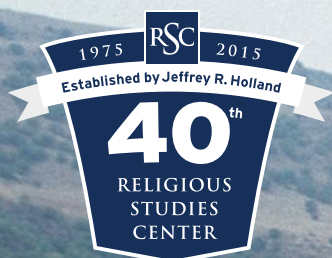


BYU RELIGIOUS EDUCATION WINTER 2015

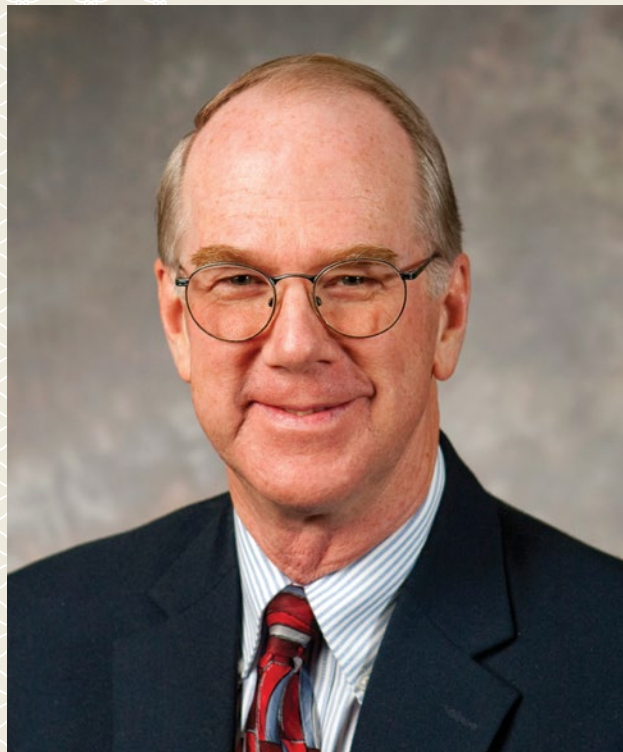
REVIEW

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



Keith H. Meservy
Off the Beaten Path

The Blessing of Positive Change



BRIGHAM YOUNG UNIVERSITY's Religious Studies Center (RSC) turns forty this year. Organized in 1975 by Jeffrey R. Holland, then dean of Religious Instruction, the RSC has been the means of publishing and disseminating some of the best Latter-day Saint scholarship on the Church during the past four decades. The RSC continues to be administered and supported by Religious Education.

One notable example of RSC publishing accomplishments is the journal *Religious Educator*. Begun in 2000, this periodical continues to provide insightful articles for students of scripture, doctrine, and quality teaching and learning practices. Gospel teachers in wards and branches around the world as well as those employed in the Church Educational System continue to access this journal through traditional print and online options. Alongside the *Religious Educator*, important books continue to be published by the RSC. For example, the RSC published the Book of Mormon Symposium Series, which has resulted in nine volumes of studies on this key Restoration scripture (1988–95). Two other important

books from 2014 are *By Divine Design: Best Practices for Family Success and Happiness* and *Called to Teach: The Legacy of Karl G. Maeser*.

For some years now the RSC has also provided research grants to faculty at BYU and elsewhere who are studying a variety of religious topics, texts, and traditions. And the RSC Dissertation Grant helps provide funds for faithful Latter-day Saint students who are writing doctoral dissertations on religious topics. This aspect of the RSC is not heralded as often as its publications, but plays an important role in furthering the study of various dimensions of religion, one of the center's central aims.

The RSC website (rsc.byu.edu) also provides access to an increasing number of resources, including past journal issues, many of the books the RSC has published, and conference announcements and other news. And the recently published RSC app (available through Apple's App Store for iOS devices) provides another avenue to access the rich collection of materials available online from the RSC.

Commemorations such as this fortieth anniversary allow for reviewing and celebrating the accomplishments of the past, as well as providing an opportunity to focus on future objectives and initiatives. Please join us in congratulating the Religious Studies Center for forty years of Latter-day Saint scholarship. We wish it many more decades of success and important contributions. ❧

Dana M. Pike
Associate Dean, Religious Education

BYU

Religious Education

REVIEW

BYU Religious Education Review
A Publication of the Religious Studies Center

WEB: rsc.byu.edu/review

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Three Decades after the Equal Rights Amendment: Mormon Women and American Public Perception
by J. B. Haws



TEACHING LEGACY

Keith H. Meservy: Off the Beaten Path
by Kent P. Jackson



OUTREACH

The Worldwide Reach of Mormonism
by Michael A. Goodman



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CURRICULUM CHANGES AND MORE

WELCOME TO ANOTHER EDITION of the *Review* magazine. This issue is the first of two editions during the RSC's fortieth anniversary, both of which highlight the important research, outreach efforts, and pedagogical interests and pursuits of the faculty of Religious Education.

In this issue, you will find information on the changing curriculum in Religious Education and what efforts are under way to implement the new curriculum. At the time of this publication, four new courses are in the pilot stage and will be offered in the fall of 2015. Key faculty have been assigned to develop syllabi, learning outcomes, and goals for the new courses, and the new offerings in the fall will give us our first significant glimpse into the new curriculum and how it will be implemented and received.

Of additional interest in this issue is a timely and important discussion of Latter-day Saint women in the three decades after the Equal Rights Amendment was passed. In the article, J. B. Haws addresses the difficult topic of breaking down the myth that Mormonism is a monolithic entity with a single voice on the role of women in the Church. He highlights

some of the important moments in the discussion as well as drawing attention to milestone publications and points of interest.



Matthew O. Richardson visits with Thomas A. Wayment. Photo by Richard B. Crookston.

Among the many other gems in the issue is an interview with Religious Education's Matthew O. Richardson, who recently began serving as advancement vice president under President Kevin J. Worthen. In the interview, Professor Richardson describes his new assignments,

some of the directions that he sees in moving forward, and some of the challenges he is facing. Through it all, Professor Richardson shares his own

unique perspective that he brings to the job and how that has shaped his work and his approach to working with student athletes and faculty.

Professor Michael A. Goodman, as one of the coordinators and organizers of the conference "The International Church," offers a perspective on

the growing global identity of the Church and he addresses some of the important challenges we face in going forward. Specifically, he discusses issues associated with cultural diversity, regional politics, and religious influences. Tellingly, Goodman notes that the international Church has grown over 600 percent during a thirty-year period, a number that is certainly indicative of powerful trends—such as a shifting identity and unforeseen challenges.

We hope you enjoy reading about the research and achievements of the faculty of Religious Education, particularly in their outreach to a wider audience and their efforts to spread the good news of the faith. It is comforting to write from a position where we are able to access and share in the exciting work that is being done. ❧



Thomas A. Waymont
Publications Director
Religious Studies Center

upcoming events

Open to the campus community and the general public

OCTOBER 2015

Friday and Saturday, October 23–24, 2015

SIDNEY B. SPERRY SYMPOSIUM

The 44th Annual BYU Sperry Symposium will be start in the Joseph Smith Building (JSB) auditorium on BYU campus. The title of this year's symposium is "The Coming Forth of the Book of Mormon: A Marvelous Work and a Wonder." Presentations will cover the Book of Mormon's role in restoring doctrinal truths, the translation process, the witnesses, and the printing of this book.

FEBRUARY 2016

2016 STUDENT SYMPOSIUM

Friday, February 19, 2016

This event is held in the Wilkinson Student Center from 9 a.m. to noon. The annual student symposium provides a forum for students to research, write, and present papers about religious subjects from a faithful perspective. All undergraduate and graduate students attending BYU's Provo campus during winter semester are invited to submit a paper. A number of writers will receive cash prizes for their outstanding work. For more information, visit <http://rsc.byu.edu/studentsymposium>.

MARCH 2016

2016 CHURCH HISTORY SYMPOSIUM

Thursday and Friday, March 3–4, 2016

The theme of the 2016 symposium is "Beyond Biography: Sources in Context for Mormon Women's History." Scholars of Mormon women's history have long demonstrated a commitment to and an interest in biography. The resulting narratives have helped to recover and preserve voices that would have otherwise been lost to modern awareness and have allowed us to sketch the outlines of Mormon women's experience over the past two centuries. The 2016 Church History Symposium will build upon past biographical work and push our understanding forward.

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 or contact Brent Nordgren at 801-422-3293.



Faculty Highlight: Aaron P. Schade

AARON P. SCHADE (aaron_schade@byu.edu) IS AN ASSOCIATE PROFESSOR OF ANCIENT SCRIPTURE AT BYU.



AARON P. SCHADE WAS BORN AND raised in Phoenix, Arizona. After returning from a mission (Austria, Vienna East/Warsaw, Poland), he attended BYU, where he received a BA degree with an emphasis in Near Eastern studies. At the University of Toronto, he earned MA and PhD degrees in Northwest Semitic Epigraphy, Hebrew Bible, and Egyptian languages and literature, and completed a postdoctoral fellowship in ancient history and religions.

Dr. Schade's research interests include Phoenician, ancient Semitic

languages and linguistics, and the Old Testament. He is currently working on the Phoenician verbal system, Moabite inscriptions, and a variety of topics in the Old Testament. He is a former chair of the Department of Religious Education at BYU–Hawaii, and he and his family have lived in Jerusalem while he taught at the BYU Jerusalem Center for Near Eastern Studies. He and his wife, Karla, are the parents of one daughter and two sons. ❧

Faculty Highlight: Greg Wilkinson

GREG WILKINSON (greg_wilkinson@byu.edu) IS AN ASSISTANT PROFESSOR OF CHURCH HISTORY AND DOCTRINE AT BYU.



GREG WILKINSON WAS BORN AND RAISED IN OREM, UTAH. AFTER receiving a BA in international relations and Asian studies from BYU, he continued his education with an MA in religious studies from Arizona State University and a PhD in religious studies from the University of Iowa. Before joining the Religious Education faculty at BYU, he taught for several years as the professor of Japanese religions in the University of Arizona's East Asian Studies Department. He currently teaches comparative religion courses including surveys on world religions and Eastern religions. Current research projects include pilgrimage practices in contemporary Japan, twentieth-century editions of the Buddhist canon, and (with Michael MacKay and Andrew Reed) the papers of Jay C. Jensen and the first LDS Japan mission. When not teaching, reading, or studying, he enjoys golf, cooking, and taking long walks. He is married to Holly Tebbs Wilkinson of Cedar City, Utah, and they are the parents of four children. ❧

Faculty Highlight: Jan J. Martin

JAN J. MARTIN (jan_martin@byu.edu) IS A VISITING ASSISTANT PROFESSOR OF ANCIENT SCRIPTURE AT BYU.



JAN J. MARTIN WAS BORN IN SAN DIEGO, CALIFORNIA. HER FAMILY MOVED to Arizona and then to New Mexico before settling in Utah when she was ten years old. After graduating from Skyline High School, Jan attended BYU, where she earned a BS in physical education teaching and an MA in exercise physiology. A few years after serving a mission in the Virginia Richmond Mission, Jan was hired as a full-time seminary teacher for the CES. She taught at various high schools in the Utah Valley south area for the next six years. In 2007, she moved to England, where she completed an MA in early modern history and a PhD in sixteenth-century English Bible translation at the University of York. While living in England, she met and married her husband, Jared. The pair enjoys being actively involved in racquetball, volleyball, cycling, and other outdoor pursuits. ❧

Faculty Spotlight: Michael Hubbard MacKay

MICHAEL HUBBARD MACKAY (michael_mackay@byu.edu) IS AN ASSISTANT PROFESSOR OF CHURCH HISTORY AND DOCTRINE AT BYU.



MICHAEL HUBBARD MACKAY received an engineering degree from the US Air Force before receiving a double major in history and political science at Weber State University. He received an MA from the University of York in England, focusing on world history, culture, and the history of science and medicine. His PhD was also awarded by the

University of York, where he studied cultural theory, the history of science and medicine, and print culture. He is an assistant professor of Church history and doctrine at Brigham Young University. He was the lead historian and editor on *Documents, Volume 1 of The Joseph Smith Papers* and a document specialist for *Histories, Volume 1*. ❧

THREE DECADES AFTER THE EQUAL RIGHTS AMENDMENT: MORMON WOMEN AND AMERICAN PUBLIC PERCEPTION

BY J.B. HAWS J.B. HAWS (JBHAWS@BYU.EDU) IS AN ASSISTANT PROFESSOR
OF CHURCH HISTORY AND DOCTRINE AT BYU.

FOR MORMONS WHO ARE INTERESTED IN WHAT THE MEDIA is saying about their faith (meaning most Mormons!), there may have been some relief at the end of the 2012 US presidential campaign; a breather might have been welcome, so pervasive had talk of the “Mormon Moment” become. Yet, as Michael Otterson (director of Public Affairs for the LDS Church) has argued, since the 2002 Olympics, interest in Mormons has really never abated.¹ It seems to be the case that Mormonism has now become a fixture on the landscape of American public consciousness.

In recent months, much of the wider attention that has been directed at the faith has been driven by larger conversations about the place of women in the LDS Church. What this brief article seeks to highlight is an earlier chapter in this ongoing story, a story of the central role that issues related to Mormon women—and more important, women themselves—have played in shaping public perception of the Church and its members. That earlier chapter is the campaign for and against the Equal Rights Amendment (ERA) in the 1970s and early 1980s.²

The Equal Rights Amendment finally passed Congress in 1972, a half century after supporters had first proposed it. In its final form, the one-sentence amendment seemed innocuous and almost patently obvious to a nation more attuned to civil rights and equality than it ever had been before. When Congress sent the amendment to the states, it seemed destined for quick adoption: twenty-two states ratified it in 1972 and eight states followed suit in 1973. But then the passages slowed—and finally stopped. With the



Equal Rights Amendment rally. Collider.com.

approval of only a handful of additional states needed to make the amendment constitutional, the measure's momentum ran out. In fact, the momentum reversed—five states even voted to rescind their earlier ratifications.



President Jimmy Carter signing extension of Equal Rights Amendment (ERA) ratification, October 20, 1978. US National Archives.

The unexpected part of this story, especially for readers three decades removed from the action, is that the opposition to the Equal Rights Amendment was initially spearheaded by women. Phyllis Schlafly, a committed Catholic and conservative political activist, launched STOP-ERA; STOP stood for “stop taking our privileges.” Schlafly argued that the ERA had the potential to strip the rights of women who *wanted* to be treated differently than men. She raised concerns that, under the amendment, women could be drafted into military service, or that women would no longer be eligible for alimony or child support, since there would be no unique protections or special-status recognition for women under the law.

Her message resonated with women nationwide, and the debate quickly took on religious overtones. Many conservative Christian women worried that the Equal Rights Amendment was an affront to their decisions to take on what they saw as biblically based roles of full-time wives and mothers. The Equal Rights Amendment came to represent, for them, an attack on traditional families.³

Latter-day Saint reaction to the Equal Rights Amendment followed many of these national patterns, but with a nuanced Mormon overlay to it—more about eternal gender identity and less about wives submitting to husbands. Mormon opposition was slow to develop and coalesce. The first well-publicized Mormon opposition to

the ERA came from speeches by Mormon women: successive general Relief Society presidents Belle Spafford in July 1974 and Barbara Smith in October 1974. Spafford and Smith’s comments came after the Idaho legislature, with a number of Mormons in its ranks, had already ratified the amendment in 1972. Spafford and Smith feared that the brevity of the amendment belied its potential disruptive power. They worried, like so many other women, that the amendment would give the Supreme Court too much interpretive license to change the definition of marriage, for example, or expand abortions-on-demand—and after the 1973 *Roe v. Wade* decision, the ERA and the accessibility of abortions were inextricably linked. Many of the ERA’s most liberal proponents celebrated these potential societal disruptions; concerned opponents recoiled against them.⁴

What should not be missed in this history is the agency of women. After Barbara Smith spoke publicly against the ERA, she approached President Spencer W. Kimball to ask his opinion about the appropriateness of her remarks. President Kimball’s biographer notes that President Kimball’s journals “give no indication how he felt about the issue or how his attitudes may have developed.” But the *Church News* ran an editorial against the ERA just a few months after Barbara Smith’s address. Within two years, the First Presidency officially expressed its opposition to the ERA, noting that while the Church lamented many of

the gender inequities in society, it did not think the broadly ambiguous amendment was the solution.⁵

Thousands of Mormon women mobilized in response to the Church's invitation to express their opposition to the amendment. And, as the media reported it, these Mormon women had measurable effects on the way legislatures voted in Nevada, Virginia, and Florida.

Not to be missed, though, is that the Church's strong anti-ERA stand also alienated many Mormon women who felt that many of society's injustices *could* be remedied with the power the amendment would give to lawmakers and to the courts. Some Mormon women felt that the Church—which, they noted, historically had been an advocate of education for women, and theologically had departed from many traditional Christian positions about the culpability of Eve in the Fall—was giving in to a retrograde, Victorian-era view of women's roles. Church leaders said that members could vote their consciences on this matter, yet some Mormon women and men wondered if the 1979 excommunication of Sonia Johnson belied that

"LATTER-DAY SAINT REACTION... FOLLOWED MANY... NATIONAL PATTERNS, BUT WITH A NUANCED MORMON OVERLAY."

expressed toleration of political dissent. Johnson began making headlines with her "Mormons for ERA" position in the late 1970s. Her group's tactics included public protests at general conferences and the Seattle Temple open house, as well as well-publicized media appearances in print and on television. She argued that Church leaders demonstrated "savage misogyny" (although she noted that this statement was taken out of context), and she recommended to the American public that they not allow Mormon missionaries into their homes until the Church reversed its ERA stand.⁶

Johnson's excommunication for apostasy ("perhaps the most conspicuous media event in [LDS] Church history" to date, one observer called it)⁷ and her vocal complaints about the political influence of Mormon money and out-of-state letter writers introduced a new dimension into the media's treatment of Mormons—or, perhaps more accurately, revived a dimension that had characterized reporting on Mormons a century earlier. That dimension was fear—fear

of Mormon political ambitions, and fear of a Church whose centralized hierarchy could wield enormous influence in the lives of devoted, but mostly unthinking, disciples.⁸

The ERA was never ratified, and many policy makers felt that the main anti-ERA argument, that women's needs could be better served by specific piecemeal legislation, proved persuasive enough to effectively dull public interest in the amendment. But pro-ERA activists' complaints about Mormon power did not disappear or dissipate, and in fact continued to color media portrayals of the Church well into the 1980s, just as other groups—like evangelical Christians and academics within and without the Church—expressed renewed concern about Mormon growth and Mormon intolerance of dissent.

Three decades later, the place of women in Mormon media is still being discussed. In July 2014, A Mormon columnist in the *New York Times* proclaimed that the "Mormon Moment" was over when Ordain Women's Kate Kelly was excommunicated. The writer felt that the excommunication signaled the end of what many observers had noted in recent Mormondom, and that was the prominence of a diversity of voices and faces in, say, the "I'm a Mormon" campaign, as well as the world of social media. Yet Kelly's excommunication, the columnist feared, would change all of that—it was evidence of a "crackdown" that would "[mark] the end of . . . a distinct period of dialogue around and within the Mormon community."⁹

Others, however, have not been so sure.¹⁰ While it is far too early to know how this will play out, one thing that does feel different today is that attention to Mormon women seems to be highlighting important Mormon diversity as much as, or even more than, perceived Mormon authoritarianism—and this is a theme that seems to have momentum in the national media. Recent coverage of the place of women in the LDS Church has carried signals to those outside and inside the faith that there is no single "valid" Mormon viewpoint, but rather there are many. One case in point: In a spring 2014 *New York Times* series on changes in the sister missionary program—and the attendant changes of the place of women in the Church generally—the following women were quoted: Linda Burton (general Relief Society president); Neylan McBaine, identified in the article as a moderate Mormon; Kate Kelly; Joanna Brooks; and, significantly, Maxine Hanks, identified with this telling line: "Maxine Hanks, one of the excommunicated feminist



Equal Rights Amendment rally in Los Angeles, California, July 31, 1972.
Photo by George Garrigues.

scholars, recently rejoined the church because she sees ‘so much progress’ for women, she said in an interview.”¹¹ Such diversity of opinions is certainly a notable change in the media coverage of the Mormon community.

Part of this surely has come about because the nature of media coverage in today’s world has changed, in that social media platforms have exponentially multiplied the number of potential media commentators. This means that a variety of Mormon women, in their own voices, are able to describe their experiences in, concerns with, and hopes for a Church to which they are deeply committed. This accessibility makes snap judgments—that split the camps into “faithful”/“unfaithful” sides—come off as unfair and unreflective of reality. Instead of only being polarizing, then, attention to these issues now seems to be opening space for productive conversations. Part of that space, too, seems to have been opened by institutional initiative on the part of the Church to reflect the richness and complexity of its own history and within its own people. What these current conversations might therefore do is sensitize Latter-day Saints and outside observers to additional layers in the “Mormons and the ERA” story and its aftermath, and warn all sides against easy assumptions: it would be just as wrong, we begin to see, to assume that every Mormon woman who favored the ERA rejected outright the idea of prophetic direction, as it would be to suppose that every Mormon woman who opposed the ERA was subservient and unthinking. These current conversations can prompt us to listen to each other more.

It says something that Neylan McBaine, characterized as “an orthodox believer” by one of her book’s endorsers,

could write in her new book, *Women at Church: Magnifying LDS Women’s Local Impact*, that “the truth is found not in sweeping these tensions under a rug or bundling them into tidy packages of platitudes; it is in wrestling with them outright.” And it says something that McBaine’s book carries endorsements from Camille Fronk Olson, chair of the Ancient Scripture Department at BYU; from Juliann Reynolds, cofounder of FairMormon; and from Lindsay Hansen Park, founder of the Feminist Mormon Housewives Podcast.¹² It seems to say, at the very least, that there is room in the contemporary Church for a variety of voices and viewpoints, that Matt Bowman was right when he told National Public Radio in the fall of 2012 that coverage of Mitt Romney’s campaign had struck at the prevalent “myth” of Mormonism-as-“monolith.”¹³ It also says, and forcefully so, that the agency of Mormon women is being better recognized than ever before in the role such agency has had—and will have—in shaping the meaning of “Mormon,” both in terms of a clearer *public* understanding and adherents’ *self*-understanding. Finally, it seems to say that the aspirations of Church *members* to rise to new heights are driven by the ideals of equality for which the Church *itself* stands. “We can be encouraged,” McBaine writes, “by the ways our doctrine opens doors to theological possibilities and potential that are not options in other faith communities.” The question she therefore asks is worthy of repeated reflection: “Are we practicing what we preach?”¹⁴ ✂

Special thanks to Rachel Cope and Camille Fronk Olson for their helpful feedback and suggestions.

1 Michael Otterson, interview by author, September 9, 2011, 4, transcript in author’s possession.

2 For studies of Mormon involvement in the Equal Rights Amendment campaign, see Martha Sonntag Bradley, *Pedestals and Podiums: Utah Women, Religious Authority and Equal Rights* (Salt Lake City: Signature Books, 2005); D. Michael Quinn, “A National Force, 1970s–1990s,” in *The Mormon Hierarchy: Extensions of Power* (Salt Lake City: Signature Books, 1997); and J. B. Haws, “The Politics of Family Values: 1972–1981,” in *The Mormon Image in the American Mind: Fifty Years of Public Perception* (New York and Oxford: Oxford University Press, 2013).

3 See Daniel K. Williams, *God’s Own Party: The Making of the Christian Right* (New York and Oxford: Oxford University Press, 2010), 108–11.

Continued on page 25

Sunrise on the Mississippi

BY SCOTT C. ESPLIN

BY SCOTT C. ESPLIN (*scott_esplin@byu.edu*) IS AN ASSOCIATE PROFESSOR OF CHURCH HISTORY AND DOCTRINE AT BYU.

SUNRISE AND SUNSET ON THE Mississippi, with a brief day between—such is the capsulated story of Nauvoo the Beautiful,” observed President Gordon B. Hinckley. This comment captured an image of the period from 1839 to 1846, when the Church was headquartered in Illinois.¹ However, with the restoration of numerous homes and businesses and the reconstruction of the Nauvoo Temple, the sun has recently risen again on this sleepy Mississippi River town. Over the past several decades, faculty and students of Religious Education at BYU, as well as Church membership as a whole, have watched firsthand while “Nauvoo of the imagination” has slowly come alive.² Indeed, the Church and BYU have returned to Nauvoo in powerful ways.

A Longing to Return

A longing to return to the City of Joseph originated with the Saints who abandoned their homes in Nauvoo to flee to the Rocky Mountains. “As a people or community, we can abide our time,” declared Church President John Taylor in 1882. “But I will say to you Latter-day Saints, that there is nothing of which you have been despoiled by oppressive acts or mobocratic rule, but that you will again possess, or your children after you. Your rights in Ohio, your rights in Jackson, Clay, Caldwell and Davis



Johan Schroder, *Nauvoo, Illinois*, 1859. © Intellectual Reserve, Inc. Courtesy of Church History Museum.

[sic] counties in Missouri, will yet be restored to you. Your possessions, of which you have been fraudulently despoiled in Missouri and Illinois, you will again possess, and that without force, or fraud or violence. The Lord has a way of His own in regulating such matters.”³

For Latter-day Saints, recovering Nauvoo’s glory began with the purchase of the nearby Carthage Jail in 1903, the first of what would eventually be dozens of acquisitions of historically significant structures for the faith during the twentieth century. In Nauvoo itself, the Church marked its first site in 1933 when Elder George Albert Smith joined Frederick M. Smith, president of the Reorganized

Church of Jesus Christ of Latter Day Saints, in dedicating a monument to the formation of the Relief Society near the site of the organization’s founding.⁴ Later that decade, Utah businessman Wilford Wood made the first of what became ten transactions spanning a twenty-five-year period to acquire the entire Nauvoo Temple lot.⁵ In the late 1950s, Salt Lake physician Dr. J. LeRoy Kimball furthered the town’s dramatic transformation when he bought and restored his great-grandfather Heber C. Kimball’s home. In the years that followed, Kimball and the organization he helped found, Nauvoo Restoration Incorporated, purchased and restored the homes of Brigham Young, Wilford

Woodruff, and Jonathan Browning, among many others, together with numerous business and community structures. The decades-long project expanded to include a pageant, shows, and historic tours, bringing Nauvoo the Beautiful to life.

Contemplating Zion

Faculty and students in Religious Education regularly participated in the Church's return to Nauvoo. In 1993, professors focused their research on Church historic sites in and around the city, eventually publishing a volume entitled *Regional Studies in Latter-day Saint Church History: Illinois*. Additionally, Milton V. Backman, Susan Easton Black, Donald Q. Cannon, and many others dedicated decades of their careers to writing and teaching about Church history in Nauvoo, often spending extended time researching in the city while serving in Church programs. In the early 1990s, Professor Backman's service as a missionary in Nauvoo led to the formal presence of BYU students studying in the City of Joseph. Pondering on the empty homes and dearth of visitors during the city's winter months, Backman later recalled, "I thought, 'Why not establish a BYU winter semester program in that historic site?'"⁶ After leading forty-two students in a successful pilot study, Professor Backman was appointed as BYU's semester-at-Nauvoo director in 1994. Using the city as a hub, students took field trips to New York, Ohio, and Missouri to study the history of the Church on-site.

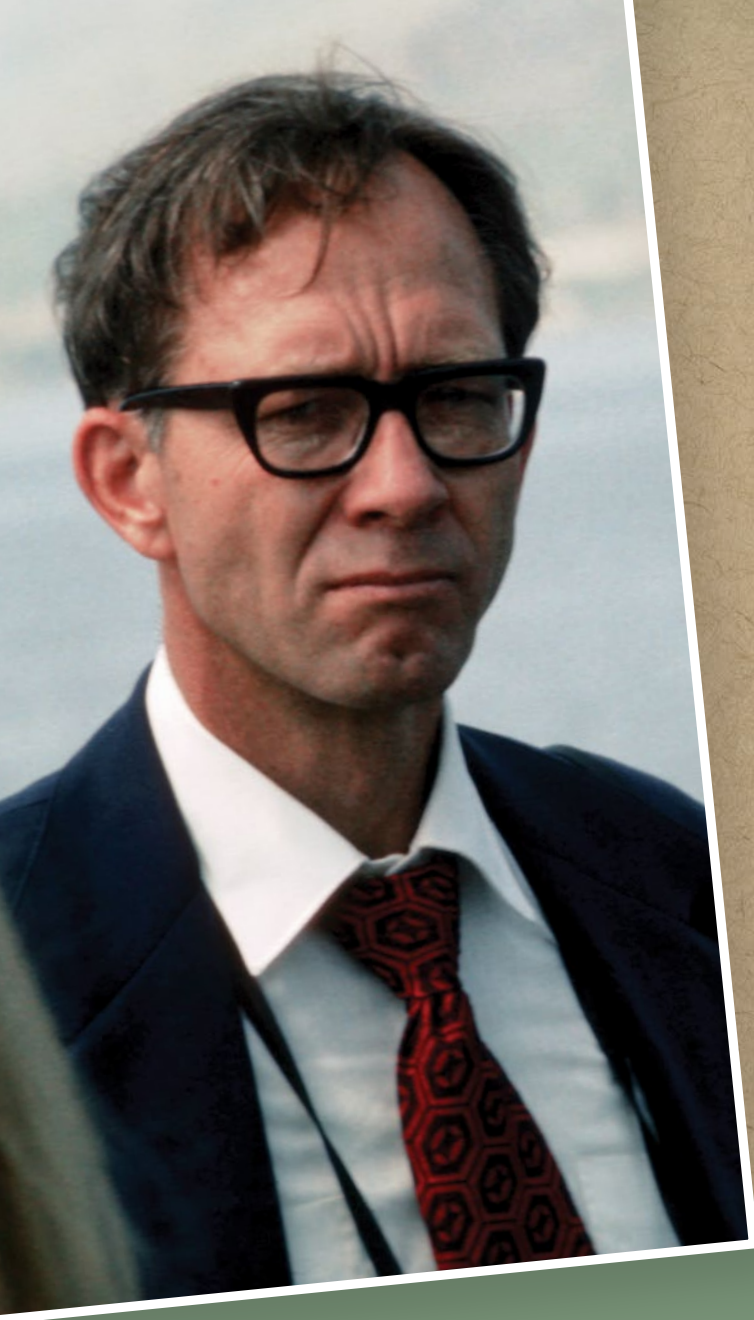
Following the Church's purchase of the Catholic school St. Mary's Academy in 1998, boarding-school buildings in Nauvoo were repurposed into the Joseph Smith Academy, the new home for the BYU program. Facilities such as dormitories, faculty apartments and offices, a gymnasium, a 600-seat auditorium, an exercise room, classrooms, and a library served as many as 120 students each semester. Students expressed the profound impact studying in Nauvoo had on their lives. "The city is so beautiful," one student commented. "You can walk right where the Prophet [Joseph Smith] walked and go to his house and think about things. It is all right there. It is so easy to learn, you are immersed in the Spirit."⁷ Steven C. Harper, a student in the program and later a faculty member in Religious Education, wrote, "It was one of the most formative educational experiences I ever had to go there and to study . . . and to see history come alive in context. . . . Joseph Smith came to life."⁸

In February 2006, BYU officials announced the discontinuance of the program that had brought as many as 1,200 students to Nauvoo over a twelve-year period. At the time, the university did not announce plans for Joseph Smith Academy, though one retired professor observed, "A large facility like this is always in need of maintenance."⁹ Although the buildings were razed a year later, students and faculty continue to frequent Nauvoo. In 2007, Professor Richard E. Bennett began taking students to Church history sites for a weeklong

field study. More recently, the program has expanded to include a five-week summer component, much of which is focused on Nauvoo.

In 1841, the Lord directed the Saints in Nauvoo to erect "a house that strangers may come from afar to lodge therein" (D&C 124:23). While the Nauvoo House, as the building was called, was never completed, its purposes are fulfilled in the restoration of Nauvoo. Nauvoo has become a place where students of all ages can "find health and safety while [they] contemplate the word of the Lord; and the cornerstone [God has] appointed for Zion" (D&C 124:23). ❧

- 1 Gordon B. Hinckley, "Nauvoo—Sunrise and Sunset on the Mississippi," *BYU Studies* 32, nos. 1–2 (1992): 22.
- 2 Paul L. Anderson, "Nauvoo of the Imagination," paper delivered at the BYU Nauvoo Sesquicentennial Symposium, September 21, 1989, as cited in William G. Hartley and Larry C. Porter, "Guest Editors' Introduction," *BYU Studies* 32, nos. 1–2 (1992): 13.
- 3 John Taylor, in *Journal of Discourses* (London: Latter-day Saints' Book Depot, 1883), 23:61–62.
- 4 "L.D.S. Relief Society Memorial Dedicated," *Journal History of the Church*, September 24, 1933, 6–7.
- 5 See Lisle G. Brown, "Nauvoo's Temple Square," *BYU Studies* 41, no. 4 (2002): 4–45.
- 6 Steven C. Harper, "History Is People, Places, Sources, and Stories: An Interview with Milton V. Backman Jr.," *Mormon Historical Studies* 6, no 1 (Spring 2005): 116.
- 7 Sarah Jane Weaver, "Semester Brings Nauvoo, Church History to Life," *LDS Church News*, June 15, 2002.
- 8 Steven C. Harper, "People, Places, Sources, and Stories," 116.
- 9 Sarah Jane Weaver, "BYU at Nauvoo Will Close in April," *Church News*, February 4, 2006.



KEITH H. MESERVY: OFF THE BEATEN PATH

By Kent P. Jackson

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ANCIENT SCRIPTURE AT BYU.

Keith Hansen Meservy was born December 4, 1924, in Provo, Utah. From his parents, Edward and Lucille Meservy, he learned the gospel of Jesus Christ and nurtured an innate desire to love God with all his heart and to love his neighbor as himself. His love for God and his fellow mortals set the course of his life and directed the choices he would make. It was in recognition of how much he had been blessed, and with a desire to share his blessings with others, that he set out on a lifelong path of service.

Above: Israel 1972 Semester Abroad. Meservy family archive.

Keith was reared in Provo, went to school in Provo, found his wife in Provo, and made his career in Provo. To some, that may sound like a straight trajectory, but, in fact, Keith Meservy was not known to walk in straight lines. He preferred to travel off the beaten path.

After his graduation from high school, Keith was drafted into the US Army. He fought in the Pacific in World War II, was wounded in combat, and received a Purple Heart. Like many veterans of that war, he did not talk much about his experiences in it, but he certainly learned from them. When he returned home, Keith was called to serve in the Northern States Mission. He wrote later that while he was there, he “learned the meaning of love: love for people, love for the gospel, love for the

He fought in World War II, was wounded in combat, and received a Purple Heart.

scriptures, and love for the opportunity to teach.”¹ Of the love he gained for the scriptures on his mission, Keith said, “We four missionaries decided on a Sunday that we would like to start reading the New Testament. That week became one of the marvels of my life. I don’t know how to describe the feelings I had as I read the New Testament.”² Keith added: “I was fascinated by what I read. I wasn’t just reading a story. I was reading about Jesus. I couldn’t get enough of it. My heart burned within me as my knowledge of Jesus and his ministry opened up to my mind and spirit. I had never experienced such strong feelings as I did when I studied the Gospels at that time.”³

In 1951, Keith married Arlene Bean. The couple had two daughters and two sons. When Keith graduated from BYU, he had the opportunity to choose whether he would work in the family business or continue his education. The family business was tempting because it was well established and would provide financial security. But the four loves Keith had acquired on his mission—people, the gospel, the scriptures, and teaching—set him on a different course. He wanted to become a religious educator, and he wanted to teach the scriptures.

Leaving the beaten path, Keith traveled to Baltimore in 1952 to begin his graduate studies in the Bible at the Johns Hopkins University. While at Johns Hopkins, he studied under the tutelage of William Foxwell Albright, the most famous and productive Old Testament scholar of his day. Albright attracted America’s finest young students in the field, many of whom went on to become the great biblical scholars of the next generation. Keith

was at home in that environment and later in the academic environment of BYU. His broad intellectual curiosity, his capacity to learn languages, his memory for things he had read and heard, and his emotional connection with the Bible all contributed to his success both as a student and as a scholar.

In 1958, Keith was offered a job as a religion professor at BYU. He decided to take it, even though he had not yet finished his PhD, planning to complete the degree from Provo. When he was preparing for his new job, his department chair told him that he was to teach six classes, which was the norm in those days. Thinking he was doing



1943–45 army portrait. Meservy family archive.



Marriage in 1951, Logan, Utah. Meservy family archive.

as instructed, he signed up to teach six different *courses*—not six different sections of one or two courses. He said years later that the work required to prepare and teach those courses so exhausted his intellectual resources that there never really was a chance after that of completing his doctorate, though he received a master’s degree. But he didn’t let the situation slow him down. He wrote and published important works on the scriptures and helped train a generation of Latter-day Saint scholars after him to do the same. Even without having finished a PhD, he eventually rose to the rank of full professor. He retired from BYU in 1990.

Keith’s most well-known scholarly contribution to the Church was his explanation of the sticks of Joseph and Judah mentioned in Ezekiel 37. In articles published in the *Ensign*, he wrote that the “sticks” were writing tablets, such as those that have been discovered in ancient archaeological contexts. The tablets he described were made of wood

and coated with wax, and writers inscribed their words in the wax.⁴ Keith’s explanation gained wide currency in the Church and was even included in a footnote in the LDS edition of the Bible at Ezekiel 37:16: “Wooden writing tablets were in common use in Babylon in Ezekiel’s day.”

My long association with Keith began in 1974 when I was a BYU student in search of courses on the ancient Near East. The courses I was looking for didn’t exist, so I was referred to Keith to direct me in a regimen of selected readings. Under his guidance, I read wonderful books on Mesopotamian and Egyptian history—books that inspired my own career path. Keith was the perfect mentor for those readings. Not only did his own excitement for the subject matter surpass even that of the authors themselves, but that excitement was contagious. For me, it was an inspiring experience to be in his small, cramped office in the basement of the old Joseph Smith Building, surrounded by books from floor to ceiling, with Keith’s desk piled a foot high with books and papers, and with boxes on the floor full of index cards containing the notes he had taken over the years.

Keith taught in the classroom with the same passion with which he did everything else. He loved Jesus Christ and the prophets who represented Him, but he also loved the scriptural records of their words and activities. He had the ability to *feel* the Old and New Testaments as though he had lived them himself. His teaching was a high-energy experience for those who witnessed it. He taught with emotion, joy, and obvious love for the subject matter. In the classroom, his great verbal gifts were on display, as was his capacity to tie together all the scriptures, both ancient and modern. Never mind that, seemingly oblivious to the calendar, he was sometimes still in Genesis when his colleagues teaching the same course were already in 1 Samuel. My current Religious Education colleagues David Seely, Richard Holzapfel, and Dana Pike also took classes from and were inspired by Keith Meservy,



Left to right: Earl Fairbanks, Keith Meservy, Alan Lake, unknown Arab, LaMar C. Berrett. 1972 Semester Abroad Jerusalem. Mike Meservy.

Keith taught in the classroom with the same passion with which he did everything else.

showing that his influence continues to be felt by later generations of students today.

Keith's Bible was the most used copy I had ever seen. Virtually every page of it was covered with underlines and highlights. He whipped its pages back and forth with such speed, as he hurried from one passage to another, that it is surprising that they weren't all torn up. When he wanted to make a point, he would thrust his long, thin index finger into the pages with such force that I thought he would poke a hole in the book. I was always hesitant to let him

touch my own Bible for fear that I would not get it back intact.

In 1972, Keith left the beaten path of the Joseph Smith Building in Provo and embarked on his first of five tours of duty with the BYU Jerusalem program. Teaching in the Holy Land became one of the passions of his life, and he did it very well. From that time on, the connection between the biblical text and its physical setting was paramount to him. He cared little for traditional interpretations but insisted on following the evidence. Thus, for example, he didn't care that most Latter-day Saint visitors believed Jerusalem's Garden Tomb was the place of Jesus' burial. For him, the scriptural and archaeological evidence proved otherwise. And despite the generations of tour guides who identified one particular place as the location of Jesus' trial before Pontius Pilate, Keith showed that it was on the wrong side of town. He wanted us—his students and fellow teachers—to get things right.

Every ancient place was an adventure for Keith, especially those off the beaten path. And every Bible story was his story.

For Keith, the ultimate experience in teaching was to stand next to the walls of Gamla and read Josephus' description of the Roman siege of that city; or to be in the ruins of Caesarea Philippi and read Matthew's description of Jesus' instructions to the Twelve; or to be on a boat on the Sea of Galilee and read the account of Jesus' calming the storm; or to stand in the City of David and read the accounts of the burials there of David and Solomon. At this last location, during the Palestinian uprising of 1987–91, Keith stood resolutely in the open and read the text under a barrage of rocks thrown by neighborhood youths, while his BYU colleagues hunkered down

for safety in a nearby ancient tomb. He would not be deterred in his efforts to experience the Bible!

Nor did convention seem to deter him. He explored wherever he went, often well off the beaten path. Once his students found him standing high in a large fig tree harvesting ripe fruit for them to sample. Once his colleagues found him on top of the tower of a medieval building, to which he had gained access by climbing a wall studded with broken glass and hiking up stairs that were barely held together with wires. His explorer instincts led him into many places where more timid visitors never entered—all so he and those who were with him could experience the world of the Bible to the fullest extent possible. Every ancient place was an adventure for Keith, especially those off the beaten path. And every Bible story was *his* story.

Keith's students could hardly keep up with him. Many noted with amazement how he would burst into the classroom with his arms loaded with books and papers, ready to take on the subject matter. He was over seventy when he last taught in Jerusalem in 1997. When traveling with students, he was the first out of the bus and the last back into the bus, not always waiting to see if others were behind him. On the ancient sites, he was known for loping up hills with his long strides while his young students, gasping for breath, were trying to follow. Keith had a habit of bounding up stairs three or four steps at a time. That didn't serve him well one day when he charged up the steep steps out of Lazarus' tomb and knocked himself out when he hit the top of the entrance. Students behind him caught him and



NBC interviewing Meservy and LaMar C. Berrett following their walk across the Allenby Bridge between Jordan and Israel—the first group to do so since the 1967 war. Mike Meservy.

brought him out of the tomb. The event became a favorite story among his children and grandchildren because the concussion destroyed his sense of taste, and afterwards he was known to eat and enjoy foods that no one else thought were appetizing.

Keith was always a teacher, even in his private conversations and certainly in his academic writing. For a decade, he served in a calling from the Church to write lessons for the Gospel Doctrine manuals. Throughout the 1980s and into the 1990s, Church members all over the world were blessed by the scholarship and passion that he poured into those lessons. In addition, his conversations with colleagues were teaching experiences for them. He loved to talk about the scriptures and was not afraid to argue his case with vigor, all the while showing through his big smile that he loved those with whom he was thus engaged.

Love, indeed, was a trait that characterized all that Keith did. The four loves he had acquired on his mission stayed with him forever. First on that list, of course, was his love for people. Those close to him noted that in any issue regarding the conduct of others, he always took the side of compassion—not of judgment or condemnation—recognizing the frailties of others and wanting to cut everyone else enough slack to give them the chance to grow. His deep spirituality and deep love of God engendered in him a gentle, kindly nature toward others. Because guile was so foreign to his own character, he was nearly blind to the faults of others but fully able to perceive their strengths.

After a long bout with leukemia, Keith Meservy died on April 27, 2008. Because his passing was not unexpected, he drafted his own obituary. In it, he noted that he had “changed his address . . . from this world to the next.” But in that new venue, he was still exploring. “Now,” he wrote, “he is meeting those ancestors who left their comfortable homes in foreign lands to come to Zion. These forsook all



1959 BYU religion faculty. Meservy family archive.

that made their lives comfortable—their beloved countries, occupations, friends, associates and relatives and made it possible for them and all their posterity to enjoy the fullness of the blessings that God in these last days is extending to his children.”⁵ Keith may have had to go off the beaten path to meet all those ancestors. But notice that with these words, written not for them but for us, he continues to be a teacher. ✕

- 1 Keith H. Meservy, unpublished obituary, <http://www.findagrave.com/cgi-bin/fg.cgi?page=gr&GRid=103384959>.
- 2 Richard Neitzel Holzapfel and Kent P. Jackson, “Lessons from the Scriptures: A Conversation with Keith H. Meservy,” *Religious Educator* 10, no. 2 (2009): 69.
- 3 Keith H. Meservy, unpublished autobiographical sketch, 86; in possession of family.
- 4 Keith H. Meservy, “Ezekiel’s ‘Sticks,’” *Ensign*, September 1977, 22–27; “Ezekiel’s Sticks and the Gathering of Israel,” *Ensign*, February 1987, 4–13.
- 5 Meservy, unpublished obituary.

Religious Studies Center Turns Forty

BY ALISON L. MAESER

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Elder Jeffrey R. Holland being interviewed about the Religious Studies Center.
Photo courtesy of Josh Weathers and Kelton Davis.

WHEN THIRTY-FOUR-YEAR-OLD Jeffrey R. Holland was appointed dean of Religious Education at BYU in 1974, he quickly observed the need for some adjustments. He noticed much that was good and impressive in the “college” over which he now presided, but he also observed a kind of general disorganization of publishing efforts, which hindered productivity and cohesion. Religious Education was

a hodgepodge of study groups and other elements, including the Richard L. Evans Chair (then occupied by Truman Madsen), which had no real home. Holland recognized a need to create a place for these elements to exist and to unite.

But even more important than the need for greater organization was the want of a space where BYU religion faculty members could

publish. Research and publication are vital to any academic career, and professors of religion at BYU at the time faced a unique challenge in that the outlets available to them were strictly limited. BYU faculty weren’t going to “go off and publish in the Harvard Divinity School journals or the Berkeley School of Theology,”¹ Elder Holland says, but there was no other place for them. But as such

research was essential to the careers of individual faculty members—as well as to the instruction of Church membership in general—Holland conceived of a solution to his organizational woes and to the dilemma facing religion faculty. By 1975 the plans were drawn up, submitted to then–university president Dallin H. Oaks, and approved almost instantly by the board of trustees. Thus the Religious Studies Center was born.

Forty years later, the RSC still exists to help fill the needs Elder Holland saw, but has assumed a variety of additional roles and functions. Today the RSC continues to serve as the research and publishing division of Religious Education at BYU, providing both funding and a venue for scholarship on Latter-day Saint culture, history, and doctrine. Its threefold purpose is to “first, facilitate excellence in teaching the gospel of Jesus Christ; second, encourage research and publication that contribute to the mission of the university and its sponsoring institution, The Church of Jesus Christ of Latter-day Saints; and third, promote study and understanding of other cultures and religions.”² With this intent, the RSC has become an essential component of many Religious Education projects and publications each year.

CONFERENCES AND BOOKS

Today, one of the RSC’s major enterprises is the symposia and conferences it sponsors each year. The oldest of these, the Sidney B. Sperry Symposium, originated in 1973, before the foundation of the RSC, in order to encourage faith-based scholarship on

LDS topics, and is still held each fall on campus. The Religious Education Student Symposium, now in its seventeenth year, gives BYU graduate and undergraduate students an opportunity to present research about various religious subjects. In the spring of each year, the Easter Conference is held, featuring addresses focused on the last hours of the Savior’s life and his Resurrection. In 2006, Professor Alexander Baugh proposed a conference to celebrate the two hundredth anniversary of Oliver Cowdery’s birth—a successful event that soon became the Church History Symposium, held each year in the early spring and focused on a specific topic relating to Church history. Proceedings from each symposium are collected in books published annually by the RSC.

But these proceedings constitute only a sliver of RSC publications. Each year the RSC also publishes or copublishes numerous books on a variety of gospel topics. A list of book titles published by the center illustrates the broad spectrum of subjects treated: Kenneth Alford’s *Civil War Saints*, Hugh Nibley’s *Nibley on the Timeless and Timely*, and A. LeGrand Richards’s recent *Called to Teach: The Legacy of Karl G. Maeser*. Many RSC books have won awards from the Mormon History Association and other groups.

In 1986 the RSC began publication of the *Religious Studies Center Newsletter* with the purpose of keeping readers up-to-date on RSC publications and events, distributed mainly to CES faculty. It was replaced in 2008 by the semiannual *BYU*

Religious Education Review. In 2000, the *Religious Educator*, an academic journal focused on the restored gospel of Jesus Christ and Latter-day Saint scriptures and history, was created under the direction of Dean Robert L. Millet and then shaped by Richard Neitzel Holzapfel and other publications directors. Articles published in the *Religious Educator* range from devotionals to presentations of contemporary research in religious topics.

WEBSITE AND TECHNOLOGY

Today, the RSC has expanded to include elements far beyond Elder Holland’s original vision for the center. For one thing, the use of technology has affected RSC operations and accessibility in ways that Elder Holland could not have foreseen at the center’s inception in 1975. Today the RSC has, of course, an online presence—its website, which includes digitized versions of RSC publications and other study resources, receives 30,000 unique hits each month (75 percent of those on Sunday morning, incidentally). This suggests increasing access to RSC publications for Sunday lesson preparation—something Elder Holland says he did not anticipate, but is “happy that it’s being used that way.” In addition, the RSC recently launched its own app, so that all patrons have RSC journals, articles, books, and conference proceedings at their fingertips.

STUDENT MENTORING

Another change in RSC operations that’s occurred in the last forty years is the transition to heavy student

involvement. At the time of the center's birth, when Elder Holland was dean, students were not employed at the Religious Studies Center. Today, however, the use and mentoring of students are central components of how the RSC is run. Students who have worked in the RSC in recent years eagerly cite the experience as one of the most valuable they could have had in their preparation to enter their professions. Nyssa Silvester (former RSC editor and now assistant proposal writer at SyrsiDynix) explains, "At the RSC, I actually got to apply what I learned in my editing classes. . . . I was always learning something new. With two years of real editing experience by graduation, I had no problem starting my career after college." Daniel O. McClellan, currently a scripture translation supervisor for the Church, agrees: "I wouldn't have my job without my time at the Religious Studies Center." And as former RSC employee Jared Halverson, now an institute instructor and PhD candidate in American religious history at Vanderbilt University, explains, "I came to understand then, and have had it repeatedly confirmed since, that the gospel deserves—and can hold up under—careful examination and critical thought, that it is as captivating to the head as it is to the heart, and that scholarship and discipleship were never meant to be mutually exclusive."

"WE'RE JUST BEGINNING"

And while Elder Holland now says he never would have been "bold enough or conscientious enough" to prioritize employing students at the center

RSC Timeline

- **1975** Jeffrey R. Holland combines several initiatives into a new organization, the Religious Studies Center.
- **1976** Dallin H. Oaks and the BYU Board of Trustees approve the new organization and funding.
- **1978** Under S. Kent Brown, the RSC produces the landmark volume *Nibley on the Timely and the Timeless*.
- **1985** Charlotte A. Pollard is hired as administrative assistant and newsletter editorial assistant.
- **1986** *Religious Studies Center Newsletter* is published for the first time.
- **1988** Under Charles D. Tate, the RSC produces the first Book of Mormon Symposium book. The team works on the *Encyclopedia of Mormonism*.
- **1996** Under Kent P. Jackson, the RSC begins a multiyear project of transcribing the Joseph Smith Translation.
- **1999** First Religious Education Student Symposium held.
- **2001** Richard D. Draper reorganizes the RSC. Richard Holzapfel becomes managing editor of the *Religious Educator* and implements blind peer review. Devan Jensen is hired as a full-time editor. The RSC moves from publishing two books a year to six books a year, increasing to twelve books in 2005.
- **2003** First Easter Conference is held.
- **2006** First Church History Symposium is held. Joany O. Pinegar is hired as administrative assistant and eventually becomes a publications coordinator.
- **2008** The *BYU Religious Education Review* magazine is launched in February. Brent R. Nordgren is hired as production supervisor and becomes managing editor of the *BYU Religious Education Review*. More than 2,000 articles are posted on the RSC website.
- **2010–2012** Publications director Robert L. Millet begins several publishing and outreach initiatives.
- **2012–2013** Dana M. Pike redefines the mission of the review boards and pursues copublications with other university presses.
- **2013–** Thomas A. Wayment bolsters the RSC's rigorous review process and reasserts its identity as an independent university press.

when it was first starting, Halverson's observations echo precisely the vision that Elder Holland did articulate for the effect of the RSC on the membership of the Church. Elder Holland now says he envisions the scholarly products coming out of the RSC symbolizing and exhibiting a combination of "the head and the heart, the spirit and the faith, the reason and the revelation" and becoming the definitive scholarly resource for the LDS Church. He is pleased with and excited by what has been accomplished so far, but to hear him talk about it, you might think the center was founded four years ago, not forty. "We're just beginning," Elder Holland says. "We're just barely sprouting out of the ground on this thing."

So while the development of an app would suggest to some that the RSC has truly arrived, it is clear that there are still miles to cover before its potential is realized. Elder Holland's conversation on the topic today is peppered with contemporary buzzwords like "Mormon moment" and "hastening the work"—and he sees the RSC taking a bigger role in both of those. As both LDS and non-LDS communities face historical and doctrinal questions concerning the Church—and, thanks to the Internet, resources that address these questions proliferate to an unprecedented degree—the RSC's output is a place where the best of LDS scholarship can be gathered and presented so that people don't have to seek out less credible sources for answers. The RSC, Elder Holland says, must become "the

academic voice" of the Church, and the point of contact for anyone from outside the Church looking for a definitive and authoritative resource to find information. When the RSC was younger and less established, it was forced of necessity to accept and work with whatever material it could get. Forty years later, greater interest in, along with greater demand for, RSC productions has refined—and will continue to refine—the quality of the scholarship produced.

"OUT OF OBSCURITY"

In 1978, after arranging and participating in an interfaith conference hosted by the Religious Studies Center—the first of its kind—Truman G. Madsen said, "What this conference has done visibly signals a change that has gradually been taking place over the past decade or so—the emergence of Mormonism as a subject for serious study."³ That emergence has only become more pronounced in the intervening years. Today, Mormon studies programs exist not only in Utah colleges and universities, but also schools nationwide, including Claremont in California and the University of Virginia. In 2008, Harvard University started offering a class called "Mormonism and the American Experience,"⁴ and other courses on Mormonism are offered by the University of North Carolina at Chapel Hill, University of Richmond, Vanderbilt University, and Arizona State University.⁵ The output of the RSC is perfectly suited to provide resources for this kind of use. The

RSC is not an isolated, insulated arm of the University; rather, part of the aim of the RSC as described in its mission statement is to produce materials that explore the relationship of the Church "to other cultures [and] religions." A hope to initiate dialogue with those of other faiths and cultures was likewise a part of Elder Holland's original aim for the center.

"As [the Church comes] out of obscurity and out of darkness, I think we will always want to continue to write to Latter-day Saints," Elder Holland says, and "there is a real hunger among members of the Church to hear from the religion faculty at BYU." But as scholars who can write equally effectively to both LDS and non-LDS audiences continue to produce—"ambidextrous" scholars, as Holland terms them—we will see more meaningful engagement of non-LDS audiences with LDS scholarship. The RSC has been an important part of that in the last forty years, and will continue to function in that role as it deepens its involvement with a worldwide community in the next forty. ✂

1. All Jeffrey R. Holland quotes come from an interview by Thomas A. Wayment, Salt Lake City, November 7, 2014.
2. RSC Mission Statement.
3. Lavina Fielding Anderson, "A Respectful Meeting of the Minds," *Ensign*, June 1978, 70–75.
4. Michael Paulson, "Colleges Scramble to Offer Curriculum on Mormon Religion," *Boston Globe*, February 19, 2008.
5. Noura Choudhury, "Religion Depts. Open Doors to Mormon Studies," *Brown Daily Herald*, March 19, 2008.

THE WORLDWIDE REACH OF MORMONISM

BY MICHAEL A. GOODMAN

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FROM SAMUEL SMITH'S FIRST missionary efforts in June of 1830 to the newest missionary joining the now more than 88,000 missionaries worldwide, the Church continues the modern-day effort to fulfill the Lord's mandate "Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost" (Matthew 29:19). Though the first formal missionary effort outside the borders of the United States occurred only a few months after the official organization of the Church in April 1830, the Church remained largely a North American institution through the next 130 years.¹ As of 1960, only 3 percent of the 290 stakes of the Church existed internationally, and almost all of those were stakes which combined areas within the United States with contiguous areas of Canada and Mexico.² Suffice it to say, things have changed from those largely American beginnings.

A quick look at the last thirty years shows how dramatically the Church has transformed. Numbers never tell the whole story, but they can illuminate trends and point to important issues. This is certainly true regarding the



The headquarters of the Church in Salt Lake City, Utah. Photo by Brent R. Nordgren.

internationalization of the Church. The following graph illustrates the demographic change that has taken place (*figure 1*).

In thirty years, the international membership has grown from less than a quarter of the total Church population to over 55 percent. While US and Canadian growth came in at 61 percent over that thirty-year period, international growth came in at a staggering 537 percent. And the trend shows no sign of changing. In 2013, the Church announced fifty-eight new missions, with over forty of them located in international areas.

Though international growth has far surpassed US and Canadian growth in the last 30 years, as might be expected, that growth has varied widely by area. For example, though European growth has been almost three times that of US and Canadian growth by percentage, it pales in comparison to Central American growth (which was over 18 times larger by percentage) or African growth (which was almost 44 times larger by percentage). The following chart gives detailed growth statistics by area worldwide (*figure 2*).

As a result of international growth, the current demographic makeup of the worldwide Church is vastly different than it was fifty years ago when less than 3 percent of stakes included international areas. As of 2011, 48 percent of all stakes are located in international areas, with total international membership at 55 percent. As the following chart shows, the international Church has a strong Latin American flavor. Mexico and the countries of Central and South America combine to include

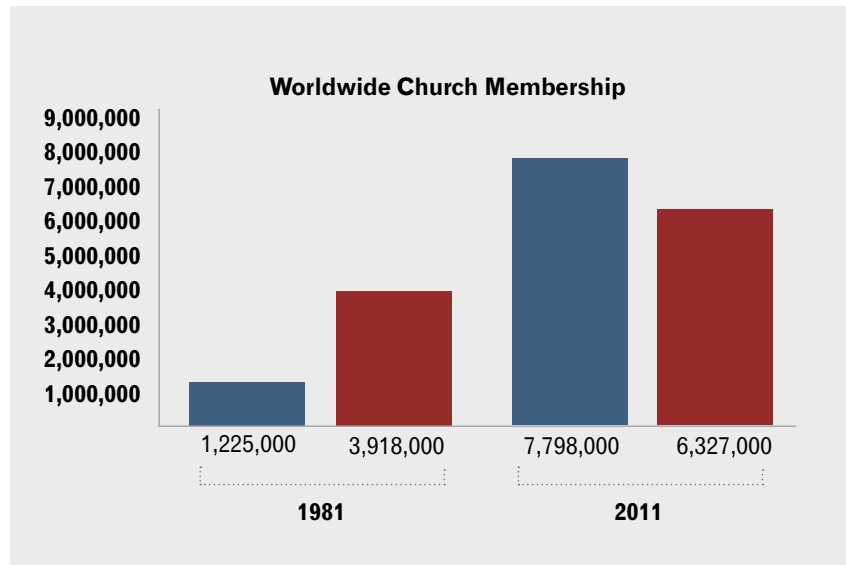


Figure 1.

● Members outside US and Canada
● Members within US and Canada

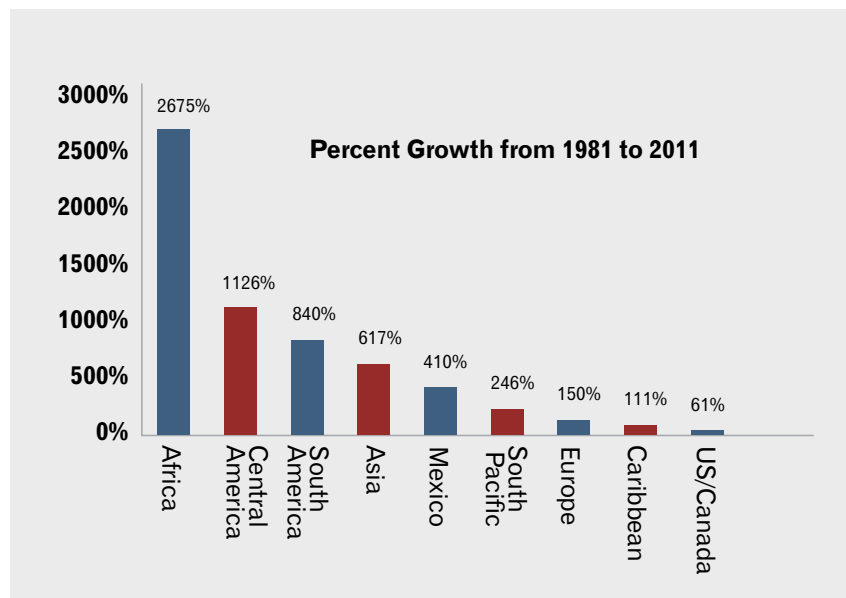


Figure 2.

39 percent of total Church membership. However, Asian growth over the last ten years has almost equaled Latin American growth, and African growth has more than doubled it. With growth in Africa, Asia, and Latin America each far outstripping growth in the United States and Canada, the Church will become less and less an “American” church and more and more an international church as time

passes. This reality will require a much greater emphasis on the study of the international Church than has previously been undertaken (*figure 3*).

One step in that direction came in March 2014 when Brigham Young University and the Church History department jointly sponsored the Church History Symposium entitled *The Worldwide Church: The Global Reach of Mormonism*. One highlight

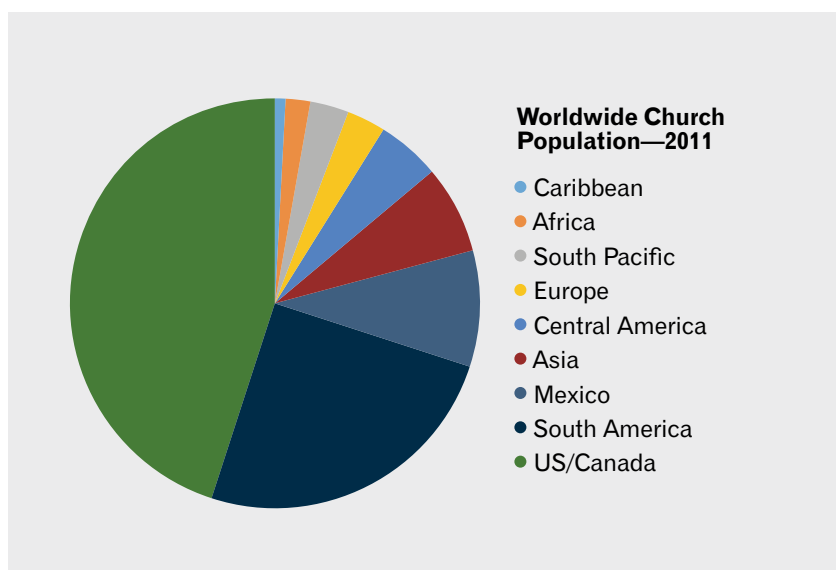


Figure 3.

of the symposium was President Dieter F. Uchtdorf's powerful keynote address entitled "Seeing Beyond the Leaf." Emphasizing the importance of learning our history, President Uchtdorf took his title from a remark made by Michael Crichton in which he stated, "If you don't know history, then you don't know anything. You are a leaf that doesn't know it is part of a tree." President Uchtdorf went on to encourage us to be more diligent in our study and working in Church history and challenged us to take the lessons learned and make a difference both in our personal life and in the Church as a whole. Terryl Givens provided another keynote address in which he highlighted the universal nature of the gospel of Jesus Christ. The symposium included fifty-eight total presenters who shared research that covered dozens of countries and numerous important topics regarding the international Church.

As a result of this symposium, many scholars, some who had not worked in the area of international Church history before, as well

as others who had, made several important contributions to our understanding. Several of these scholars are members of the religion faculty at Brigham Young University. Ken Alford analyzed the pioneering work of soldiers establishing Church units within Afghanistan. Scott Esplin and Barbara Morgan both added research regarding the Church Educational System in Mexico. Richard Bennett examined how not only the LDS Church but other Christian denominations have blossomed in Africa. J. B. Haws studied the impact of the suspension and reintroduction of the work of the Church in Ghana. John Hilton contributed original research on the beginnings of the Church in Taiwan. Greg Wilkinson investigated the Church's standing as a new religion in Japan. I continued my research on the foundation of the Church in Thailand. Roger Minert examined the introduction of the Church in Austria. Mauro Properzi examined how interfaith relationships have impacted the growth of the Church in Italy. Mary Jane Woodger

examined the pioneering work of Wallace Toronto as an early mission president in Czechoslovakia. Three of our faculty members examined issues related to the international Church which were not tied to a specific geographic area. Craig Manscill spoke on conflict and martyrdom, and Craig Ostler examined the impact of humanitarian work in the international Church. In addition, Richard Cowan made a study of how the Church leadership has adjusted to administer an international Church. Several part-time or adjunct professors in Religious Education also took part in the conference.

As we continue to investigate the internationalization of the Church, it is crucial that we study the international Church in context. We must continually seek to understand the Church within the larger context of other cultural, political, and religious influences. For example, it is important to understand how local culture and traditions influence the growth of the Church in each land. We must also look at how local politics and legal realities influence the spread of the Church internationally, especially how these factors affect the religious freedom of different countries and cultures. The intersection between the LDS Church and other faith traditions will continue to be fruitful ground for investigation. Social issues and structures often differ across cultures. These social issues, such as gender and family relations, will need to be included as scholars seek to understand the international Church.

Besides understanding how external context influences the growth of the Church, another

As we continue to investigate the internationalization of the Church, it is crucial that we study the international Church in context.

important facet that needs to be examined is how the internationalization of the Church impacts culture and administration within the Church. For example, how does the internationalization of the Church impact curricular issues? What impact will the increased demand for translation of Church materials and the need to make them quickly accessible to an ever broader worldwide membership have on the Church? How does the continued growth of the Church in less affluent areas impact Church finances, not to mention the ever increasing and diverse physical facility needs? How will the administrative structure of the Church need to adjust to effectively teach and train leaders and members worldwide? These are only some of the ways the internationalization of the Church will impact culture and administrative reality within the Church.

Elder Neal A. Maxwell once said, "The Church has done many difficult things, and from these achievements one would not wish to detract. But all the easy things the Church has had to do have been done. From now on it is high adventure!"³ That statement was made in 1979. Though true thirty years ago, that statement seems even more appropriate today. As the Church moves forward in the

twenty-first century, it will be facing unique challenges made all the more daunting because of the worldwide scope of the work. In his address at the Church History Symposium mentioned earlier, Terryl Givens asked, "How do you export and disseminate the gospel in all its purity and goodness to myriad peoples, nationalities, ethnic groups and societies, without the cultural trap-pings and accretions it has acquired? The problem is as old as Christianity." Just as the Lord's church in former times learned to operate globally after starting on a far more local scale, the Lord's church in the latter-days must also learn to thrive on a worldwide scale after starting with similarly local origins. Ours will be the task of not only helping with that work, but documenting it for all to see and understand. ✕

1. The mission of Joseph Smith Sr. and Don Carlos Smith to Canada in September 1830 began international missionary work in the latter days.
2. This statistic and all of the statistics in this article were taken from Deseret News Church Almanacs for the respective years.
3. Neal A. Maxwell, "The Old Testament: Relevancy within Antiquity," in *A Symposium on the Old Testament* (Salt Lake City: The Church of Jesus Christ of Latter-day Saints, 1979), 12.

Continued from page 9

- 4 See Jane J. Mansbridge, *Why We Lost the ERA* (Chicago and London: The University of Chicago Press, 1986), 5.
- 5 See Edward L. Kimball, *Lengthen Your Stride: The Presidency of Spencer W. Kimball* (Salt Lake City: Deseret Book, 2005), 176–78.
- 6 See "A Savage Misogyny: Mormonism vs. Feminism and the ERA," *Time*, December 17, 1979, 80. Sonia Johnson argued later that the way she used the phrase in her speech was misappropriated by a reporter who applied the charge of misogyny specifically to Mormon leaders, whereas Johnson asserted she was speaking about all of Western culture. Sonia Johnson, *From Housewife to Heretic* (Albuquerque, New Mexico: Wildfire Books, 1989), 334. On refusing the missionaries, see Diane Weathers and Mary Lord, "Can a Mormon Support the ERA?," *Newsweek*, December 3, 1979, 88.
- 7 Stephen W. Stathis, "Mormonism and the Periodical Press: A Change Is Underway," *Dialogue: A Journal of Mormon Thought* 14, no. 2 (Summer 1981): 48–49.
- 8 One Mormon woman who added her name to a 1979 pro-ERA pamphlet, "Another Mormon View of the ERA," said that she worried her signature "would either get me exed [excommunicated]," or that her husband would lose his job at a Church university. "But," she said, "nobody bothered with me, we were overreacting I suppose." Nancy Kader to J. B. Haws, email, December 11, 2014.
- 9 Cadence Woodland, "The End of the 'Mormon Moment,'" *New York Times*, July 14, 2014.
- 10 See Nate Oman's blog post "Discussion, Advocacy, and Some Thoughts on Practical Reasoning," *Times and Seasons*, June 24, 2014.
- 11 Jodi Kantor and Laurie Goodstein, "Missions Signal a Growing Role for Mormon Women," *New York Times*, March 1, 2014.
- 12 Neylan McBaine, *Women at Church: Magnifying LDS Women's Local Impact* (Salt Lake City: Greg Kofford Books, 2014), 6. The "orthodox believer" description comes from Lindsay Hansen Park's blurb inside the book's cover.
- 13 Quoted in Liz Halloran, "What Romney's Run Means for Mormonism," *National Public Radio*, November 1, 2012.
- 14 McBaine, *Women at Church*, 61, 176.

INNOVATIONS IN EDUCATION: RELIGION CORNERSTONE CLASSES BEING DEVELOPED

IN RECENT YEARS THE CHURCH developed new curriculum affecting youth, young adults, and adults. In October 2012, for example, the Young Women and Young Men programs announced curriculum changes. In 2014 seminary graduation requirements were revised, and the adult curriculum is now under revision. In line with these changes, Church universities and institutes of religion are developing four new cornerstone classes to be introduced in fall of 2015. The Church Board of Education has approved these classes, which are “Jesus Christ and the Everlasting Gospel,” “Foundations of the Restoration,” “The Teachings and Doctrine of the Book of Mormon,” and “The Eternal Family.”

Elder Paul V. Johnson, commissioner for the Church Educational System, announced the cornerstone classes in a Church Educational System devotional on November 2, 2014. He said that these classes “are intended to be cornerstones of your religious education experience.”



Church universities and institutes of religion are developing four new cornerstone classes to meet the changing needs of students. Photo by Andres Rodriguez.

Rather than focusing on only one book of scripture for an entire semester, they will draw on teachings found in all of the standard works, as well as the teachings of living prophets.

These changes have come after years of discussion about how to meet the changing needs of students. “With the change in missionary age and increased expectations in the seminary program,” said Brent L. Top, dean of Religious Education at BYU, “we realized our students would come to BYU and religion classes with a stronger foundation in the scriptures.” These cornerstone classes are intended to build on that foundation, making the scriptures one in their hands. The development of these classes is ongoing as individual cornerstone committees have been composed according to the departments they will be housed under. One of the committee purposes is to take input from faculty and develop the key essentials for these courses before they roll out in the fall. Following is an outline of the proposed topics for each course.

“Jesus Christ and the Everlasting Gospel” will center on the Savior’s premortal, mortal, and postmortal ministry, drawing from key scriptural sections in all books of scripture. “Foundations of the Restoration” will focus on the Doctrine and Covenants and will include other important events in Church history and teachings of modern prophets.

“The Teachings and Doctrine of the Book of Mormon” will focus on the key sermons and doctrine taught



Students come to BYU with a stronger foundation in the scriptures. © Intellectual Reserve, Inc..

in the Book of Mormon. “Most of our students know the history,” said Chad H. Webb, an administrator in the Church Educational System. “They know the key events and people of the Book of Mormon, and so we’ll build on that previous study and knowledge to be able to focus on the sermons and doctrine taught in the Book of Mormon.”

“The Eternal Family” will be very doctrinally based, focusing on the plan of salvation, words of living prophets, and doctrine of Heavenly Father’s family and earthly families. Many concepts discussed herein arise from teachings in the proclamation on family.

This change to the curriculum at Church-owned universities and institutes around the world comes as an opportunity to build on what students already know. “Many of our

students have already had extensive personal and family study in the scriptures,” said Webb. “They have gone through seminary and have served missions, and they have a pretty good foundational understanding of the scriptures after studying them sequentially. The intent is to build on that previous gospel study experience.” He added, “There is power in studying the scriptures together. The scriptures are woven together, and as they grow together, there are insights and understanding and strength that come from a study across all the standard works.”

Current students may take these cornerstone classes as electives. Then, beginning in fall 2015, freshmen will be required to take these courses as part of their fourteen religion credits needed for graduation. ❧

Q&A

Advancing the Cause: A Conversation with Matthew O. Richardson

Interview by Thomas A. Wayment

MATTHEW O. RICHARDSON (matt_richardson@byu.edu) IS A PROFESSOR OF CHURCH HISTORY AND DOCTRINE AT BYU AND BECAME ADVANCEMENT VICE PRESIDENT IN MAY 2014.

THOMAS A. WAYMENT (thomas_wayment@byu.edu) IS PUBLICATIONS DIRECTOR OF THE RSC.

For the full version of this interview, visit rsc.byu.edu.

Q: So how does one become the advancement vice president? What do you feel might be the highlights of the process of becoming the new advancement vice president? Did you feel you were the right person for the job?

A: I still wonder every day if I'm the right person for the job. The position was completely unsolicited and unexpected. It wasn't anywhere close to my radar. I was released from the Sunday School general presidency in April, and I thought, "OK, this will be a time to get back and focus on why I came to BYU in the first place," which was to be part of Religious Education and all that that entails. So I was just starting to do that. I was teaching spring term, and I was preparing for my classes when I got a call from President Worthen's secretary. She said that the president wanted to meet with me. When she said that, I



I'm constantly thinking, "How can I help move the cause of this university and the church forward?"
Photo by Richard B. Crookston.

thought it would be a follow-up to a speech I delivered at a meeting earlier in the year. I thought she was saying, "The president wanted to ask you a few questions about your keynote address."

Q: Interesting. I've heard that you had the interview and that literally within a half hour you walked into your class and taught. How did that go?

A: That is true. I sat down with President Worthen, and we talked about students and about the mission of the university. I am a firm believer in the divine destiny and mission of Brigham Young University; I always have been. In fact, at the beginning of every fall semester, before I start classes, I read the mission statement, the aims, and other Hall of Fame talks—"The Second Century of Brigham Young University" by President Spencer W. Kimball and "A School in Zion" by President Jeffrey R. Holland. I like to set my orientation and be reminded just what my duty is here.

We talked for about a half hour or so when he said, "I was just wondering if I could ask you for your help." And I said, "I would love to help if I can." It was then that he asked if I would assume the position of advancement vice president. I was stunned. I didn't quite know how to wrap my head around it or quite what to say. I responded with, "In thirty-one years of marriage, I've never made a decision of this magnitude without my wife. So, President, I need to talk to her about it." He said, "Of course, I'd expect that." We talked a little longer and I remembered that I needed to be in class. I literally ran to back to class. I walked into the classroom a little winded and quite flustered. I had so many things running through my mind and powerful emotions coming over me that I don't know if much of what I said in class that night made any sense. Of course, I didn't tell a soul until I could talk with my wife.

Q: You haven't had a long time to think about this, but do you have a sense what this job entails? I guess what I am really asking is what makes you the person for the job? What does this job mean for someone?

A: That's a very good question. I've wondered about this from the very beginning. My title is the advancement vice president. When I first heard the title, I thought, "What in the world does that really mean?" I found that the scope of this position is rather unique when compared with other universities.

If asked to write a job description, I might say that the advancement vice president oversees athletics, BYU broadcasting, alumni, external relations (publications and graphics, special events, licensing and trademarks, etc.), philanthropies, and university communications. When considering all those areas, I thought the title was very appropriate. I have a deep love for the term *advancement*. This is what my position is really about—to advance the mission and the cause of Brigham Young University in those areas and any other way I can.

If you ask me if this was a spiritual experience, the spiritual side came as I pondered, I prayed, I sought counsel and guidance of what it is that I was supposed to do. And so that's when it kept coming back, and impressed upon me over and over again was that simple word *advancement*—to advance the cause and the mission of not necessarily athletics or BYU broadcasting but the mission of the university, through

those means. I take that quite literally and as a result, I'm constantly thinking, "How can I help move the cause of this university and the Church forward?" It's been a really wonderful experience in many ways to be able to watch that unfold and see opportunities come up.

So what qualifies me to be in this position? I think my experience at the university over the past eighteen years has helped. I have the perspective of a professor and an administrator having served as associate dean for many years. Serving in the Sunday School general presidency was invaluable in providing learning opportunities dealing with administrative duties and responsibilities, complex organizational layers, making decisions, and working within councils. It was an amazing learning experience. Even with all of that, I honestly believe there are many more people that are more qualified for this than I am. To be sure, there are people who are brighter than I am and wiser than I am. But I feel there aren't many who believe in the mission of the university more than I do, who love the ideals of this university more than I do, or who will work harder at fulfilling this job than I will. While that doesn't necessarily make me the "person for the job," it does accurately describe the person in the job. I am devoted, passionate, and dedicated to advance the cause, mission, and aims of this university and will seek the help of anyone who is likeminded or willing to join in the adventure. I am thrilled to be part of something so exciting. ☼

LDS Views of Women in the Bible: A Conversation with Amy Easton-Flake

Interview by Rebekah Weaver

AMY EASTON-FLAKE (amy_eastonflake@byu.edu) IS AN ASSISTANT PROFESSOR OF ANCIENT SCRIPTURE AT BYU.

REBEKAH WEAVER (rebekah.d.weaver@gmail.com) WAS A STUDENT EDITOR AT THE RELIGIOUS STUDIES CENTER.

For the full version of this interview, visit rsc.byu.edu.

Q: Could you tell me about the latest project you have been working on?

A: Currently, I have a few different research projects that I am working on. The one I am perhaps most excited about is the article where I look at how biblical women were discussed in the *Woman's Exponent*, a journal put out by Latter-day Saint women from 1872 to 1914. I am looking at how Latter-day Saint women used the Bible and how they viewed the women in the Bible. While there has been a good amount of research on how early Church leaders have used the Bible, including Joseph Smith and Brigham Young, there is very little on how women were engaging with it.

Q: What have you discovered so far?

A: The women seem to be using the Bible for various reasons, such as to find comfort, to explain doctrine, to encourage good behavior, to argue for certain political or social views, and to build up the Church. What I am focusing on specifically is how these women discussed the women

in the Bible. They seem to want to use them as a way to help explain themselves, to create their own sense of self, or to find their own space within the Mormon community. They are trying to find themselves in the biblical narratives, which makes me read through and say, "What can we learn about these women from how they're interpreting other women?" They are discussing women in the Bible, but more often they seem to be talking about themselves. They use these women primarily as Christian role models and to argue for women's equality with men: they defend their right to vote, to have access to higher education, and to have a voice within the community. They also use the stories of women in the Bible to defend the practice of polygamy.

Q: So these LDS women were using women to defend the issues they think are most important, like suffrage and polygamy? Are they the biggest, or are there other issues of equal weight?

A: Those are probably the two major issues they wanted to address at that point in time. However, they are also using these women to defend more essential ideas such as women having educational or work opportunities.

They also use women in the Bible to put forth characteristics of what women should be like, such as pure, virtuous, brave, heroic, self-sacrificing, and unselfish. There's also considerable discussion about motherhood.

Now, what makes this project particularly interesting for me is that I am trying to compare how Latter-day Saint women are using the Bible to how other non-Latter-day Saint women from that time period are using it. Obviously one of the biggest differences is polygamy, as no one else is defending polygamy. While women of other faiths would completely ignore the fact that Sarah was in a polygamous relationship, because they don't want to discuss polygamy, Latter-day Saint women are bringing it to the forefront. Another difference that interests me is that the Latter-day Saint women like to minimize any conflicts that women in the Bible had, or anything that people might find questionable about these women. They put them up on a pedestal, which is not happening often in the exegesis being put forth by others, such as Harriet Beecher Stowe.

Q: That's very interesting. Do you have any thoughts as to why that difference would exist?

Woman's Exponent.

VOL. I.

SALT LAKE CITY, UTAH, JUNE 1, 1872.

No. 1.

NEWS AND VIEWS.

Women are now admitted to fifty American colleges.

Rev. De Witt Talmage is pronounced a success as a sensation preacher.

Theodore Tilton says the best brains in northern New York are wearing white hats. They might wear chapeaux of a more objectionable color.

Daniel W. Voorhees in one day destroyed the political record of a life-time, and that was when he became henchman to a judge with an ecclesiastical mission.

An Alabama editor writes "United State," and refuses to write "United States"—a straw to show how Southern sentiment runs. What a state he must be in?

The season of scattering intellectual filth has set in over the country. It occurs quadrennially in the United States, commencing a few months before the Presidential election.

Dr. Newman failed to become a Bishop at the Methodist General Conference, and Dr. Newman mourns this second great defeat. He has remembrances of Salt Lake in connection with the previous one.

Great outcry is raised against the much marrying of the Latter-day Saints. The tendency of the age is to disregard marriage altogether, but there seems no indication of a desire to have the race die out.

The "Alabama" muddle like "confusion worse confounded" becomes worse mixed the more it is stirred. It stretches itself over the path of time, and "like a wounded snake drags its slow length along." The country has become heartily sick of it.

Some Eastern journals head their Utah news with "Deseret." With keen appreciation of the coming and inevitable, they accept the mellifluous name chosen for the region wrested by that industry which "the honey bee" represents, from the barren wilds of nature.

George Francis Train sends us a bundle of Train Liques. The compliment is appreciated, but the act is like sweetness wasted. We can vote, but not for "the next President of America." Utah has not become Deseret yet, nor can it participate in Presidential making.

The last week of May, 1872, will be memorable in American annals as the first time since the first ordinance of secession was passed in the South, that both houses of Congress had their full list of members. Statesmanship can retain a complete Federal legislature, but the article has grown somewhat scarce.

To pardon the worst class of criminals on condition that they emigrate to the United States, is growing in favor with European monarchies. Germany and Greece so far have done the largest business in this line, the latest batch of villains thus disposed of being the Marathon murderers from Greece. Orders have been forwarded by President Grant to New Orleans, to which port it is understood they have been sent, to prevent their landing. They should be captured, ironed, returned to Athens with Uncle Samuel's compliments, and a bill for direct and "consequential" damages presented.

News comes from France that trailing dresses for street wear are going out of fashion. So many absurd and ridiculous fashions come from Paris that the wonder is thinking American women do not, with honest republican spirit, reject them entirely. This latter one, however, is so sensible that its immediate adoption will be an evidence of good sense wisely directed.

The anti-Mormon bill of Judge Bingham seems to have fared no better in the judiciary committee of the House of Representatives than the one to which Mr. Voorhees stood sponsor. It is gratifying to think that a majority of that committee yet respect the antiquated and once revered instrument still occasionally referred to as the Constitution.

Rev. James Freeman Clark claims "that if it is an advantage to vote, women ought to have it; if a disadvantage men ought not to be obliged to bear it alone." Speaking from experience we feel safe in affirming that the Rev. gentleman is right, and we hope for a time when this immunity may be universally enjoyed by our pure-minded and light-loving sisters. We don't presume that those belonging to the opposite class care anything about it.

Mrs. Carrie F. Young, editor of the "Pacific Journal of Health," has been lecturing in Idaho on Temperance and Woman Suffrage. The editor of the "Idaho World" was not present, but did not regret his absence. He says, "We feel a most decided repugnance to the exhibition of a woman upon the rostrum, advocating such degrading theories as 'woman suffrage' and other cognate subjects." He omits to state whether "Temperance" is one of the "degrading theories" to which he refers.

Force is ever the argument of a bad cause. The principles which cannot be overcome except by the exercise of physical power, present a front that arrests the attention of thinking minds. Where argument fails and force is employed to overcome an opponent, the power of the principles to which opposition is made is admitted. Will those who urge repressive legislation against the people of Utah think of it? Witness the Voorhees bill as an illustration.

A notable event, as a result of the late terrible Franco-German war, is the opening of the German University in Strasbourg, which takes place June 1st—to-day. That famous city on the Rhine, after a siege memorable in the annals of warfare, passed into the hands of the Germans, and now they take the surest means to permanently consolidate their power, by establishing there one of those seats of learning for which Germany has become enviably famous.

Miss Susan B. Anthony, it is said, declared before the Cincinnati Convention met, that if it gave her cause "the cold shoulder," she would go to Philadelphia and pledge the ballots of the women of America to U. S. Grant. As the women of America are yet without ballots, and as it is very questionable, if they had them, whether they would authorize any single individual to pledge them for any candidate, the supposition is fair that Miss Anthony possesses too much good sense to have made any such declaration.

Rev. Mr. Peirce, a Methodist clergyman who has made Salt Lake his headquarters for some time, in lecturing east proposed the extinction of polygamy by the introduction here of vast quantities of expensive millinery goods, and by inducing "Gentile" women to dress in gorgeous style that "Mormon" women might imitate them and run up such heavy dry goods bills that it would be impossible for a man to support more than one wife, if even one. Mr. Peirce, no doubt, preaches modesty and humility occasionally, by way of variety; now he recommends the encouragement of pride, vanity and extravagance to accomplish his "Christian" designs. The course he advises has been largely followed in many places, has tenanted brothels, aided to fill prisons, broken up families, hurled women of reputation and position down to degradation and infamy, and has met heavy denunciations from inspired men whom Mr. Peirce professes to revere. He would steal the livery of evil to serve religion in. There is not much of this reverend gentleman, and what little there is must be either very silly or very wicked.

The editor of "The Present Age" has been to a church and heard an orthodox sermon, in which the preacher took occasion to say that all religious "isms," including Mohammedanism, Mormonism and Spiritualism, rested their claims for being true "upon miracles." The "Age" is a Spiritualist and denies that his "ism" basis its claims to be true upon miracles. Latter-day Saints deny that Mormonism basis any claim for credence in it on miracles; the reverse is the truth. The "Age" defines a miracle to be "the setting aside for the time being of a natural law to meet an unexpected emergency." Had he said a miracle was the bringing into operation of certain natural laws not generally understood or comprehended, he would have been nearer correct. When somebody can tell how a natural law may be or can be set aside, except by the operation of some other natural law, his definition, which is the generally received one, may be entitled to more consideration. We imagine the working of the overland telegraph is as great a miracle to the Cheyenne Indians as any recorded miracle that the "Age" or the orthodox minister can quote.

Mrs. Laura De Force Gordon attended the Cincinnati Convention and claimed a seat as a delegate from California. Her claim was treated with hisses and laughter. She took a position in front of the stand and endeavored to speak, but her voice was drowned by a tumultuous discord. Her persistence in seeking to address an assemblage that treated her claim in such a manner was undignified; while the action of the Convention in receiving her with hisses and uproarious laughter, was disgraceful. The Liberal Republicans assembled in Cincinnati for a general work of purification and reform, evidently stood greatly in need of general reform themselves, in the matter of manners as well as in politics. Mrs. Gordon was as much entitled to a seat in that Convention as Carl Schurz himself, for we have yet to learn that the call for it specified that "male" Republicans only were admissible.

A new periodical in London is called "The Ladies."

A: I think that one of the reasons is the Latter-day Saint view of patriarchs and matriarchs. If you look at Christian churches as a whole in the 1870s, they tended to have a more developmental view of Christianity. They looked at Abraham and the other patriarchs as good people who did not have the same knowledge as those born after the time of Christ. Therefore, they tended to point out their foibles and accept them, because they believed they didn't have a fullness of truth. They considered them to be the forerunners of a developing Christianity. However, Latter-day Saints in the nineteenth century believed that Adam and Abraham knew what they knew and made the same covenantal relationship with God; so when these Latter-day Saint women looked at the patriarchs and matriarchs, they expected them to have the same saint-like qualities we would expect to see in a prophet of this dispensation, which meant that the women often ignored anything that seemed problematic.

Q: That's fascinating. Is there anything else you'd like to add?

A: No, that's a good summary of that particular research project. However, that's just one of the projects I am doing right now. I have three strands of research that I am always working on. This project fits into my research about nineteenth-century women and biblical hermeneutics, which essentially means studying how women interpreted the Bible. Another strand of my research is looking at the Book of Mormon within a nineteenth-century historical context. For example, right now I am researching

what the Book of Mormon says about masculinity in relation to what other texts in early-nineteenth-century America say about masculinity. I have also looked at principles and doctrines, such as infant baptism, and have examined what the Book of

These projects generally underscore what I am passionate about, which is bringing to light the everyday woman who has been underrepresented.

Mormon teaches in relation to other religions of the day. My third avenue of research focuses on polemical novels of the nineteenth-century, most often about suffrage.

These projects generally underscore what I am passionate about, which is bringing to light the everyday woman who has been underrepresented. One thing I noticed in graduate school was that conservative women's voices were being left out of the academic conversation. Most of the women that are discussed in scholarship are the individuals that academics consider progressive or feminist, but there is a whole host of women who were just living their lives and doing impressive things without ever seeking recognition or fame. These are the women who have been lost, and I am trying to bring their voices to the conversation.

Q: Could you tell me about their importance to the Latter-day Saint community at large?

A: I think they help us to gain a broader perspective on what people were thinking and doing in the nineteenth century. The *Woman's Exponent* is a jewel that we need to analyze, because it is a place where women were talking and sharing their opinions. We can see how much of a vibrant force Latter-day Saint women were in the community by looking through its pages. We can see them working for different social causes—these women were very active, especially the individuals who were writing for the *Exponent*. In particular, the Relief Society was such a vital organization at the time, and you can really see that when you read the journal. You see these Latter-day Saint women talking about the construction of buildings; what they are doing for the poor and needy, such as collecting food for their granary and running a hospital; and how they are teaching and sharing the gospel. I think this is important for us as Latter-day Saints, because when you read about what these women were doing, you cannot be anything but proud of our past and in particular what these women were accomplishing. I think that many times we think that women's roles were limited then, but when we look at the nineteenth century, we see how women in the Church had much more expansive roles than most of their contemporaries. It is important to understand and appreciate our history, including the history of the women of the Church, especially when gender is such a controversial topic. ✕

FACULTY AND STAFF

APPOINTMENTS

Jeffrey R. Chadwick resumed his assignment as professor of archaeology and Near Eastern studies for the 2014–15 academic year at the BYU Jerusalem Center for Near Eastern Studies. **Gaye Strathearn** was appointed as visiting professor of religion (Old and New Testament) for the 2014–15 academic year at the BYU Jerusalem Center for Near Eastern Studies.

Robert L. Millet was appointed coordinator of the Office of Religious Outreach with board members

Alonzo L. Gaskill, Mauro Properzi, J. B. Haws, Shon D. Hopkin, Gregory E. Wilkinson, and **Andrew C. Reed.**

Kerry M. Muhlestein was appointed vice president of the Society for the Study of Egyptian Antiquities.

Ed Snow was appointed as LDS Philanthropies donor liaison for Religious Education.

AWARDS

In December, **Brent R. Nordgren** received the Staff and Administrative Employee Recognition Award.

EXHIBITION

Robert C. Freeman served as co-curator for the design and development of the L. Tom Perry Special Collections Exhibition *The Great War: A Centennial Remembrance*, Summer 2014–Spring 2015.

SELECTED FULL-TIME FACULTY PUBLICATIONS

Alford, Kenneth L. “The Utah War, 1857–1858: A Dark Time for the Saints.” In *The Mormon Wars: Early Persecutions, Hawn’s Mill, Nauvoo War, Johnston’s Army, War on Polygamy*, edited by **Glenn Rawson** and **Dennis Lyman**, 91–116. Covenant Communications, 2014.

———, and **Gerrit J. Dirkmaat.**

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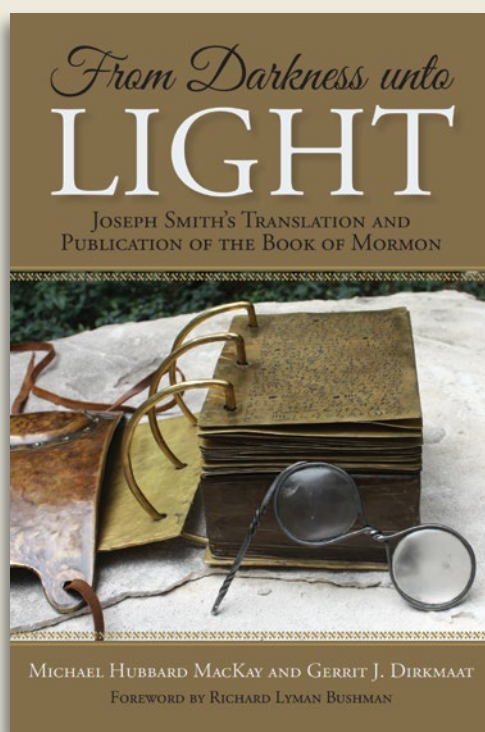
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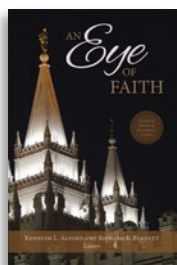
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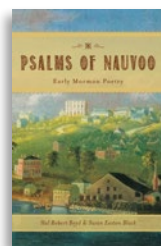
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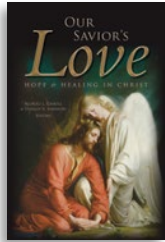
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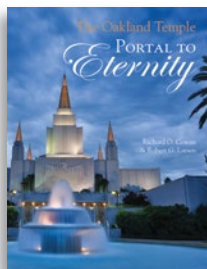
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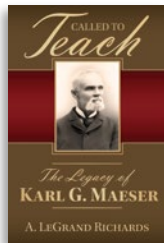
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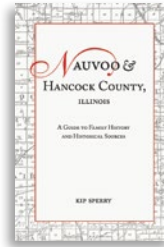
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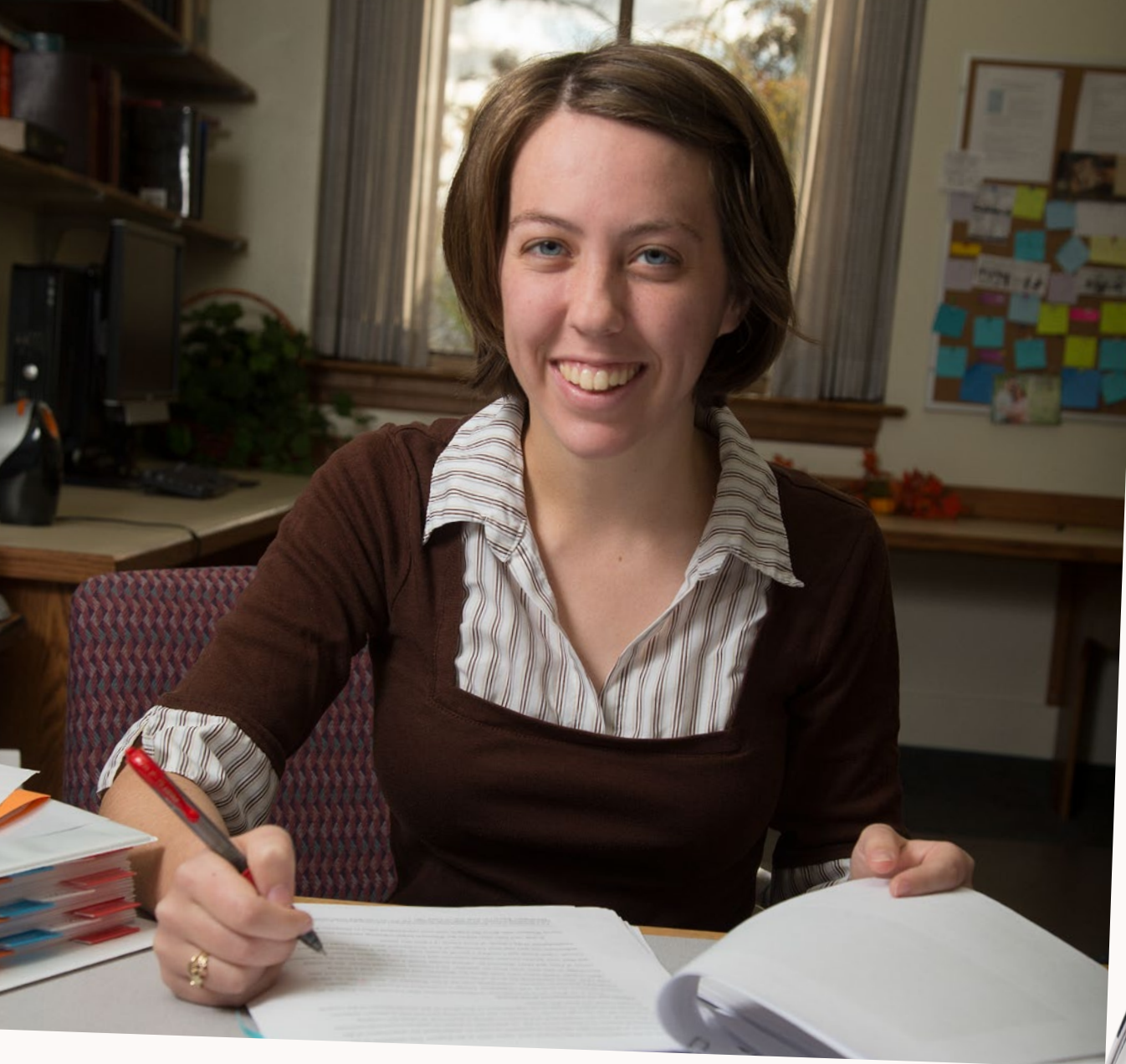
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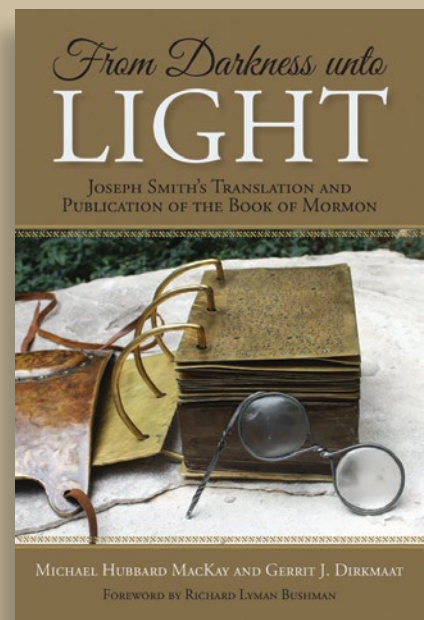
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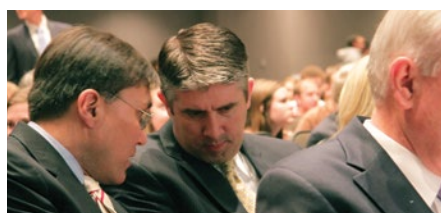
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