

authors. For example, the author of the essay on section 89 declares that two questions will be answered: "When the Lord revealed the Word of Wisdom, why did he not issue it as a commandment?" and "Amid the varieties of Word of Wisdom practice, how should section 89 be interpreted?" (359). The first question is answered fairly well, but the second is not. The writer goes to considerable lengths to describe how *not* to interpret the Word of Wisdom, but spends very little time on how it should be interpreted. The question of what one should do to meet the requirements of the Word of Wisdom is not discussed.

Some writers seem to do no more than rehash the sections of the Doctrine and Covenants with little evidence of research and analysis. Some dealt well enough with some themes but neglected others. For example, the chapter on sections 101, 103–6 presents an excellent discussion of the preparation for the Millennium but gives very little insight into the history surrounding Zion's Camp, the problems of Church members in Missouri, and the impact that history had on these sections. This leads to perhaps the greatest weakness of the book. The editors have tried to do too much in too little space. A two-volume work would have allowed the writers to expand their themes a little more, to provide scriptural commentary as well as explore the historical context.

The book's strengths, however, outweigh its weaknesses. The introductory chapter prepares the reader well for the study of this book. It discusses the historical changes that were made in the headings of the Doctrine and Covenants between the former editions and the 1981 edition and also gives an excellent historical overview of the Doctrine and Covenants and explains how that history impacted on many of the sections. The scripture and subject indexes make this a very usable resource book. The work represents a major contribution to the understanding of the Doctrine and Covenants and gives valuable insights into the doctrines of the Church. The essays should aid both the novice and the serious student.

SAMUEL W. TAYLOR and RAYMOND W. TAYLOR. *The John Taylor Papers, Records of the Last Utah Pioneer*. Redwood City, Calif.: Taylor Trust, 1984. Vol. 1, *The Apostle*. 363 pp. \$11.95. Vol. 2, *The President*. 553 pp. \$13.95.

Reviewed by Mark R. Grandstaff, a missile officer at Malmstrom Air Force Base in Great Falls, Montana.

In 1974, Samuel W. Taylor delivered a paper at the University of Utah rightly suggesting that his grandfather John Taylor was the "Forgotten Man of Mormonism." Only a casual perusal of current Mormon bibliography corroborates Taylor's assertion. There are no major scholarly biographies, few essays, and what is available has been written by his two grandsons.

Most Mormons recognize John Taylor as one of Joseph Smith's close friends and inner confidants. He joined the young church in 1836, was quickly appointed to the position of Apostle in 1838, and in 1839 served on a successful mission to England. In Nauvoo, Taylor was a member of the Council of Fifty, and served on the board of regents and the city council. With Joseph and Hyrum when they were murdered, he sustained severe gunshot wounds and barely survived. As a writer, John Taylor edited the last three volumes of the *Times and Seasons* and published the *Nauvoo Neighbor*. He was also instrumental in writing and circulating the first LDS periodicals in Germany and France (1851) as well as publishing the *Mormon*, a New York City newspaper (1852). In 1877, upon the death of Brigham Young, he became the third President of the Church and guided the Mormons for the next ten years through a period of intense political and social crises. Obviously, Taylor was a talented and complicated man who deserves an incisive treatment.

I suppose that is why *The John Taylor Papers* are such a disappointment. Instead of being a handy, well-annotated compilation of primary-source material, the work is polemical. The speculation that runs through the work does much to detract from its usefulness. For example, the interpretation of the ongoing feud between Brigham Young and John Taylor is based on an interview some fifty years after the fact. The authors perceive their grandfather as the final supporting brace for Mormon doctrinal integrity, for upon Taylor's demise the Church recanted polygamy and interweaved itself into the seamless web of American pluralism. Hence, as the authors claim, the pioneer period ended and modern Mormonism began. This is a well-worn thesis that has been dispelled by the recent writings of Jan Shipps, D. Michael Quinn, and Thomas G. Alexander.

While some of the chapters provide insight into John Taylor's life, others lack substance. Poor coverage is given to Taylor's monumental essay *The Mediation and the Atonement*. In the introduction, Samuel Taylor asserts that this monograph not only repudiated Brigham Young's Judaic theocracy in favor of a New Testament ideology, but completely eclipsed the Adam-God doctrine. Both of these perceptive points deserve further discussion and clarification. Unfortunately, except for one or two passing references in the second volume, the subject is not explored again. A better annotation of

President Taylor's reasoning processes and ideological development is needed.

Finally, standardized editorial procedures could have enhanced the usefulness of these two volumes. This editorial weakness, in combination with the aforementioned problems and the lack of any new and substantial source material, makes it difficult to compare this work with Dean Jessee's "John Taylor's Nauvoo Journal" (*BYU Studies* 23 [Summer 1983]: 1-105) or Jessee's volume on Joseph Smith's writings. In fact, *The John Taylor Papers* is more reminiscent of nineteenth-century biography than something produced for today's scholar.

GORDON SHEPHERD and GARY SHEPHERD. *A Kingdom Transformed: Themes in the Development of Mormonism*. Salt Lake City: University of Utah Press, 1984. 307 pp. \$19.95.

Reviewed by Paul H. Peterson, assistant professor of Church history and doctrine, Brigham Young University.

Sociologists Gordon and Gary Shepherd believe that leader rhetoric is generally an accurate reflection of organizational and ideological change, especially in regard to Mormonism. Hoping to learn something about how the LDS church has changed and maintained itself, they made a detailed analysis of general conference addresses. The Shepherds divided Mormon history into five thirty-year periods beginning in 1830 and systematically recorded the themes and subthemes which appeared in each paragraph of each address sampled from conference records. All of the themes identified in a given address generated scores based on the number of paragraphs in which each theme appeared, divided by the total number of paragraphs in the address. The Shepherds focused only on the most salient general themes addressed in each thirty-year period of conference history.

Some scholars will question the underlying assumption of this work and argue that leader rhetoric is representative only of an urbanized, Wasatch Front strain of Mormonism. While allowing that isolated communities of Saints receive (or have received) leader rhetoric in a filtered form, I think it is clear that a majority of Church members in all generations have regarded sermons given by General Authorities at general conference as divine "marching orders," and that, therefore, the perception of the Shepherds is accurate. Perhaps less accurate is their claim that by examining official records "it is possible to discern