Seminar, and local symposia associated with BYU. He enjoys teaching courses on the Bible, Book of Mormon, world religions, and history, and he taught at the BYU Jerusalem Center for the 2011 academic year. He is married to Margaret Nelson, and they have five children. ✂

Civil War Saints

BY KENNETH L. ALFORD

KENNETH L. ALFORD (alford@byu.edu) IS AN ASSOCIATE PROFESSOR OF CHURCH HISTORY AND DOCTRINE AT BYU.

THIS YEAR MARKS THE MIDPOINT OF THE sesquicentennial observance of the American Civil War. Although Utah Territory was physically removed from Civil War battlefields, the war had a deep impact on the area and its inhabitants. *Civil War Saints*, published by BYU's Religious Studies Center and Deseret Book in summer 2012, takes a fresh and comprehensive look at Latter-day Saints and Utah Territory during the Civil War.

Even before *Civil War Saints* was published, I could tell that it was not going to be the end of my research regarding Latter-day Saint involvement with the Civil War. In the months that have followed the book's publication, my research efforts have multiplied into several varied, but related, Civil War projects.

FINDING ADDITIONAL LATTER-DAY SAINT CIVIL WAR VETERANS

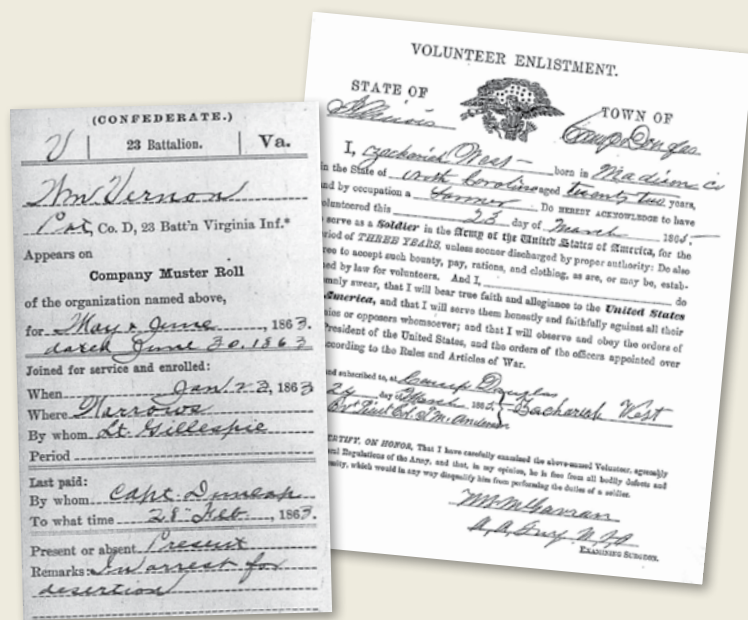
Civil War Saints includes the most complete list published to date of Latter-day Saints—both Yankees and Confederates—who served in the Civil War. By the time *Civil War Saints* was published, my research team and I had discovered 384 LDS Civil War veterans (310 Union soldiers, sailors, and marines; 71 Confederate soldiers; and 3 soldiers, known as “Galvanized Yankees,” who fought first for the Confederacy, were captured, taken to a prisoner of war camp, and then took an oath of allegiance to fight for the Union). Our veterans list was a great start, but it was not complete. I invited readers to notify me if they had leads or information regarding possible additional Civil War veterans.

During the past year, I have been contacted by many readers who shared family history information about possible Civil War veterans. Many also wrote asking us to confirm, if possible, family folklore regarding a rumored Civil War ancestor. We have applied the same documentary and research standards to these additional soldiers as we did to the veterans listed in *Civil War Saints*. During

the past year we have added twenty-seven more Civil War veterans (two-thirds are Confederate soldiers) to our growing list. Tables 1–3 summarize their baptismal dates and Civil War military service.

The discovery of one of the recently added veterans required us to create a new military service category. William Vernon, 1832–1895, fought first for the Confederacy with the 23rd Battalion, Virginia Infantry. After an aborted attempt to desert in June 1863, he successfully deserted two months later. Vernon later voluntarily enlisted and fought for the Union in the 118th Regiment, Indiana Infantry.

We were also able to add a fourth Galvanized Yankee to our LDS veterans list. Zachariah West, 1841–1906, served as a private on both sides of the war—first with the



Left: This company muster record notes that Confederate soldier William Vernon tried to desert on June 30, 1863 but was captured. He later successfully deserted and joined the Union army. (National Archives)

Right: After serving time in a prisoner of war camp, Confederate soldier Zachariah West took an Oath of Allegiance in March 1865 and served in the United States Army. Library of Congress.

64th Regiment, North Carolina Infantry (Confederate) and then with the 6th Regiment, US Volunteer Infantry (Union). West was baptized before the war in June 1858 (the same month the Utah War ended); Vernon was baptized after the war in July 1880.

Please contact me if you have any LDS Civil War veterans in your family tree!

When Baptized	Additions	New Totals
Before the Civil War	9	188
Before the Civil War (presumed)	—	18
During the Civil War	2	18
After the Civil War	16	186
Baptismal Date Uncertain	—	1
Total	27	411

Table 1. When LDS Civil War veterans were baptized as members of The Church of Jesus Christ of Latter-day Saints.

Military Affiliation	Additions	New Totals
Union	7	317
“Galvanized Yankee”	1	4
Voluntarily Fought for Both Sides	1	1
Confederate	18	89
Total	27	411

Table 2. Military affiliation of LDS Civil War veterans.

Service Branch	Additions	New Totals
Union Army	7	303
Union Army (presumed)	—	6
Union Navy	—	6
Union Navy (presumed)	—	1
Union Marines	—	1
Union and Confederate Army	2	5
Confederate Army	17	88
Confederate Army (presumed)	1	1
Total	27	411

Table 3. Service branches of LDS Civil War veterans.



Seymour B. Young served as a corporal in the Lot Smith Utah Cavalry Company in 1862. He was also one of sixty-six Civil War veterans who represented Utah in July 1913 at the fiftieth reunion commemorating the Battle of Gettysburg. Young later served in Church leadership as one of the seven Presidents of the Seventy. Utah State Historical Society.

THE 1862 LOT SMITH CAVALRY COMPANY

Utah Territory provided only one active duty military unit during the entire Civil War. During the evening of April 28, 1862, Brigham Young received a War Department telegram sent “by express direction of the President of the United States” requesting one cavalry company to guard the Overland Trail. The unit, under the command of Captain Lot Smith, was raised and mustered in two days and departed Great Salt Lake City the following day.

While working on *Civil War Saints*, I obtained a copy of an 1862 pencil pocket diary faithfully kept by Harvey Coe Hullinger, a private in the Lot Smith Utah Cavalry Company. We transcribed the diary, and I originally intended to include it as an appendix in *Civil War Saints*. In the months prior to publication, though, I became aware of a few other 1862 diaries and logs kept by soldiers of the Utah Cavalry Company. Those manuscripts have



Charles Warren and Daniel Ball met twice near the “Bloody Angle,” shown here—in July 1863 during the Battle of Gettysburg and fifty years later during the 1913 reunion. Library of Congress.

also been transcribed and are being prepared for publication in a book about the Civil War service of the Lot Smith Utah Cavalry Company.

1913 GETTYSBURG REUNION

July 2013 marked the sesquicentennial of the battle of Gettysburg. It was also the centennial of the July 1913 Gettysburg battle commemoration; many of the 53,407 veterans who attended in 1913 actually fought there in July 1863. After some appropriation twists and turns, the Utah legislature promised to fund sixty-six Civil War veterans from Utah to attend the reunion—fifty-seven Yankees and nine Confederates. Twenty-one of Utah’s attendees fought at Gettysburg (eighteen Yankees and three Confederates).

This research project involved teaming with Ken Nelson, a FamilySearch collection manager and reference consultant in the Church’s Family History Library, to uncover and share the story of Civil War veterans living in Utah who attended the 1913 Gettysburg Reunion. One of the many interesting side stories we discovered involved Confederate Charlie Warren, who enlisted as a fourteen-year-old orderly in the 28th Regiment, Virginia Infantry. During the 1913 Gettysburg Reunion, Warren shook hands near the “Bloody Angle” with Union veteran Daniel O. Ball, a former gunner from Battery A, 4th US Artillery. Little did either know that they had met before on Cemetery

Ridge—during the July 1863 battle. Of the experience, Warren said, “I had little trouble in finding the place for it was well marked with a monument and two cannon. As I was looking over the old gun I heard a man say he manned the same gun on that day just fifty years before.” After comparing memories, Warren and Ball determined they “had matched weapons during the thickest of the fight. I was a lad of fourteen years old and six months at the time and of course I was smaller and lighter than the gunner who proved afterwards to have been my new friend Ball. He bowled me over with the swab stick he had been using on the gun and I attacked him with one old sword bayonet, the only weapon I had. After the melee I came out with a bayonet wound in my forehead and Ball was shot through the arm.”¹ The resulting article, titled “‘The Brave Men, Living and Dead, Who Struggled Here’: Utah Veterans and the Gettysburg Reunion of 1913,” was published in the Summer 2013 issue of *Utah Historical Quarterly*.

FURTHER RESEARCH

Research on additional topics related to Utah Territory and the Civil War will result in future publications and conference presentations. Through continuing research on this important and interesting historical period we are able to increase our understanding of the influence that the Civil War has had on Utah and the Church.

The publication of *Civil War Saints*—as well as the follow-on research, conference presentations, and publications outlined here—was made possible because of generous support from donors who support Religious Education at Brigham Young University. Student research assistants and I spent many hundreds of hours in painstaking and detail-oriented research to find and document the Latter-day Saint Civil War veterans whose stories we have been able to share. The kind of research represented here provides students with needed financial assistance to continue their schooling as well as valuable research and work experience. I appreciate the financial support that makes this research possible and strive to be a good steward of the funds received. ✂

1. “Shakes Hands Over Cannon with Foe of 50 Years Ago,” *Salt Lake Herald-Republican*, August 31, 1913.

“I Will Hasten My Work in Its Time”: Mexico School Becomes an MTC

BARBARA E. MORGAN (*barbara_morgan@byu.edu*) IS AN ASSISTANT PROFESSOR OF CHURCH HISTORY AND DOCTRINE AT BYU.

ON JANUARY 29, 2013, FORTY-NINE years after the Church's high school in Mexico City was in operation, Elder Dan Johnson, the Mexico Area President, said the school would become a Missionary Training Center following graduation in June. To the emotional students and faculty, Elder Jeffrey R. Holland gently taught, “Tears are the price we pay for love.” He asked, “Do you believe God knows everything?” and then answered, “I do too.” Continuing, he asked the students if God knew when ground was broken nearly half a century earlier that “this day would also come.” To which he answered:

He did. Of course he did. And in fact, that day may have been done and that school started in order that this day could come. Because we need an MTC immediately, we need it now. And if we started to build one tomorrow it would take us three years, and millions of dollars. . . . I believe God knew this day would come the day we broke ground for this school. . . . This is a dramatic moment in Church history. You have lived to see your role in one of the most historic moments in the Church.¹

In 1958, David O. McKay, after receiving requests from Church leaders and members in Mexico to start schools for the Mexican members, assigned a committee under the direction of Elder Marion G. Romney of the Quorum of the Twelve to propose how to best meet the education needs of the Saints in Mexico.² Based on their report, President McKay and the Church Board of Education began taking action.³ Within five years, nearly thirty elementary schools were in operation throughout Mexico, along with a secondary school in Mexico City, known first as “El

Arbolillo” and now as Benemérito de las Américas.⁴

In the groundbreaking ceremony for “El Arbolillo” held on November 4, 1963, Elder Romney prophesied:

This school for which we are breaking ground today is destined to become a great Spanish-speaking cultural center. Its influence will reach far beyond the valley of Mexico. . . . It will be felt in all of Latin America, including South America. Hundreds of thousands of people will come here. Going out from here, they will help



Left to right: Joseph T. Bentley, Ernest LeRoy Hatch, Argicol Lozano Herrera, and Elder Marion G. Romney break ground for Benemérito on November 4, 1963. Photos courtesy of Barbara E. Morgan.



Left: At the June 14 graduation, the school flag was burned in accord with Mexican law. Right: Elder Lagunas, the first missionary to enter the new Mexico MTC, is greeted by MTC president Carl B. Pratt.

the Nation build up its education, its culture and its spirituality. This school will prepare men for a better future here on the earth, and for eternal life in the world to come. . . . Those who attend will learn of the pre-earth life and of principles and practices which will prepare them for the life to come.⁵

In February 1964, only three months after the groundbreaking, 125 students began attending school in one large building.⁶ The majority of students came from poor backgrounds—many never having used a fork, a bathroom, or even slept in a bed.⁷ Students were assigned to live with foster parents in small homes on campus; they increased in their knowledge of the gospel and learned leadership as they attended seminary and student wards. They also learned to become self-reliant as they worked to pay for their education. Nearly 25,000 students have attended Benemérito.⁸ Among the alumni are teachers, actors, lawyers, attorneys, doctors, and senators, as well as missionaries, mothers, Relief Society leaders, fathers,

bishops, stake presidents, mission presidents, temple presidents, and General Authorities.⁹ Of the current stake presidents serving throughout Mexico, approximately 25 percent are Benemérito alumni, and since 2008, nearly 90 percent of all male graduates have served or are currently serving full-time missions.¹⁰

When asked what the school had done for him, Alfredo Mirón, an alumnus and the final director of Benemérito, responded, “I came from a poor family, with parents who were not active. I now have a wife whom I met at Benemérito. We have five children, all who attended Benemérito, and are now all married in the temple and raising their own families. I worked for the Church Educational System for years, have served as a bishop, a stake president, a mission president, and the director of Benemérito. All of this is possible because of Benemérito.”¹¹ Alfredo Mirón was sustained as an Area Seventy in the April 2013 general conference.¹²

The school’s substantial accomplishments may suggest that Elder Romney’s prophecy had

been fulfilled. However, he spoke of hundreds of thousands coming, which at the current rate would take many centuries were it not for Thomas S. Monson’s October 2012 announcement reducing the age of missionaries worldwide. Soon after the announcement, Church educational leaders, trying to support the Missionary Department, pondered how they could provide needed facilities to house and train this substantial increasing number of missionaries. When one member of this group suggested the possibility of converting Benemérito into an MTC, those present felt a powerful witness that this was the course to pursue.¹³ With the approval of Elder Russell M. Nelson, who oversees the Church Educational System and Missionary Executive Committee, the proposal was approved by the Church Board of Education, the Missionary Department, and the First Presidency. Only three months later, Elders Nelson and Holland joined other General Authorities in Mexico City to make the momentous announcement.¹⁴

Most people associated with Benemérito expressed gratitude to the Lord for having had the opportunity to attend the school and for the blessings they have received as a result of it, but at the groundbreaking ceremony Elder Romney had petitioned the Lord to “bless the Mexican people; that they may come to an understanding of the *real* purpose

The Education in Zion Gallery on BYU campus is hosting an exhibit on Benemérito.

of this institution.¹⁵ As many associated with Benemérito acknowledge, this school is not actually closing; it is merely graduating and maturing to become what the Lord intended for it to be. At the meeting announcing its closure, Elder Holland invited everyone in attendance to memorize D&C 88:73, which says in part, “Behold, I will hasten my work in its time.” Now, rather than having 600 graduates a year, Benemérito campus will be graduating approximately 1,200 missionaries a month who will be serving people beyond the borders of Mexico and throughout Latin America, including the United States.¹⁶ The full scope of Elder Romney’s prophecy will be fulfilled in a greatly accelerated timetable.

On June 14, 2013, Benemérito graduated its last group of students.

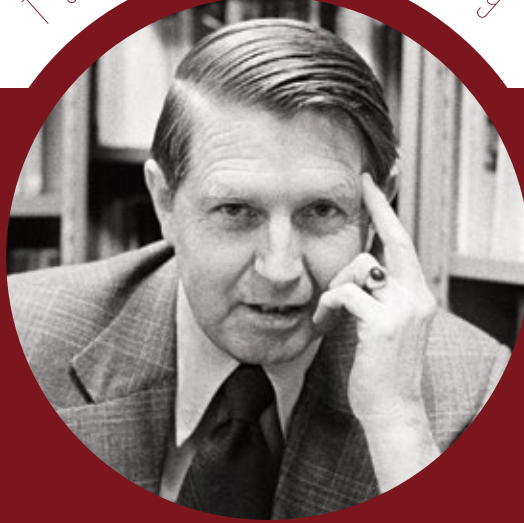
As part of the graduation ceremony, Alfredo Mirón, the school’s last director, symbolically presented the “campus key” to the new mission president, Carl B. Pratt, who with great emotion accepted this gift. On June 26, the Missionary Training Center of Mexico City, the second largest in the world, opened its doors to the first nearly one hundred missionaries. Among the set-apart missionaries President Pratt welcomed to the new Missionary Training Center that day were students who had graduated only ten days previously from the same campus. “I cannot believe it’s only been ten days since I graduated from this school,” one elder expressed as he was entering the new MTC.

“It’s quite a special experience to be able to see the way in which the Lord transforms things in order to fulfill his work. I can see now,” he continued, “how this campus as a Missionary Training Center will be used to bless even more people than it already has. It’s worth every sacrifice. This is going to be an incredible work and I’m looking forward to being able to serve the Lord as soon as I can.”

On July 3 nearly one hundred English-speaking North American missionaries arrived to be trained in the Spanish language and experience the Mexican culture in preparation for their calls to serve primarily in the United States. This Missionary Training Center will continue to receive more missionaries on a weekly basis until it has reached full

capacity. There they would continue their prophesied purpose of preparing “men for a better future here on the earth, and for eternal life in the world to come.”¹⁷ ✂

- 1 Jeffrey R. Holland, in “Elder Holland desde el CEBA el 29/01/13,” YouTube video, 1:43, 3:32, 4:03, 8:40, posted by Aline Jael M G, January 29, 2013, <https://www.youtube.com/watch?v=aO47a5arSW8>; transcript in author’s possession.
- 2 Joseph T. Bentley Papers, L. Tom Perry Special Collections, Harold B. Lee Library, Brigham Young University, Provo, UT.
- 3 Harvey L. Taylor, *The Story of L.D.S. Church Schools* (Salt Lake City: The Church of Jesus Christ of Latter-day Saints, 1971), 12.
- 4 Joseph T. Bentley Papers.
- 5 Benemérito groundbreaking ceremony, November 4, 1963, Church History Library.
- 6 Alberto Kenyon Wagner and Leona Farnsworth Romney de Wagner, *Historia del Centro Escolar Benemérito de las Américas, 1963–1975* (Santa Anita, Mexico: n.p., 1977), 29, in author’s possession.
- 7 Interviews with first generation students; interview with Daniel Taylor.
- 8 Abraham Lopez to Barbara E. Morgan, email, April 25, 2013.
- 9 G. Arturo Limon D., “La Gratitud Es,” 87–174; Mexico City Area Presidency, oral history, interview by Barbara E. Morgan, February 21, 2013, Mexico City, in author’s possession.
- 10 Abraham Lopez to Barbara E. Morgan, e-mail, February 20, 2013.
- 11 Alfredo Mirón, oral history, interview by Barbara E. Morgan, April 5, 2013, Highland, UT, in author’s possession.
- 12 “The Sustaining of Church Officers,” in Conference Report, April 2013.
- 13 Paul V. Johnson, oral history, interview by Barbara E. Morgan, March 6, 2013, Salt Lake City, in author’s possession.
- 14 Paul V. Johnson, oral history.
- 15 Benemérito groundbreaking ceremony.
- 16 Carl B. Pratt, oral history, interview by Barbara E. Morgan, February 19, 2013, Mexico City, in author’s possession.
- 17 Benemérito groundbreaking ceremony.



SPENCER J. PALMER

A PREACHER OF THE GOSPEL TO THE WORLD

BY ALONZO L. GASKILL | PHOTOS COURTESY OF SHIRLEY PALMER

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EVEN FOR THE MOST IMAGINATIVE AMONG US, LIFE seldom turns out as planned. It seems fair to say that BYU professor Spencer Palmer's life went in directions he never anticipated in his youth. Some might say he lived a "charmed" existence, though "blessed" or even "divinely directed" seems a more fitting description. An awareness of Palmer's life and legacy leaves you with a strong impression that God closed certain doors and opened others to ensure that this preacher of the gospel was where the Lord needed him to be during an important chapter in the unfolding of the Latter-day kingdom.

Born in Eden, Arizona, on October 4, 1927, Spencer John Palmer was the fifth of eight children (two brothers came from a second marriage). They weren't blessed with monetary wealth, but they were happy and industrious. As Spencer described it, "it was a clean kind of poverty."¹ The Palmers worked hard and were always grateful for what little they had. Nevertheless, the impoverishment of his youth developed within him deep feelings about suffering and sacrifice—and a profound sense of gratitude for the smallest of mortal blessings. Throughout his life, when called upon by Church leaders to serve, Spencer was able

Dr. Palmer makes friends with a Buddhist priest at the Folk Temple in Korea.



to do so with a willing heart. He had learned in his childhood that service was a joy, and to him, no sacrifice was too great for the kingdom!

In the work-a-day world of his youth, Spencer had not intended on becoming a scholar. Indeed, he once noted, “Until my mission I doubt I’d ever finished [reading] a single book.” However, during his mission, and under the tutelage of mission president Oscar W. McConkie, this young Arizona cotton farmer blossomed into a voracious reader and student of the gospel. From that time forward, Spencer said, “I had a book in my hand every available moment.”² In his postmission life he read a great deal and became a rather prolific writer, authoring more than a dozen books and numerous articles in his field.

After completing his bachelor’s degree in fine arts at BYU, Spencer was drafted into the US Army. Following

boot camp, he applied to become an LDS chaplain, and was eventually assigned to South Korea. Upon his arrival, he was shocked by the rampant poverty. He described the land as “a forlorn and dejected county. The hills and the streams and the valleys were literally covered with impoverished shacks and homes, some made out of the flimsiest materials—pasteboard boxes for walls, pounded-out beer cans for roofs. Mere hovels, foul-smelling. The children were undernourished. Those in the refugee areas were wretched-looking, cold, and without shoes. It was pitiful. These were shocking conditions for me.”³

While the deplorable conditions may in many ways have reminded him of his youth, he was also mesmerized by the culture, language, and religions of that land—which did not in any way remind him of his early life in the Mormon pioneer community of Thatcher, Arizona!



Above: Spencer as a military chaplain.



Right, top: Chaplain Palmer (second from right) along with Apostle Harold B. Lee (center) and President Hilton Robertson (second from left) at a servicemen's conference. Courtesy of Church History Library, Salt Lake City.



Right, bottom: Chaplain Palmer and a Korean member using war surplus to construct a humble shelter.

Poverty aside, Spencer quickly found himself drawn to the people, filled with compassion for their postwar plight, and intrigued by their culture and religious beliefs. He noted that he began to feel an “instinctive compassion for the Koreans,”⁴ and he developed an ability to see Mormonism, for the first time in his life, through the lenses of those not of the Church. This had a profound influence on his life, education, and career. Little did Spencer realize that his short stint as a US army chaplain would change the course of his life and, in many ways, open new avenues for the Church on at least two continents.

One of Spencer's happiest memories of his chaplaincy was, again, one of those “unexpected bends in the road.” Lieutenant Palmer had been assigned to a POW camp on Koje Island. Shortly after his arrival, however, it was determined that the camp was no longer needed. Therefore, the soldiers were instructed to dismantle it. The materials were not worth shipping back to the States, so Spencer—along with others—was assigned the responsibility of

distributing construction materials among the locals to be used for humanitarian purposes. Making use of these materials, Chaplain Palmer and a handful of American GIs constructed orphanages and schools and even a nursing home for the elderly. In some ways this actually helped Spencer to deal with the distress he felt over the postwar plight of the people of that war-stricken nation.

After completing his military service, Spencer intended to pursue a career in radio broadcasting. However, that quickly changed when, in September of 1954, he had the opportunity to spend several hours in the company of Elder Harold B. Lee of the Quorum of the Twelve Apostles, who was visiting Korea on a Church assignment. After talking “long into the night,” Elder Lee said to young Lieutenant Palmer: “I can see that we have a great future in this part of the world. Our problem is that we don't have people prepared to undertake this work here. I want you to stay close to these Korean people and to the people of Asia. They need us, and they need you.”⁵ Once again, things seemed to go in a different direction than Spencer had planned. He changed course in his education and his career, enrolling at the University of California in Berkeley, where he earned an MA in Asian studies (1959) and a PhD in history (1964). Upon graduation he was employed at BYU as an assistant professor of

SPENCER REALIZED THE NEED TO MAKE MORMONISM MEANINGFUL TO THE PEOPLE OF KOREA, WHO DID NOT SEE THE WORLD THROUGH WESTERN LENSES.

Korean studies and Oriental religions. However, shortly after beginning his professorial career, and much to his surprise, he received a call from the First Presidency to serve as mission president in South Korea.

In the three years (1965–68) in which he presided over the work in that developing nation, President Palmer oversaw surprising growth in the Korean Church. Membership increased by 31 percent. The Church organization expanded from one district with seven branches to two districts with thirteen branches and three dependent groups. Instead of calling young American missionaries to preside over congregations, President Palmer felt impressed to place Korean priesthood leaders over each of the branches. This greatly strengthened the Church membership. Under President Palmer's predecessor, Gail Carr, work on translating the Book of Mormon into Korean began. Ultimately, it was finally completed and published while Spencer was serving as mission president—a milestone in Korean Church history. During Palmer's presidency the first Latter-day Saint chapel in Korea was completed and dedicated, and the site for what would become the Seoul Temple was purchased. President Palmer organized the Korean Mission Genealogical Committee—thereby beginning the work of preparing Korean names for submission to the temple. Amazingly, he also accomplished the unthinkable: securing regular spots for the Church on Korean TV and radio. The image of the Church was greatly improved because of this fortuitous venture. It seemed evident that President Palmer was being inspired.

Spencer realized the need to make Mormonism meaningful to the people of Korea, who did not see the world through Western lenses. He had a unique ability to translate the faith into meaningful paradigms that made it attractive to many Korean nationals. Indeed, one of his colleagues, Dong Sull Choi, noted that Spencer Palmer “Koreanized” the Church, making it intelligible and palatable to the people of that land.⁶ Someone once referred to



Palmer family at the mission home, 1967. Front: Jennette and Dwight. Middle: Elder Leishman, Shirley Palmer, James (being held), and Spencer. Top: office staff: Elders Williams, Johnson, and Tueller.

Spencer as “Mister Korea.” He responded that he would rather be known as “Mister International.”⁷ He had a profound respect for the people, language, culture, and religions of Korea, but he saw his ministry as being to the whole world, not just to the people of East Asia. Spencer traveled extensively and could not get enough of learning about and befriending others. He quickly won the respect and amity of those he met. As an example, a 1986 *This People* magazine article shared the following experience from his travels:

A case in point was Spencer's visit to the Juju Man, or medicine man, who lived and operated out of a rain forest in Ghana. During a visit to a LDS branch in the area, he heard about the reputed power of the Juju Man. “They told me, for example, that the Juju Man may spread magic on a chair. When someone makes contact with the chair, that person may meet with an accident or untimely death.” Palmer wanted to meet the Juju Man. After some difficulty, he finally got one of the villagers to take him near the Juju Man's hut. “The Juju Man gave me a mean stare and then did a violent dance to try to scare me,” Palmer says. “But after a while he saw that I was really enjoying it.” The Juju Man was soon disarmed. When Palmer left the hut, he had made another friend.⁸

Spencer's dogged insistence on meeting this medicine man is rather remarkable, owing to his upbringing. His small

THE TEXTBOOK USED FOR NEARLY A QUARTER OF A CENTURY IN BYU'S WORLD RELIGIONS COURSE (AND IN THE CHURCH EDUCATIONAL SYSTEM'S INSTITUTE OF RELIGION CLASSROOMS) WAS PALMER'S BRAINCHILD.

hometown of Thatcher, Arizona, was hardly cosmopolitan. From Spencer's description, it appears to have been void of what one might call "innovating" or "ecumenical" influences. In the later years of his life, speaking of his upbringing in a small community, Spencer recalled: "We had one nationality, one race, one culture, [and] one language. We were isolated from the world, and proud of it."⁹ That may have been the way he was reared, but it is the antithesis of how he viewed the world in his adulthood! One of his acquaintances called him "a cultural shock absorber . . . for whom there's no such thing as foreign turf."¹⁰ He truly was "Mister International"—and could be happy no other way!

Upon his return to the United States, Palmer resumed his career as a professor of world religions at BYU. His focus on that particular discipline was born of his conviction that the Church was increasingly becoming an international faith. *How can it possibly teach the world*, he thought, *if its members and missionaries don't understand the people of the world and their religions?*¹¹ One of his biographers pointed out, "Spencer Palmer was a man ahead of his time—maybe too far ahead, some might have said. . . . The young professor had come to BYU to teach world religions, which meant 'heathen religions' to some of his faculty peers. The propriety of teaching such a course at the Church-sponsored university was questioned; some wondered out loud if this might be an irrelevant or, worse, a testimony-weakening activity."¹² Spencer gave no heed to the naysayers. Rather, he devoted himself to the work—taking a class which was not wildly popular at the time, and making it one of the staple offerings of the College of Religion. While serving as president of BYU, Jeffrey R. Holland noted of Professor Palmer, "Spence is as close to a true 'mover and shaker' as I know."¹³ Well, he certainly "shook" a few of his colleagues with his rather open-minded view of the world in a day and age when provincialism was the norm. But he quickly gained the trust and hearts of those who knew him—and

all that he did attested to his testimony of and his faithfulness to the kingdom.

The textbook used for nearly a quarter of a century in BYU's world religions course (and in the Church Educational System's Institute of Religion classrooms) was Palmer's brainchild. It exemplified his methodology, with phrases like "Look for similarities! Build bridges!" Professor Palmer rejected the "negative approach" to studying world religions which some Latter-day Saint teachers seemed to embrace. He came to realize that there was truth in every religion—and that the gospel could be found to one degree or another in *every* faith tradition. He looked for truth in all of them, and found it! He was not shy about praising that which was good, or that which he found beautiful, in another religion. Indeed, Roger Keller, who taught world religions alongside Professor Palmer for many years, noted that Spencer "had an appreciation for the breadth of God's work" and could see "God's hand working" in the lives of individuals, even "beyond the parameters of the LDS community."¹⁴

Spencer was a popular teacher. He could captivate students with what has been described as his "dramatic, Spencer Tracy-like voice"¹⁵ but also with his ability to change his students' paradigms about the world and other people, cultures, and races. Many entered his classroom feeling that they pretty much "knew how things were" and left with a broader view about the gospel and the world than they ever imagined possible. In this regard, he was a master teacher.

In addition to coauthoring BYU's world religions textbook, Dr. Palmer wrote many other books on the faith and cultures of the world—with a particular emphasis on all things Korean. His work in the field of Korean studies became so influential that in July of 1985 the Korean government bestowed upon him their Order of Cultural Merit and presented him with a citation from the president of South Korea honoring him for his contributions to Korean studies. He researched so that he could



Dr. Palmer speaking at the Kennedy Center at BYU. BYU Photo.

SPENCER OPENED THE EYES OF THOUSANDS OF STUDENTS TO THE GOOD IN OTHER PEOPLE AND THEIR TRADITIONS.

understand, and he wrote so that others would understand. He firmly believed that it was imperative that we understand others before we can empower them to understand us. Spencer's wife, Shirley, noted of Spencer thus: "His main goal was to friendship people from around the world—that they would come to the university and see its good work, and see the 'light on the hill.' Spencer felt that, in so doing, visitors would be impressed by the Church and Latter-day Saint Christianity."¹⁶

In 1993, Palmer was asked by the Chinese government to serve as a comparative religion professor for ethnic minority groups in Beijing. Midway through the semester, China's State Committee on Minorities requested that Palmer translate his book, *Religions of the World: A Latter-day Saint View* into Chinese, for future use at the university. Professor Palmer, with the aid of several of his Chinese colleagues, worked feverishly to complete the project before the end of the semester.

Brother Palmer held many callings, and served in many capacities, within the Church. In his youth he served as a full-time missionary in California—something he had anticipated from his childhood. In 1969 he was asked to play one of the key roles in a film-based version of the temple endowment—a film that was shown daily in most Latter-day Saint temples for a decade and a half. Though Spencer had acted quite a bit in his youth, the concept of a film version of the endowment was at the time unimaginable to most members of the Church. The idea that he would be asked to be one of the actors was a blessing to him. Brother Palmer also served as a bishop, twice as a counselor in a stake presidency, as a regional representative of the Twelve in Southeast Asia, and as the president of the Seoul Korea Temple. Spencer was called upon by

the Brethren to do some remarkable and high-profile things in the Church. He loved the Lord and loved to serve. He didn't flaunt his accomplishments, nor did he see himself as being above those whom he served. No wonder his obituary stated he could "walk with kings but never lose the common touch."¹⁷

Spencer Palmer spent the better part of thirty-five years educating the Latter-day Saints about the culture, beliefs, and beauty of the peoples and nations of this great planet. And, true to his initial commission from Elder Harold B. Lee, Spencer never severed his connections to the people of Korea. He spent more than three decades building bridges and gaining friends in East Asia and across the globe. His wife referred to him as "a preacher of the gospel to the world."¹⁸ Truly, he was! Spencer opened the eyes of thousands of students to the good in other people and their traditions—and he introduced countless non-Latter-day Saints to the faith for which he had devoted his life and boundless energy. ❧

1. Dong Sull Choi, *A History of the Church of Jesus Christ of Latter-day Saints in Korea, 1950–1985* (Provo, UT: Brigham Young University, 1990), 150.
2. Denny Roy, "Man of the World," *This People*, May 1986, 48; see also Choi, *History of the Church*, 150.
3. See Roy, "Man of the World," 48.
4. Roy, "Man of the World," 49.
5. Roy, "Man of the World," 49. See also Choi, *History of the Church*, 152.
6. See Choi, *History of the Church*, 154.
7. Roy, "Man of the World," 50.
8. Roy, "Man of the World," 50.
9. Roy, "Man of the World," 48.
10. Robert L. Millet, interview with the author, February 7, 2013.
11. Shirley Palmer, interview with the author, January 10, 2013.
12. Roy, "Man of the World," 47.
13. Roy, "Man of the World," 53.
14. Roger Keller, interview with the author, January 9, 2013.
15. Roy, "Man of the World," 48.
16. Palmer, interview.
17. Spencer Palmer obituary, *Deseret News*, November 30, 2000.
18. Palmer, interview.



CONFERENCE IN BRUSSELS ON MORMONISM AND EXOTICISM

BY CHRISTIAN EUVRARD

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Editor's note: We print this article on an academic conference in Brussels because it involved many colleagues in Religious Education and because it represents an important outreach effort between LDS and non-LDS scholars. The conference was cosponsored by James E. Faulconer, Richard L. Evans Chair of Religious Understanding at BYU, and Baudouin Decharneux, of the Université Libre de Bruxelles.

AN EXCEPTIONAL GROUP OF scholars gathered in the prestigious venue of the Royal Academy of Belgium on

May 23–25, 2013. Professors from BYU–Provo, BYU–Idaho, and Utah Valley University (UVU) were joined by scholars from Belgium (CIERL: Centre Interdisciplinaire d'Etude des Religions et de la Laïcité or from the UCL: Université Catholique de Louvain), France (GSRL: Groupe Sociétés, Religions, Laïcités), and the Netherlands (University of Tübingen), a total of twenty-five presenters. This conference was organized thanks to an encounter between Professor Baudouin Decharneux, of the Université Libre de Bruxelles

(ULB) and me, through a common friend, Jorge Varela, former student of Decharneux and my esteemed colleague in Seminaries and Institutes. But the project went one step further when BYU professor James Faulconer invited Decharneux to lecture at BYU in the spring of 2012. Faulconer wrote that “Professor Decharneux had a very good experience. He brought his college-age son with him, and when he returned wrote to me that his son was thinking about applying to study at BYU. As a result of his good experience here, Baudouin suggested

Opposite: The Royal Academy of Belgium.
Photo by Dana M. Pike.

that we jointly sponsor a conference on Mormonism at his university. As a Richard L. Evans Chair, I agreed to contribute a substantial amount toward the conference. Baudoin received further funding from the Royal Academy of Belgium.”¹

Titled *Mormonism and Exoticism*, the conference brought together specialists in theology and the history and sociology of religion to seek to understand the attraction that makes Mormonism—a community largely unknown to the world—“exotic.”

The conference opened on Thursday evening with an introduction to the topic. Baudouin Decharneux discussed the writings of English explorer Richard Francis Burton in *The City of the Saints, Among the Mormons and Across the Rocky Mountains to California*, published in 1861. Decharneux showed how a certain view of Mormonism as different and strange was constructed through this work. From Burton to Arthur Conan Doyle, from Jules Verne to Albert Robida, the nineteenth century is full of works of fiction depicting the Latter-day Saint community as bizarre, strange, or peculiar. After all, the Saints themselves insisted on being considered as “a peculiar people,” and their worldview distinguishes between “Saints” and “Gentiles.” Over the years they have been considered so different that some sociologists even proposed considering the Mormons as an ethnic group of their own.

If we take the concept of “continuing revelation,” for instance, it appears



Panelists (left to right): Shon D. Hopkin, David R. Seely, Walter E. A. van Beek, and James E. Faulconer. Panelist photos courtesy of Christian Euvrard.

that Joseph Smith not only revisited the Bible but also the whole principle of revelation. My presentation argued that this concept of a Restoration was not only a return to the past but also a dynamic innovation, as seen through different facets of the doctrines and practices of The Church of Jesus-Christ of Latter-day Saints.

The first session on Friday morning centered on the way Mormonism is viewed in Belgium. Cécile Vanderpelen, of the CIERL, examined the representation of the Mormons among the Catholic Belgium elites, between 1920 and 1945, particularly on occasion of the visit of the Belgium monarch to Utah. Anne Morelli, director of the CIERL, illustrated the attitude of the Belgium government, with its policy of stigmatization

of “sects,” through the example of the Mormon faith today.

“Exoticism” is always the fruit of a comparison: what we know and what we discover. People are naturally ethnocentric and tend to consider that different is not good. Governments, media, and consequently populations want to know which religious groups are “good” and which are not. Scholars are often confronted with such requests. Chrystal Vanel, of the GSRL, Paris, studied this comparative approach, comparing Mormonism with Islam.

Brian D. Birch, director of the Religious Studies Program of UVU, examined Latter-day Saint doctrines as being “at the margin of Christian theology.” In Birch’s view, the LDS discourse has developed concepts of grace, the Trinity, and doctrinal

authority, trending away from more exotic theological dimensions. Next, Wilfried DeCoo, professor emeritus of the Antwerp University and BYU, noted the different criteria for defining a religious group: ontological, historical, and doctrinal, through the media, in hermeneutical terms, and from an individual point of view. Then Fred Woods, professor of Church history at BYU, proposed a conceptual look at the societies of Zion and Babylon, based on sacred texts and personal experience.

The Friday afternoon sessions examined Mormon doctrines. James E. Faulconer of BYU showed how Mormonism, unlike most Western religions, does not find its cohesion in

believe in a universal apostasy and the necessity of a complete restoration of gospel truth and authority, leading to a possible antagonism with other faiths. On the other hand, they “expect, look for, appreciate, and uphold the beautiful truths that are found in all other faiths.” Mormons are located somewhere along this spectrum, but this tension can be a dynamic dimension in considering their relationships with others.

The next session focused on the dimension of the sacred in the LDS faith. Walter E. A. van Beek, chair of the Department of Anthropology of Religion, Tilburg University, created a fascinating perspective when describing initiatory ceremonies among

But, at the same time, LDS “sacred space reflects the dynamic process of change as Mormonism confronts the modern world.”

Gerald Hansen Jr., professor of political sciences at BYU–Idaho, showed through several examples that most features of the LDS temple ritual can be compared to similar practices in world religions. Fabien Nobilio, collaborating with the CIERL, studied the question of the Mormon baptism of the dead, proposing various interpretations of 1 Corinthians 15:29. Alonzo L. Gaskill, associate professor of Church history and doctrine at BYU, explored the LDS practice of wearing sacred ritual undergarments and the implications of that practice.

This conference showed, once again, the richness of Mormon studies. . . . One comment was made over and over: We need more studies on the international Church.

common beliefs, but through a shared narrative and through its trust in the reliability of “continuing revelation.” The LDS faith could be better described as an “orthopraxy” (what should be performed) rather than an “orthodoxy” (what should be believed).

Joachim Hernandez-Dispaux, professor at the Université Catholique de Louvain, studied the doctrine of the visit of Jesus Christ to the spirit world (1 Peter 3:18–20). Dana M. Pike, professor of ancient scripture at BYU, considered the exotic Song of Solomon in the canon of Mormon scripture. Shon D. Hopkin, assistant professor of ancient scripture at BYU, examined two contrasting viewpoints within Mormonism. On one hand, Mormons

different African tribes. He described the relationship between the “secret” and the “sacred,” arguing that what you discover through the initiation is yourself in relation to the teachings and traditions of the group. With this background, several presentations explored the temple theme.

For David Rolph Seely, professor of ancient scripture at BYU, the study of sacred space can serve as a focusing lens on the meaning of forms and symbols of a religious tradition. Mormons have created “several forms of sacred space, including Zion, temples, meeting houses, and Church historical sites.” These demonstrate the continuity with ancient traditions, confirming the claim for Restoration.

He compared this ritual behavior to similar practices found in Orthodox Judaism, Zoroastrianism, Sikhism, and among certain Eastern Orthodox Christians.

Marriage and family life are central to Mormonism. George Ryskamp, professor of history at BYU, explored the nineteenth-century temple experience; Melitón González Trejo, a former Catholic, and Rachel Cope, assistant professor of Church history and doctrine at BYU, presented the views of Edith Turpin, an English convert who immigrated to Utah and defended the practice of plural marriage in her letters. Michael A. Goodman, associate professor of Church history and doctrine at BYU,



Above: Panelists Jorge Varela, Ralph Hancock, and Baudouin Decharneaux. Below: Panelists Brian Birch, Jean-Claude Vonaquer, Dana M. Pike, Christian Euvrard, and James E. Faulconer.



examined the apparent paradox of Mormonism's family philosophy, a blend of conservative gender roles with a high percentage of highly educated women. Finally, Ralph C. Hancock, professor of political philosophy at BYU, brought the topic on a philosophical ground, arguing that the belief in eternal families, a core doctrine of the LDS faith, shapes every aspect of the Saints.

The final Saturday sessions were devoted to relationships between

the Mormon faith and modernism in such fields as education and politics. Scott C. Esplin, associate professor of Church history and doctrine at BYU, followed the educational changes and societal shifts in the battle between LDS and public schools in Utah, while Mary Jane Woodger, professor of Church history and doctrine at BYU, examined Abraham Lincoln's interaction with the Mormons. J. B. Haws, assistant professor of Church history and doctrine at BYU, compared

George Romney's campaign in 1968 with those of Mitt Romney in 2008 and 2012. He showed how the public perception of the LDS Church has changed over time and examined the reasons. Finally, Jorge Varela, coordinator of Seminaries and Institutes in Spain, demonstrated how the course of life of an LDS man or woman can be compared to a real initiatory experience.

This conference showed, once again, the richness of Mormon studies. Not only the quantity and quality of available documentation makes it particularly pertinent, but the relative youth of the movement, coupled with its present dynamism and global presence, make it an exemplary topic in the field of religious studies. One comment was made over and over: We need more studies on the international Church. Otherwise, the mass of documents from the US will tend to generalize and universalize what might be only the reflection of a sample of Saints that is no longer representative of the majority!

In the meantime, a book with chapters based on the different presentations of the conference is being worked on. We propose that similar symposia and conferences be held in the future throughout Europe and elsewhere, in close collaboration between LDS and non-LDS scholars. The secret of success lies, we believe, in the balance between "insider" and "outsider" scholars. ✂

¹ James Faulconer to Brent Nordgren, e-mail, April 30, 2013.

Q & A

A Conversation with Outgoing Dean Terry B. Ball

Interview by Dana M. Pike

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DANA M. PIKE (dana_pike@byu.edu) IS A PROFESSOR OF ANCIENT SCRIPTURE WHO WAS RECENTLY APPOINTED AS ASSOCIATE DEAN OF RELIGIOUS EDUCATION AT BRIGHAM YOUNG UNIVERSITY.

This interview occurred on June 9, 2013.

Q: Thank you for the opportunity of reflecting with us on your seven and half years of service as dean. How did you feel when you were invited to be the dean?

A: Frankly, I was a bit overwhelmed and nervous about how the faculty would feel about my appointment. I do not have the intellect or doctrinal expertise of the previous deans that I have personally worked under: Robert J. Matthews, Robert Millet, and Andy Skinner. I worried how the faculty would tolerate a dean with a different skill set. Over the years I have been humbled by and grateful for the support I have received from my colleagues as I have served.

Q: Would you share with us some of the goals you had when you were appointed dean?



A: One goal was to clearly define the mission of Religious Education. A previous version of our mission statement declared that it is “to preach, preserve, and defend the doctrine, history, and scriptures of the Church.” We rewrote that mission statement to align it with the mission statement

of the university. Today it reads “The mission of Religious Education at Brigham Young University is to assist individuals in their efforts to come unto Christ by teaching the scriptures, doctrine, and history of the restored gospel of Jesus Christ through classroom instruction,



Dana M. Pike interviews Terry B. Ball. Photos by Brent R. Nordgren.

gospel scholarship, and outreach to the larger community.”

I am inspired by the vision of that statement. It clearly identifies not only *what* we are trying to accomplish, but *how* we are trying to accomplish it. I believe we have been true to that mission over the years. You will note that teaching is first in our list of activities. That is by design. I believe teaching will *always* be the most important thing we do. We teach about 28,000 students each year. Every four-year graduate of BYU must have at least fourteen credit hours of Religion. That is the equivalent of a minor in Religious Education. Great teaching is critical to our mission.

If you look at peer evaluations of teaching, student ratings, and alumni comments on teaching in Religious Education, you will find that typically our faculty do a marvelous job in the classroom. In fact, alumni surveys have consistently identified religion

classes as a highly significant factor in helping them obtain the aims of a BYU education—an education that is spiritually strengthening, intellectually enlarging, character building, and leading to lifelong service and learning.

Scholarship and outreach are also critical to our mission. We have worked hard to share what we have learned with the academy and the community beyond our campus through publication of our research and by participating in and hosting seminars, conferences, and symposia.

Another goal I had when appointed dean was to raise the funds we need to support our work. I have found fund-raising to be one of my most enjoyable responsibilities. It’s been a sweet experience to meet remarkable individuals who have worked hard and been blessed with great resources for their labors. So many are generous, humble people who are anxious to use their resources

to help others and build the kingdom. As they have come to understand the mission and value of Religious Education they have been anxious to contribute and help us reach our goals. I’ve met so many wonderful people who have taught me so much and have become dear friends; I hope we’ll be lifelong friends. With their help we’ve reached many of our fund-raising goals. Now our job is to make sure we use those funds responsibly—to assure that every penny goes to accomplish the purpose for which it’s given so the donors can have the confidence that their sacrifice is yielding good fruits and supporting a great cause.

Q: Those are two significant goals. Were there any others you had?

A: Another goal I had was to improve the transfer professor program—the program that allows teachers from other disciplines to teach a religion class. We have had

some wonderful transfer professors over the years, but the program had become too unwieldy for us to properly support and administer.

We worked to restructure the program and our support of it. We improved the process for selecting transfer faculty by involving the college deans in the task. We also improved the quality of support we provide transfer professors by improving our pre-service training, offering online teaching resources and support and holding weekly in-service training for them. We also were fortunate to obtain two Teaching and Learning Fellowships that have allowed several of our faculty to train, support, and mentor new or struggling transfer professors. The results have been positive and encouraging.

We have also made a number of administrative changes while I have been dean to meet goals established by our university administration. We improved annual stewardship and performance reviews and reporting. We established department review committees so that there would be more than one voice assessing how well a faculty member was doing. We instituted merit pay. We established regular peer review of teaching for all faculty members. We established a college curriculum committee. We instituted post-CFS reviews. We have also overhauled our rank and status document and expectations, an accomplishment that I think will be one of the most significant and long-lasting of our service.

Recently we have worked to improve and formalize our new faculty mentoring expectations and reporting. Many of our faculty will

soon be reaching retirement age, over half in the next five years. Finding the right people to replace them is going to be an interesting challenge. During the next few years we are going to have to make sure that our mentoring of new faculty is really good and that we pass on our best practices and learning.

Q: You certainly accomplished a great deal as dean. What are some of the things you have personally learned being the dean of Religious Education?

A: I have learned that you can't say "thank you" enough. It's important to recognize people's contributions and reward their good work. I have also learned that it's also important to keep the faculty engaged in college decisions.

Likewise, I have learned to really value people who ask hard questions because they get us to look carefully at where we are and what we are doing and why. I have learned to value people with differing opinions and who can share them without fear of hurting relationships.

Q: During your time as dean, who were your associate deans?

A: We have had wonderful associate deans: Dennis Wright, Matt Richardson, Richard Draper, Kent Jackson, and Richard Bennett. I don't have any particular genius myself except one. And that's that I can recognize genius in others. I feel like I have been pretty good at recognizing talent and putting effective leaders in positions, like associate dean and department chairs, where they could bless our college. I am

deeply grateful for each of the associate deans and department chairs and associate chairs who have served with me.

Q: What do you look forward to doing when you are not the dean?

A: I really look forward to getting engaged in my disciplines again, both in ancient scripture research and in my scientific research. The scientific research has especially left me behind. When I was appointed dean, I was the editor of *The Bulletin of the Society for Phytolith Research*. I had been the secretary-treasurer and president of that society. I was able to be much more engaged in the discipline and look forward to being so once again. I've got some really great projects and research I'm anxious to pursue.

I am also anxious to get in the classroom more. I've made sure that I taught a couple of classes each semester because I needed to be teaching to stay grounded, productive, and happy. I am looking forward to having a regular teaching load again.

Q: Any final thoughts as you reflect on the last seven and a half years of service?

A: It's been a great privilege to serve and I have found most of this job to be really enjoyable.

Q: We appreciate the service you've rendered. I know it's a real sacrifice as you and others serve as deans. From those of us at the RSC and from Religious Education in general, thank you for all that you and your associate deans have done. ✂

New Publications Director Appointed

IN JULY 2013, PROFESSOR DANA M. Pike was appointed as the associate dean of Religious Education overseeing research and publication. In his stead, Professor Thomas A. Wayment was appointed as the new publications director of the RSC. Dr. Wayment comes to the RSC from the Department of Ancient Scripture. Many readers will know Dr. Wayment through his contributions to the *Religious Educator* and in various publications from the RSC. Dr. Wayment received his bachelor's degree in Classics from the University of California at Riverside (1994) and his MA and PhD in New Testament Studies from the Claremont Graduate School (2000).

Professor Wayment brings to the RSC a strong background in research and publication. His areas of expertise include papyrology, textual criticism of the New Testament, the life of the Apostle Paul, and the Apocrypha of the New Testament period. He recently published editions of the earliest Christian Apocrypha prior to the fifth century: *The Text of the New Testament Apocrypha: 100–400 CE* (Edinburgh: T&T Clark, 2013). He is currently working on editions of the Christian literary papyri from the city of Oxyrhynchus in Egypt. That volume of Greek texts will be published together with Lincoln H. Blumell (BYU-Ancient Scripture) through

Baylor University Press. Additionally, Professor Wayment is publishing editions of papyri from the Michigan, Berkeley, and Oxford collections. In March 2013, Professor Wayment won the Richard Lloyd Anderson Research Award for Religious Education. In addition to his interests in early Christianity, Professor Wayment has published on matters pertaining to the rise of the Church in the nineteenth century. Specifically, he has worked extensively on the Joseph Smith Translation of the Bible and has recently published an article on Joseph Smith's description of the Apostle Paul in *Mormon Historical Studies*.

Apart of his academic interests and pursuits, Professor Wayment enjoys a wide range of interests and hobbies. He is an avid furniture builder and recently finished replacing all of the furniture in his home with his own pieces, a task that has taken nearly twenty years to complete. He also enjoys portrait photography and travel photography, a hobby that he shares with his wife, Brandi. When not spending time in the shop, Professor Wayment enjoys gardening, cooking pizzas in his wood-fired oven, and running.

As the new publications director of the RSC, Professor Wayment looks forward to building upon the strong foundation that has already been prepared. The RSC has had



Thomas A. Wayment. Photo by Brent R. Nordgren.

great leadership over the years, and Professor Wayment specifically hopes to broaden the reach and impact of the RSC and its publications, while staying true to the charter of the RSC. As BYU president Jeffrey R. Holland wrote, “With the horizons expanding at an unprecedented rate for the study of what is ancient and what is modern, it is fitting for us to look to the resources, scholarship, and leadership of the [Religious Studies] Center to assist us in our search for ‘all that God has revealed, all that he does now reveal, and [all] that he will yet reveal . . . pertaining to the kingdom of God.’ We build on a grand tradition and hope to add an increasing amount of substantial, published research to the good work already begun.”¹

¹ “From President Holland,” *Religious Studies Center Newsletter*, September 1986, 1.

A WITNESS OF THE RESTORATION

by *Keith J. Wilson*

KEITH J. WILSON (*keith_wilson@byu.edu*) IS AN ASSOCIATE PROFESSOR OF ANCIENT SCRIPTURE AT BYU.



Lynn and Linda Ridenhour. Photo by Keith J. Wilson.

ON A COLD, WINTRY FRIDAY this past January, Religious Education faculty gathered to hear a guest lecturer, Dr. Lynn Ridenhour, address them. It was an unusual meeting for a number of reasons. For starters, Dr. Ridenhour was perhaps the first ordained Baptist minister to address Religious Education faculty on our campus. Also unusual was the weather that morning. The day before, Provo had experienced the worst ice

storm in decades, resulting in the cancellation of most incoming flights at the SLC airport (Dr. Ridenhour's flight among those). So with improvised tickets, Lynn and his wife, Linda, headed for the Kansas City airport at 3 a.m. on Friday morning, hoping to find a place on a red-eye special bound for Salt Lake City. Not only did they catch one, but they arrived in SLC at 8:20, and by 9:15 they were addressing our faculty. But what was

most unusual about this meeting was the disposition of Ridenhour toward Mormonism and more specifically toward the Book of Mormon. For about an hour that morning, this Baptist preacher recounted his conversion to the Book of Mormon and explained why he preaches in his Baptist congregations from both the Bible and the Book of Mormon. Needless to say, he was warmly received that cold morning by a

faculty who wholeheartedly listened to his love for the Restoration.

So how did a Baptist minister find himself in the midst of Mormon professors at BYU? This saga began about a year ago when two of our faculty were invited to speak at a Book of Mormon Restorationist Conference in Independence, Missouri. (“Restorationist” is the term used by those some 30,000 to 50,000 former RLDS members who have formed independent churches in their efforts to preserve their original RLDS beliefs.) Richard Moore (an instructor from Seminaries and Institutes) and I presented at that conference, and after our presentations Lynn introduced himself and explained his peculiar blend of Protestantism. He then invited us two to a presentation that he was scheduled to give in St. George later that summer and asked whether or not he might be able to come and present at BYU. This began the process that resulted in his trip to BYU this past winter. But his journey with Mormonism began decades earlier.

As a sixteen-year-old, Lynn was involved in a nearly fatal work accident in which 95 percent of his body was burned by gasoline. Lying in a hospital bed near death, he experienced an epiphany. He knew his life had purpose, and he decided to commend himself to God. Shortly thereafter he became a youth minister in a local Baptist congregation where he noticed a faithful Baptist young lady, and the Spirit whispered to him that he would marry her. Always one to follow the Spirit, he courted Linda and they were married in 1969. During the next decade, he



1830 Book of Mormon. © Intellectual Reserve, Inc.

received his BA and his MA from the University of Iowa and was ordained as a Baptist minister. After multiple impressions, he and Linda relocated back to Independence and unknowingly moved into an RLDS subdivision. Shortly thereafter, his new neighbor handed him a copy of the Book of Mormon. Lynn retorted, “Sir, that’s a Book of Mormon—I thought this was a Christian community.” Undeterred, the neighbor left the book, and Lynn decided to read it as a courtesy and with the intent of lifting his neighbor out of darkness. Lynn described what happened next: “I opened that precious book of the stick of Joseph, and I did not get out of the first page. When I read, ‘I, Nephi, having been born of goodly parents,’ I knew! From then on, I knew I was reading the divine word of God, I really did. That was in May of 1985, and I haven’t stopped. I tell my Baptist friends I have been born again—again!”

As Lynn began to preach from both the Bible and the Book of Mormon word spread quickly of this unusual Baptist phenomenon. He was never quite sure thereafter if

others thought him a saint or sinner. One day his phone rang, and on the other end was Dr. Paul Richardson, a Pentecostal minister from Virginia. After ascertaining Lynn’s belief in the Book of Mormon, Dr. Richardson shared that he had believed in the book for years, but he hadn’t wanted to “come out of the closet” for fear of repercussions. The two became instant friends and began what they named the “Building Bridges Ministry.” In this capacity Lynn has spoken up and down the Wasatch Front and even had lunch with President Gordon B. Hinckley. Recently, he and Robert L. Millet shared the pulpit for a two-day conference in the historic Stone Church directly across from the Community of Christ headquarters. He has always centered his message in these terms, saying, “I believe Bible-believing Christians and Book of Mormon Christians have far more in common than all our differences. Are there differences? Of course. But it’s time that we begin celebrating our commonalities. That is the drum I beat.”

During his remarks at our faculty forum, Lynn stayed true to his mantra. After mentioning his conversion story, he outlined four reasons why he was attracted to the Restoration. His first was very intriguing. He opined that Mormonism finished the work of the Reformation by completing the last third of the process. Yes, Protestantism restored both the scriptures and the doctrine of grace to the lay people, but it only theoretically restored authority. He went on to say that Mormonism understands the reality of a living priesthood.

His second attraction to the Restoration centered in our understanding of community. “Joseph, the Prophet,” he stated, just “didn’t build churches, he built cities, he built communities. He understood that authentic Christianity is an expression of doctrine and community.” Then Lynn concluded his thought with, “Yes, I am attracted to community. I am attracted to Zion.”

His third attraction to this latter-day work was that the Restoration established three pillars of authority. The first was the common element with Protestants, the authority of the scriptures. But Lynn acknowledged that Mormonism had added two additional levels—namely, the authority of new scripture and the words of the living prophets. He referred to this as a much more complete system of spiritual “checks and balances.”

And finally Lynn conceded he was drawn to Mormonism because of the concept of covenant Israel. Under the umbrella of the Restoration, Judah’s scepter not only was preeminent, but Joseph’s birthright was also honored. While most Christians anticipate a rapture when the Lord returns, this Baptist believes it will be more of a “rupture,” with more than just a slice of the chosen receiving the Lord on this earth.

With these beliefs it is easy to see why Dr. Ridenhour was warmly received by Religious Education. In the question and answer period following his remarks, the inevitable question was raised, “So if you don’t mind the question, with your heartfelt belief in the Restoration, why haven’t



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you chosen to join the Church?” At this moment a large smile crossed his face, and he responded that the Prophet Joseph taught the early Brethren that there was a difference between the kingdom of God and the Church of God. This truth, he stated, has been reiterated in these latter days by both Ezra Taft Benson and Orson F. Whitney. Their words were, “Perhaps the Lord needs such men on the outside of His Church to help it along. They . . . can do more good for the cause where the Lord has placed them, than anywhere

else.”¹ A quick-witted faculty member then immediately followed with his second question, “So, Brother Lynn, after you die, do you mind if I have your temple work done for you?” The spontaneous laughter was indicative of the warmth that flowed that Friday between Religious Education and a maverick Baptist preacher with a sincere witness of the Restoration. ✕

1. Orson F. Whitney, in Conference Report, April 1928, 59, quoted in Ezra Taft Benson, “Civic Standards for the Faithful Saints,” *Ensign*, July 1972, 59.

FACULTY AND STAFF

AWARDS AND HONORS

At the Religious Education Spring Social on April 13, **Kenneth L. Alford** received the Harvey B. Black and Susan Easton Black Outstanding Publication Award (Church History) for *Civil War Saints* (Provo, UT: Religious Studies Center, Brigham Young University; Salt Lake City: Deseret Book, 2012). **Lincoln H. Blumell** received the Harvey B. Black and Susan Easton Black Outstanding Publication Award (Ancient Scripture) for *Lettered Christians: Christians, Letters, and Late Antique Oxyrhynchus* (Leiden: Brill, 2012).

At the Religious Education Spring Social on April 13, **Scott C. Esplin** received the B. West Belnap Citizenship Award, **Lloyd D. Newell** received the Robert J. Matthews Teaching Award, and **Thomas A. Wayment** received the Richard Lloyd Anderson Research Award.

In May, **Brian M. Hauglid** replaced **Paul Y. Hoskisson** as director of the Laura F. Willes Center for Book of Mormon Studies at the Neal A. Maxwell Institute for Religious Scholarship.

In July, **Brent L. Top** became dean of Religious Education with **Robert C. Freeman** and **Dana M. Pike** as associate deans. That same month, **Richard E. Bennett** became chair and **Scott C. Esplin** became associate chair of the Department of Church History and Doctrine.

The Department of Ancient Scripture hired **Nick Frederick** as a visiting assistant professor, **Kerry Hull** as a professor, and **Amy Easton-Flake** as an assistant professor. **Dan Belnap** received continuing faculty status and advanced to the rank of associate professor. **Lincoln H. Blumell** and **Tyler J. Griffin** passed their third-year review and have received candidacy for continuing faculty status.

The Department of Church History and Doctrine hired **Andrew H. Hedges** as an associate professor, **Michael H. MacKay** and **Anthony R. Sweat** as assistant professors, and **Gregory E. Wilkinson** as visiting faculty. **Kenneth L. Alford** received continuing faculty status, and **Rachel Cope** received candidacy for continuing faculty status (third-year review).

Richard Neitzel Holzapfel completed his service as president of the Alabama Birmingham Mission.

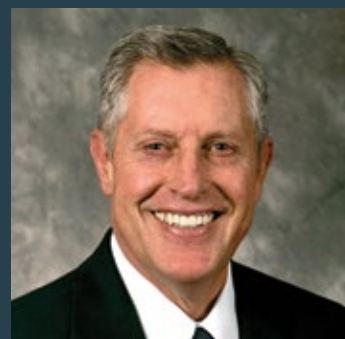
Kent P. Jackson completed a stint as Jerusalem Center associate director. **Frank F. Judd Jr.** returned to Provo in August. **David M. Whitchurch** left August 1 to serve as associate director of the center; it is a two-year assignment. **David Rolph Seely**, **Dan Belnap**, and **Fred E. Woods** left in August for a one-year assignment as faculty.

At the Annual University Conference on August 27, **Byron R. Merrill** received the Karl G. Maeser

Professional Faculty Excellence Award. **Andrew C. Skinner** received the Abraham O. Smoot Citizenship Award. **Donald W. Parry** received the Religious Education Transfer Professor Award. **Todd B. Parker** received the Loretta Gledhill Teaching and Learning Faculty Fellowship. On August 28, **Ken McCarty** received the Religious Education Service Award for service above and beyond the call of duty.

On August 29, **Richard B. Crookston** was recognized for ten years of service.

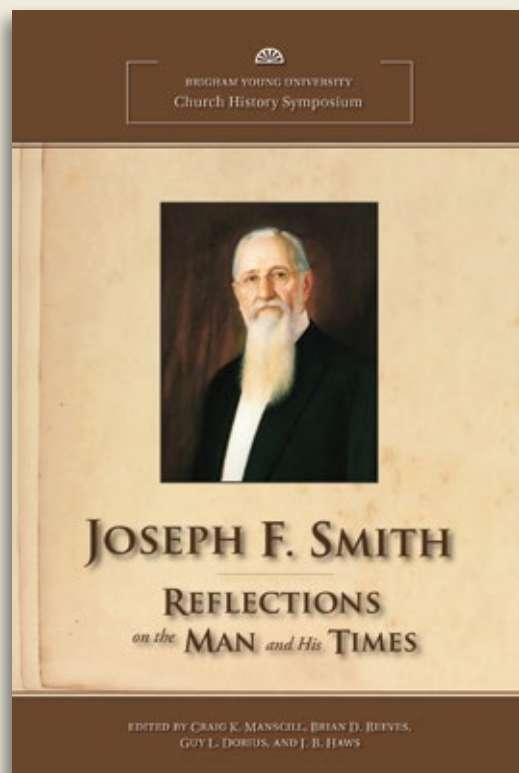
IN MEMORIAM



Joseph Fielding McConkie, former professor of ancient scripture, passed away on October 10, 2013.

MOVING ON (OR RETIRING)

Susan Easton Black, **Dong Sull Choi**, **Jerome M. Perkins**, and **Dennis A. Wright** recently became professors emeriti of Church history and doctrine. ✕



Joseph F. Smith

Reflections on the Man and His Times

Edited by Craig K. Manscill, Brian D. Reeves, Guy L. Dorius, and J. B. Haws

This book is a compilation of presentations from a BYU Church History Symposium. It features more than twenty messages about the life of Joseph F. Smith, including chapters by Elder M. Russell Ballard and Joseph Fielding McConkie. This book highlights aspects of President Smith's life, including his boyhood and adolescence, his family and personal relationships, his doctrinal contributions, Church government, and initiatives taken during his presidency in education, building construction, building the Laie Hawaii Temple, creation of the seminary program, and public outreach. Elder Ballard, a great-grandson of Joseph F. Smith, describes how the Lord prepared President Smith to lead the Church.

ISBN: 978-0-8425-2747-4, Retail: \$31.99

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**By Our Rites of Worship:
Latter-day Saint Views on Ritual in History, Scripture, and Practice**

Edited by Daniel L. Belnap

While negative meanings are often attached to the words *rite* and *ritual*, these terms simply mean "with correct religious procedure; in the manner required, properly, duly, correctly, rightly, fittingly." Thus, the

term perfectly describes an array of practices within our church, including baptism, the laying on of hands, and temple ordinances. This book explores the relationship between the performance of priesthood ordinances (or rituals) and the power of godliness that is mentioned in Doctrine and Covenants 84. The book covers rituals in both the ancient and modern world.

ISBN: 978-0-8425-2741-2

Retail: \$27.99



With Healing in His Wings

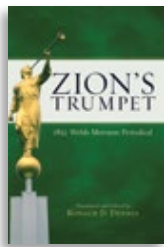
Edited by Camille Fronk Olson and Thomas A. Wayment
At times, prophets have compared vari-

ous aspects of the Savior's ministry to the mother hen, teaching that he has healing in his wings. The Savior likewise used that metaphor to describe his own power to offer refuge to his followers. By likening himself to a mother hen, the Savior

testifies that he will cover us symbolically with his wings to save us if we, like the chicks, will come to him. This volume discusses the Savior, his life, his mission, the Atonement, and his healing influence in our lives today. Contributing authors are Elder Gary J. Coleman, Elder John M. Madsen, Brad Wilcox, Brent L. Top, Andy C. Skinner, and Gaye Strathearn.

ISBN: 978-0-8425-2836-8

Retail: \$17.99



**Zion's Trumpet:
1852 Welsh Mormon
Periodical**

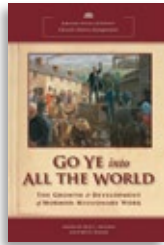
Edited by Ronald D.
Dennis

The epic story of
the early Welsh

Mormons was virtually unknown until Professor Dennis personally mastered nineteenth-century Welsh—a major challenge even for a linguist. After writing impressive books on Welsh immigration and literature, he focused for a dozen years on producing “facsimile translations,” or reproductions of early Welsh missionary texts and volumes of official Welsh Mormon periodicals produced during the great harvest of converts from that land. Working virtually alone, Dennis continues to work to preserve the full story of how the early preaching of the restored gospel inspired both fiery debate and heroic sacrifice among the people of Wales. This volume is another important disclosure in this saga, part of Dennis’s continuing efforts to translate all early Welsh Mormon literature.

ISBN: 978-0-8425-2829-5

Retail: \$27.99



**Go Ye into All the
World**

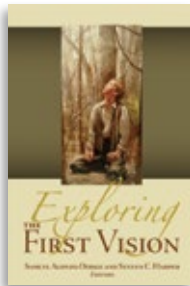
Edited by Reid L.
Neilson and Fred E.
Woods

Just as the risen
Christ charged his

Apostles, “Go ye into all the world, and preach the gospel to every creature,” he charged his latter-day followers to do likewise. Using the Prophet Joseph Smith as his instrument, the Lord created his missionary system early in the Restoration. The Church has used every righteous means available to take the gospel to the world, and the ways and means continue to expand. The outreach of the Church through missionary work is nothing short of amazing. This volume focuses on the growth and development of Mormon missionary work since the early days of the Restoration.

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**Exploring the
First Vision**

Edited by Samuel
Alonzo Dodge and
Steven C. Harper

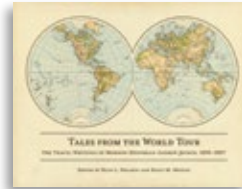
This volume
explores some
of the seminal

articles that examine Joseph Smith’s First Vision, which were written by the foremost experts who have studied it for half a century. This book preserves and shares that work. Those who study the First Vision today depend very much on the works of the scholars that are reprinted in this volume. The book

includes articles by and interviews with James B. Allen, Richard L. Anderson, Milton V. Backman Jr., Richard L. Bushman, Steven C. Harper, Dean C. Jessee, Larry C. Porter, and John W. Welch.

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**Tales from
the World
Tour: The
1895–1897
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Writings of**

Mormon Historian Andrew Jensen

Edited by Reid L. Neilson and Riley M.
Moffat

What was the heritage of Jensen’s expedition to Mormondom abroad? How did his two-year fact-finding mission help shape the balance of his life and the Latter-day Saint historical enterprise? Jensen’s global tour was an unprecedented adventure in Latter-day Saint history. Through his own hard work and the seeming hand of Providence, historian Andrew Jensen found his niche as a laborer in the cause of the Restoration. He pursued the goal of collecting and writing comprehensive, accurate, and useful histories of the Church with a rare passion.

ISBN: 978-0-8425-2820-7

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Designing Students' Futures

Because donors give to Brigham Young University, Tiffany Simmons is enjoying hands-on graphic design experience in a positive setting on campus. Tiffany shares:

When I received notification of a job opening with Religious Education, I was filled with joy and excitement, knowing that the Lord is taking care of me. It is a great blessing to work in an environment that allows for my growth and development. I am passionate about directing my efforts into works that can benefit others.

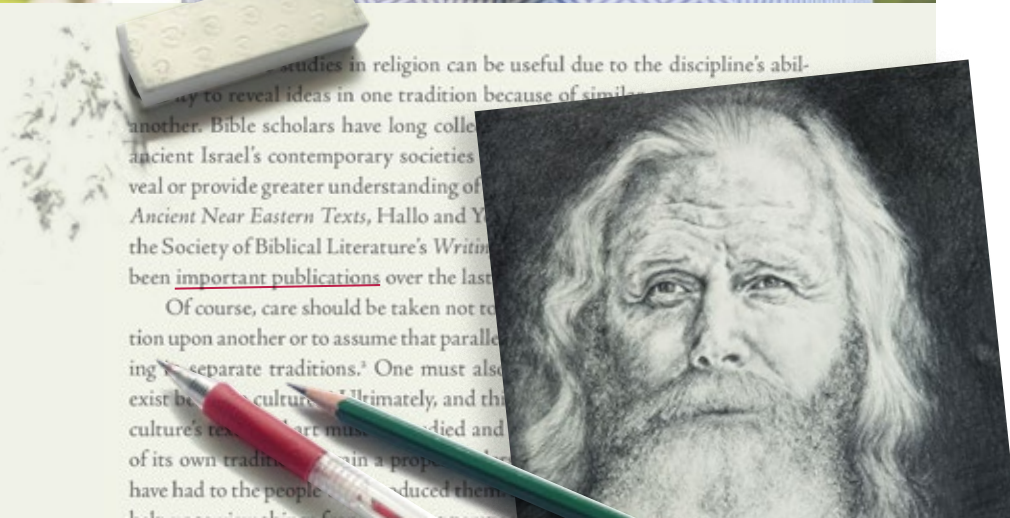
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