

Christian sacrament, between the stress placed on the term *knowledge* by the teachers of the sect and the L.D.S. concern for intelligence and wisdom, and between the order of precedence among members of the order and present-day ecclesiastical proprieties in matters of seating at meetings, taking the sacrament, etc. Moreover, Robinson maintains that the Covenanters "had a clear idea of the concept of grace and works" and, he continues, "no misunderstanding about the purpose of baptism." It may be admitted that there are some interesting parallels between the early Christian Church and the Qumran sect, but in most of the cases cited above the evidence is clearly forced. The terms "sacrament," "general authorities," etc., are implicates which seem to be based upon the author's desire to *prove* his theology rather than upon any substantial evidence derived from the manuscripts themselves.

In the opinion of this reviewer, the author's preoccupation with theology detracts from his book. Had he been content to follow through with his report on the Scrolls as a journalist rather than as an apologist for modern theology, his book might have been far more effective and informative.

Lewis M. Rogers

The Mormons. By Thomas F. O'Dea. Chicago: University of Chicago Press, 1957. 289 pp., \$5.00.

This book is a refreshing and provocative variation from most books on Mormonism because it neither attempts to prove the ultimate truth or falsity of the religion nor is it devoted to the sensational aspects of it. It is not a monumental work devoted to a meticulous study of Mormon history, organization, or theology *per se*, but to an analysis of these areas as a means of understanding Mormonism as a social and religious movement. It is a naturalistic, rather than a religious, attempt to explore the conditions and events that gave rise to Mormonism, the factors which have influenced its growth, and the dilemmas with which it is faced at the present time.

The book would seem to have something of interest for al-

most any reader. For the average non-Mormon, the book presents what is probably the most objective and best general statement on the Mormons; for the average Mormon, it presents a challenging and provocative opportunity for self-examination; and for the scholar it presents a whole series of hypotheses which need further examination. It is on this latter point that, to this reviewer, the book has the greatest contribution to make. For example, the following are but a few of the questions raised by O'Dea which need further examination and which are of vital concern to Mormonism: Are basic Mormon beliefs being diluted by universal secular trends? What will be the ultimate effect on a religion which seeks to retain conservative beliefs (as compared to other religions and current secular thought) and which at the same time encourages education and makes axiomatic the statement that "The Glory of God is Intelligence"? Despite the fact that Mormons have their own educational system, is not the Mormon emphasis on higher education putting Mormon youth into contact with the very elements in modern thought which are likely to act as a solvent to some basic beliefs? Is the Mormon tendency to compartmentalize life—that is, to encourage such socialistic practices as the Welfare plan and other cooperative ventures within the Church while condemning the same in secular life—a source of weakness or strength? Is the amazing vitality of Mormon organization being sapped of its strength by a tendency to make organization an end in itself? What social and psychological forces are involved in the ability of the Mormon organization to remain vital and strong in the face of such philosophical and organizational inconsistencies as absolutistic theocracy vs. free agency, the concept of eternal progression vs. the concept of a Satan and absolutistic God, centralized control vs. democratic congregationalism or the emphasis on activity, and "this-worldliness" vs. the apparent need in modern life for contemplation and spirituality?

While the historian, theologian, or sociologist might take exception to certain of these questions or to many of the conclusions drawn by Professor O'Dea, his efforts have helped to open up an area of scholarship which Mormon scholars, with their insights both from within and without the Church, might

have opened up more completely a long time ago. But because they found themselves suspect both from within and without the Church, they failed to do so. Perhaps with the impetus provided by this and similar works, the field might be more completely covered.

In discussing the strains and problems faced by modern Mormonism, Prof. O'Dea suggests the need for an empirical and rational approach to their solution. But by taking this naturalistic approach, he underestimates one of the most important and powerful forces in Mormon life today: the tendency to dichotomize ways of knowing into two types—religious and secular—and to believe that, while investigation and rationality are valid approaches in some aspects of Mormon life, anything so important as the problems raised above is best solved by religious methods—faith, authoritarianism, inspiration, and revelation. Consequently, it remains to be seen whether the Church as a whole even feels the need for the intellectual approach which he suggests. But whatever the outcome, he feels that Mormon flexibility and viability under adverse conditions argue well for the future of the Mormon Church.

LaMar T. Empey

Joseph Smith and World Government. By Hyrum L. Andrus.
Salt Lake City: Deseret Book Company, 1958. 127 pp., \$1.75.

As part of the latter-day "restitution of all things," a constitution for a political Kingdom of God was revealed to Joseph Smith. The political kingdom with its "Government of God," as the facts have been reconstructed by Dr. Andrus, was supposed to grow "out of the Church" and be subject to the ultimate rule of the priesthood. All officers of the government were to be nominated by priesthood authority, and citizens of the kingdom would "recognize the will and dictation of the Almighty" as revealed to Church leaders. Nevertheless, the political and spiritual kingdoms were to be distinct entities, with "a constitutional separation of powers between Zion and the political government." Being republican, representative and democratic,