

nurture capable, caring leaders in this dynamic environment who will be able to carry out the Church's worldwide mission. Stephen Nadauld, as a BYU management professor and a former General Authority, is well equipped to help Church leaders learn how to deal successfully with their myriad responsibilities. In this volume, he has prepared a "primer" on priesthood leadership, focusing his attention on "a few simple principles which can be mastered by men and women of any level of education or background" (vii). He is appealing to a broad audience of Aaronic and Melchizedek Priesthood leaders at all levels and to sisters serving as leaders in Church auxiliaries. The language and examples he uses are easy to read and understand.

The scope of the topic of leadership in the modern Church is vast, particularly when leadership in all Church auxiliaries is included. However, the author demonstrates a commendable mental discipline in limiting his range to a small number of concepts or principles that will be most helpful. He feels that leaders can be successful by concentrating their attention on a few foundational principles, as opposed to management techniques, and "by doing a few *right* things" (117, italics in original). Three core principles are discussed in separate chapters: teaching the plan of redemption, ministering, and vision and focus. The author also includes chapters specializing in Aaronic Priesthood leadership and the leadership process.

Nadauld's focused approach should be edifying and clarifying to Church leaders who may easily feel overwhelmed by the complexity that they often face in their callings. He has succeeded in providing a simple, useful conceptual framework for leaders from all backgrounds and experience to help them concentrate their attention on basic principles and dedicate their energies to those things that matter most.

For those that seek to learn more about Church leadership, there are two

other recent books that merit attention: *Counseling with Our Councils*, by Elder M. Russell Ballard (Deseret Book, 1997); and *Lead, Guide, and Walk Beside*, by Ardeth Greene Kapp (Deseret Book, 1998).

—Terry Dahlin

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*Sacred Places; New England and Eastern Canada: A Comprehensive Guide to Early LDS Historical Sites*, by A. Gary Anderson, Donald Q. Cannon, Larry E. Dahl, and Larry C. Porter. Vol. 1, Sacred Places, edited by LaMar C. Berrett (Bookcraft, 1999)

This handy travel book begins a six-volume series of guide books to early Latter-day Saint historic sites. Under the general editorship of BYU professor emeritus of Church history and doctrine LaMar C. Berrett, the intent of the Sacred Places series is to provide a tool for those who wish to visit the sites where the seminal events of the Restoration took place. "Sacred Places endeavors to bring the history and geography of the early period of the Church to life" and to "function as a resource for academic historians and amateur Church history enthusiasts alike" (vii).

Volume one covers historic sites in all six New England states and eastern Canada including Ontario, Quebec, and the Atlantic provinces. Three of the authors are professors of Church history and doctrine at BYU, and all have researched and written extensively on nineteenth-century Mormon history.

Each chapter includes a general road map of the state or province under consideration and a discussion of specific places and persons relevant to Mormon history in that region. Another valuable feature is the occasional reference to an American history site that provides vacationers information on other places to visit while on their Mormon history tours (for example, Revolutionary War sites in and around Boston). The reader will also

find especially valuable more than a dozen additional detailed maps of specific towns, townships, or farm sites and more than eighty photographs that include both contemporary and historic views of sites as well as selected portraits of Saints who made the sites important. Also included is a bibliography of sources cited and a valuable index of personal names and places.

The five subsequent volumes of the Sacred Places series will include separate volumes devoted to New York and Pennsylvania, Ohio and Illinois, Missouri, Iowa and Nebraska, and finally Wyoming and Utah. These volumes are scheduled to appear every six to twelve months during the next three years.

—Larry W. Draper

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*Henry William Bigler: Soldier, Gold Miner, Missionary, Chronicler, 1815–1900*, by M. Guy Bishop (Utah State University Press, 1998)

The life of Henry William Bigler demonstrates how extraordinary an average life can be. M. Guy Bishop's *Henry William Bigler: Soldier, Gold Miner, Missionary, Chronicler, 1815–1900*, aims to provide a "microcosmic view of nineteenth-century Mormon society through the eyes of a lower-echelon member" (xi). Although Bigler is already known to historians of the West as the man who recorded the exact day gold was discovered at Sutter's Mill, this biography finds his life noteworthy for the "commitment, faith, and self-sacrifice that characterized a host of lesser-known Mormons whose individual experiences many have been lost in historical obscurity" (xii).

The book follows Bigler from his conversion to Mormonism in 1837 through his death in St. George in 1900. Chapters are arranged chronologically and usually focus on a single theme. For example, entire chapters are devoted to Bigler's

march with the Mormon Battalion (1846–47), his mission to the Sandwich Islands (1850–54), his farming in Farmington, Utah (1859–76), and his temple work in St. George beginning in 1877. The final chapter, "Chronicler," discusses the significance of Bigler as a recorder of daily pioneer life. Bigler's four daybooks and nine journals leave behind a rich, detailed record.

This book's strength is its ability to navigate around possible tension. Without overglamorizing the subject, *Henry William Bigler* adds to the growing body of scholarly literature on the "common" pioneer. The author writes with deep admiration for Bigler's saintliness without engaging in excessive cheerleading that might turn away some non-LDS readers. The narrative consistently relates Bigler's life to the larger culture without losing track of the uniqueness of Bigler's own story. Readers leave the text appreciating Bigler's very real sacrifices, while, at the same time, recognizing that the Mormon commonwealth was built on similar sacrifices by thousands of others.

—Jed L. Woodworth