

keep academic learning in balance. Elder Eyring learned from his father, Henry Eyring, the noted scientist, that the scholar's latest finding is still always "an approximation in the Lord's eyes" (70).

James S. Jardine uses a powerful central metaphor of the altar to encourage scholars to mentally visualize themselves consecrating their scholarly strengths on the altar to God. To avoid the lure of unrighteousness in academic life, Jardine gives six ways to consecrate learning as a "daily devotion" (78).

Elder Oaks stresses the balance between knowing and becoming: "Whereas the world teaches us to know something, the gospel teaches us to become something, and it is far more significant to become than it is to know" (92).

Mormon faith is not antithetical to academic learning. In fact, Church leaders past and present have encouraged and supported intellectual pursuit as long as it is tempered with meekness and consecration. By consecrating our learning, we then "invite the Spirit to . . . expand us and lift us as we gain pure knowledge and truth" (85). A great expectation? Yes, and according to this conversation, a realistic one.

—Deirdre Paulsen

---

*Expressions of Faith: Testimonies of Latter-day Saint Scholars*, edited by Susan Easton Black (Deseret Book and FARMS, 1996)

Can a true Saint balance the quest for earthly knowledge on the head

of a spiritual pin, allowing her or him to dance with the angels? Or put another way, can anyone thoroughly acquainted with the learning of the world (done by "the natural man") remain humble enough to be considered a person of faith?

After reading this volume of essays penned by twenty-four esteemed Latter-day Saint scholars from diverse academic interests and institutions, one comes away judging that the answers to both these questions is a resounding "yes." What is more, one understands how correct Noel Reynolds is when he writes in the preface that Mormons, who are constantly in search of both intellectual and spiritual answers to the great questions of life, can find strength and common ground by sharing testimonies concerning the fruits of these searches.

These testimonies are organized into three sections: "Personal Odysseys of Faith," "Study and Faith," and "Faith and the Book of Mormon." The diverse essays offer distinct flavors and often very personal insights gleaned from the writers' several human pursuits, yet they reflect a concerted spiritual goal. As readers bring their own experiences, their own strengths, and their own humility to the insights offered by these authors, they should come to understand the kinship between intellect and spirit and to recognize that the intellectual quest, rather than diminishing faith, can augment and escalate the spiritual quest.

While the book does not reveal the answer to the old question about angels dancing, it brings its readers to the common ground of a

good testimony meeting where “expressions of faith” lead to a spiritually motivating and intellectually stimulating sharing of that which Latter-day Saints hold most precious.

—Patricia Mann Alto

---

*Hearts Knit Together: Talks from the 1995 Women’s Conference*, edited by Susette Fletcher Green, Dawn Hall Anderson, and Dora Hall Dalton (Deseret Book, 1995)

Another resounding volume in the Women’s Conference Series, this compilation was selected from the essays and poems presented at the 1995 Women’s Conference sponsored by Brigham Young University and the Relief Society. Women from different backgrounds, occupations, and countries discuss topics common to all such as unity, compassion, patience, acceptance, and change. The words of Virginia H. Pearce establish a recurring theme of this book: we are all “trying to arrange [things] into a predictable pattern as [we adapt] to all sorts of change” (130).

The authors draw the subject of their presentations from their own personal experiences. Pam Kazmaier, having been a hospital nurse for twenty years, relates her difficult decision to leave her nursing career to stay at home with her young children. Bonnie Muirbrook Blair, a homemaker and mother of four, conveys the challenges she faced in the eight years she cared for her aging mother-in-law. And Aileen H. Clyde, former counselor in the General Relief Society presi-

dency, reminds us that as sisters in the gospel “we must cherish one another” (172). In *Hearts Knit Together*, every woman will be able to find a common thread.

The words in this collection strengthen testimonies as, once again, we realize we are not alone—others are experiencing, are enduring, or have overcome similar circumstances. The purpose of the Relief Society is realized as all sisters “look forward with one eye, having one faith and one baptism, having their hearts knit together in unity and in love one towards another” (Mosiah 18:21). This volume reaffirms the unity we find through the gospel and reminds us that we save souls by meeting human needs.

—NiCole M. Barzee

---

*Utah, the Right Place: The Official Centennial History*, by Thomas G. Alexander, 2d ed. (Gibbs Smith, 1996)

Identified as “The Official Centennial History” of Utah, this outstanding volume is well worth reading for anyone interested in Utah or Mormon history. Officially commissioned as a Utah Statehood Centennial Project of the Utah State Historical Society, *Utah, the Right Place* should be welcomed by every student and teacher of Utah history for its remarkable combination of comprehensiveness, conciseness, balance, and literary quality. Not often does a one-volume survey combine all these qualities so effectively.