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Foundations of the Restoration: Fulfillment of the Covenant Purposes

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Patrick Q. Mason, ed., *Directions for Mormon Studies in the Twenty-First Century* (Salt Lake City: University of Utah Press, 2016)

At its heart, *Directions for Mormon Studies in the Twenty-First Century* is a celebration of religious studies in general and of Mormon studies in particular. The book presents twelve provocative essays written by scholars from multiple disciplines and various parts of the world. The essays are divided into five parts, each part focusing on either a topic or a methodology.

Though the book does present some new research, its value lies in the authors' insights, which form a cohesive argument in favor of propagating and deepening Mormon studies. Each of the essays introduces a problem that exists either in Mormon studies or in the Mormon world, argues that further research is needed to solve the problem, and presents a small example of what that research can look like.

Part 1 shows how scholars can use political and sociological theory—particularly progressivism and studies of ethnicity—to better understand the Church and its members. Part 2 delves into Africa and Japan, suggests a deeper study of world cultures as they relate to Mormonism, and calls for a reevaluation of what many Mormons consider “gospel culture.” Part 3 encourages scholars to move beyond the study of race relations between white Mormons and their nonwhite neighbors and to consider nonwhite perspectives and experiences within Mormonism. Part 5 similarly urges scholars to examine nontraditional Mormon memoirs to get a fuller picture of the Mormon experience and considers the role and significance of record keeping in the Church.

While the other parts of the book encourage certain methodologies merely

by extension, part 4 focuses explicitly on methodology. The essays in this part—written by an economist, two sociologists, and a historian, respectively—demonstrate the extent to which Mormon studies could benefit from expanding beyond the discipline of history.

Reading *Directions* will help new Mormon studies scholars who want to better grasp the field as they prepare to contribute to it. The book will also be helpful to LDS individuals who are not scholars but who would like an introduction to Mormon scholarship and issues facing the Mormon world.

The editor of *Directions*, Patrick Q. Mason, is the Howard W. Hunter Chair of Mormon Studies and associate professor of religion at Claremont Graduate University.

—Isabella Markert

Craig James Ostler, Michael Hubbard MacKay, and Barbara Morgan Gardner, eds., *Foundations of the Restoration: Fulfillment of the Covenant Purposes* (Provo, Utah: BYU Religious Studies Center; Salt Lake City: Deseret Book, 2016)

This volume is a collection of fifteen papers presented at the forty-fifth annual Sidney B. Sperry Symposium, held in October 2016. The title and subject matter of the symposium were drawn from the LDS Institute course titled “Foundations of the Restoration,” which explores the events surrounding the founding of the Church and early Mormonism. The editors, Craig James Ostler, Michael Hubbard MacKay, and Barbara Morgan Gardner, are all members of BYU’s Church History and Doctrine Department.

The volume covers a variety of topics, including the Sabbath day, eternal marriage, conceptions of Zion, consecration, Hyrum Smith’s Liberty Jail letters,

William W. Phelps's contributions to understanding Church history, the First Vision, the Articles of Faith, Joseph Smith's translation of the Bible, the evaluation of doctrine, the development of LDS temples and temple ordinances, and the sustaining of Church leaders as seers, revelators, and prophets.

A helpful contribution found in the volume is an essay by Alexander L. Baugh, an expert on the Mormon experience in Missouri, that explores the Adam-ondi-Ahman revelation, found in Doctrine and Covenants 116 (157–88). World religion professor Andrew C. Reed examines early Mormon interests in Judaism in another essay (225–44), and Anthony R. Sweat, Michael Hubbard MacKay, and Gerit J. Dirkmaat—assistant professors of Church history and doctrine at BYU—provide a helpful model for evaluating and classifying LDS doctrine (23–44). The symposium's keynote address, by LDS scholar Robert L. Millet, is the first selection featured in the volume and is a clear, beautiful, and inspiring discussion of Joseph Smith's role in the Restoration of the gospel (1–22).

Created with Church curriculum in mind, this volume is directly for “teachers and students as they study and teach key events and doctrines of the Restoration” (vii). However, any who wish to deepen their study and understanding of the Restoration will find this collection valuable.

—Richard Neitzel Holzapfel

J. Spencer Fluhman and Brent L. Top, eds., *Let Us Reason Together: Essays in Honor of the Life's Work of Robert L. Millet* (Provo, Utah: BYU Religious Studies Center, 2016)

Let Us Reason Together is a Festschrift honoring the work of Robert L. Millet, a renowned scholar and former dean of

Religious Education at Brigham Young University. The volume covers a variety of disciplines and subjects, representative of the breadth of Millet's corpus, which comprises over sixty publications on a variety of topics. *Let Us Reason Together* is likewise broad in its coverage, though its title and articles particularly highlight one of Millet's most notable accomplishments: his work reaching out to members of Christian traditions outside his own LDS faith. This is noticeable in the fact that some of the articles in the book were written by adherents of other faiths, including Cory B. Willson and Richard J. Mauw. Millet's interfaith work is also highlighted by the strong thread of comparative Christianity found throughout the articles.

The book is divided into three sections, each emphasizing a main theme in Millet's writings: doctrine, scriptures, and Christianity. The essays in the section on doctrine delve into deep doctrine for a brief moment but never stray too far from discussions of core LDS beliefs. The section on scriptures analyzes a range of topics, from a single scriptural word to a collection of scriptures. The last section comprises mostly essays on comparative Christianity.

Among its contents, *Let Us Reason Together* features an analysis from Shon D. Hopkin of grace in relation to the degrees of heavenly glory (329–56) as well as fine observations from Daniel K Judd on Martin Luther's history (311–28). Mauw's essay diplomatically discusses differing theological views on the nature of God (231–38), and a deep consideration of the LDS concept of intelligences is offered by Camille Fronk Olson (4–9). An article by Dennis L. Okholm considers how to define Christianity, troubles the traditional models of defining a religion as Christian, and suggests a new way of determining