

insight to Abinadi's words and their impact among later Nephite prophets. Here John Hilton III traces connections between Abinadi's words and those of King Benjamin, Amulek, Alma, and Mormon, while Nicholas J. Frederick examines New Testament language that shows up in Abinadi's discourse. Shon D. Hopkin looks closely at Abinadi's quotations from Exodus 20 and Isaiah 53, analyzing the textual variants found here and in other ancient textual witnesses. In his chapter, Hopkin engages with past studies of the Isaiah variants by David P. Wright and John A. Tvedtnes. For another study relevant to such language studies, readers may want to reference David Larsen's article on death being "swallowed up" ("Death Being Swallowed Up in Netzach in the Bible and the Book of Mormon," *BYU Studies Quarterly* 55, no. 4 [2016]: 123–34).

The third section features two papers examining the Abinadi narrative through "cultural-historical lenses." Kerry Hull discusses the connotations of a disastrous "east wind" in biblical and ancient Near Eastern traditions as well as in Mesoamerica. Mark Alan Wright, cowriting with Hull, compares the killing of Abinadi to numerous accounts of torturing and killing captives from both pre- and post-Columbian sources in Meso- and North America. Wright and Hull significantly expand on past works by Robert J. Matthews and Brant A. Gardner. Generally speaking, however, possible Mesoamerican connections to the Abinadi story remain an area for further exploration.

In the fourth section, the story of Abinadi is looked at through "theological lenses." Amy Easton-Flake considers the issue of infant salvation in the Book of Mormon, first (chronologically) mentioned by Abinadi, and also in light of nineteenth-century debates about infant salvation and baptism.

Finally, following similar efforts in Pauline scholarship, Joseph M. Spencer provides a philosophical and theological analysis of Abinadi's "as though" statements in Mosiah 16:5–6.

The volume concludes with two appendices. A "critical text" of Mosiah 11–17, compiled by all the members of the Book of Mormon Academy, uses the 1840 edition of the Book of Mormon as the base text and provides over seven hundred footnotes highlighting textual variants, intertextual relationships, and unique phrases. A true testament to the diligent work of the contributors, this resource will prove useful to students and scholars alike. The second appendix provides a bibliography of much of the previous Abinadi scholarship that many of the papers build on.

Overall, this book provides a close look at the narrative about the prophet Abinadi from a variety of angles, building on and engaging with past scholarship and forging ahead into uncharted territory. Informed Latter-day Saints interested in deeper study of the Book of Mormon, as well as academics of all kinds who are interested in serious engagement with the Book of Mormon, should be interested in this volume.

—Neal Rappleye

*Saints, Slaves, and Blacks: The Changing Place of Black People within Mormonism*, by Newell G. Bringhurst, 2d ed. (Salt Lake City: Greg Kofford Books, 2018)

*Saints, Slaves, and Blacks* draws on historical and scriptural sources to examine the history of Latter-day Saint thought regarding blacks. Author Newell Bringhurst notes that when the first edition of the book was published in 1981, "it attracted limited notice both within and outside the Mormon community." Bringhurst chalks the oversight

up to bad timing—it was published just three years after the 1978 revelation lifting the priesthood ban, when “Mormons of all stripes” were “anxious to move on, focused on embracing their black brethren and sisters as ecclesiastical equals while ignoring the Church’s recently abandoned practice of black priesthood denial and prohibition on African-American entry into the temple” (xvi). Because of the book’s relatively limited circulation, this second edition is intended to make Bringhurst’s groundbreaking work available to wider audiences and introduce it to a new generation of readers.

The book is divided into nine chapters, which trace chronologically the place of blacks within the Church and its culture from 1820 to 1980, covering such topics as slavery, abolition, the priesthood denial, and civil rights. This new edition is largely unchanged from the first, with only minor adjustments made such as spelling corrections, repagination, reformatting, and an updated bibliographic essay. The book also includes a new preface from the author outlining the history of his creation of the book and its role within contemporary studies of race and the Latter-day Saint religion. Also added is a new foreword by Edward J. Blum and two postscripts by, respectively, Paul Reeve and Darron T. Smith—two scholars of race and Latter-day Saint religion.

Given the timing of the first edition and the book’s own focus (at least four of the nine chapters, plus an epilogue, deal directly with the priesthood denial), those who read the book in 1981 “primarily viewed it in terms of the 1978 ending of the priesthood ban on black men” (ix). It is fitting then that the book was reissued in the same year as the fortieth anniversary of the revelation that lifted the ban.

In addition to commemorating the anniversary of this historic moment, the new edition of this book is relevant for other reasons. Despite the passing of almost forty years, issues of race in America and religion are as salient and relevant today as they were then. As one of the first book-length studies of blacks in The Church of Jesus Christ of Latter-day Saints, this study, according to Blum, was “ahead of its time” (ix). With this book, for example, and “its central thesis that the ban emerged largely as the byproduct of Mormon ethnic whiteness” (xvi), Bringhurst articulates a theory of “whiteness,” a topic and analytical approach that has since become a major focus in critical race studies. And Bringhurst’s commentary holds particular currency within contemporary academic conversations of blacks within the Latter-day Saint faith. Indeed, its thesis of a “Mormon whiteness” has been reiterated in several studies of the last decades, including in the recent publications *Religion of a Different Color: Race and the Mormon Struggle for Whiteness* by W. Paul Reeve and *Race and the Making of the Mormon People* by Max Perry Mueller.

As Blum notes, *Saints, Slaves, and Blacks* “is a book to mind and to mine” (ix), and it will be of value to any person interested in such broad topics as American religious history and the history of race in America and in religious thought. But the book will be of most interest to Latter-day Saints who wish for a deep dive into the changing status of blacks in the Church and the culture surrounding the religion.

—Alison Palmer

*The Worldwide Church: Mormonism as a Global Religion*, edited by Michael A. Goodman and Mauro Properzi (Provo, Utah: Religious Studies Center, Brigham