

tive, noting that it was the first and best guide to the Far West and was used by Mormon and non-Mormon travelers, especially California goldseekers. Kimball writes:

Clayton provided, above all things, conciseness, accuracy, and practicality. He had furthermore, personally been over the route two times. He did not clutter up his pages with philosophical musings, fine writing, or any personal allusions. He clearly and briefly guided the emigrant from one identifiable feature (especially water sources) to another, giving the carefully measured distances between them and a cumulative list of miles traveled from Winter Quarters on the Missouri River as well as miles remaining to the City of the Great Salt Lake. His measurement of distances is his single most important contribution. (p. 31)

The well-known story is recounted of the concern for an accurate measurement of the Mormon trail, the disagreements by the 1847 pioneer company over mileage estimates, Clayton's discovery that 360 rotations of a wheel on Heber C. Kimball's wagon equalled one mile, his careful counting of the wagon wheel revolutions to compute an accurate distance, and the invention and production of a roadometer to measure the distance.

Kimball assesses the influences or possible influences on Clayton's work of earlier travel accounts, guides, maps, and contacts.

He also reviews the shortcomings of the *Guide*—the lack of advice on preparing for the westward trek and how to protect emigrants from Indians—but finds it difficult to assess how much Clayton's guide was used by Mormon emigrants. The editor has located only three references to the guide in Mormon trail accounts and suggests that the guide was perhaps of little value after the first few years of Mormon immigration—because of the large number of non-English speaking converts, the fact that the trail was well known, and because most Mormon companies included individuals well acquainted with the trail. Nevertheless in 1848 the 5,000 published copies sold for \$5 each with offers of \$25 reported when the guidebook was unavailable.

Included in the edition is a section of contemporary maps of the Mormon Trail taken from the editors' 1979 volume *Discovering Mormon Trails*, and three historical maps: the 1823 map by Major Stephen H. Long of the country drained by the Mississippi River; the 1843 Fremont-Preuss map of the Platte River; and Mitchell's 1846 map of Texas, Oregon, and California. Seventeen black-and-white photographs of the trail are included, though most are of questionable quality. More and better-quality photographs would help to illustrate and document the trail more effectively, while more detailed maps of the trail would enhance the book's value as a present-day guide to the Mormon trail.

Paul: Early-Day Saint

Understanding Paul by Richard Lloyd Anderson (Salt Lake City, Utah: Deseret Book Company, 1983), 448 pp. \$8.95.

Reviewed by Horace M. McMullen, Westminster College and Pastor of Counseling Ministry, Wasatch Presbyterian Church, Salt Lake City, Utah.

AS A PROTESTANT minister who has taught a college course on the letters of Paul, I admittedly approached this book with some

skepticism. Having read it, I found the book to be unquestionably thorough. Following presentations of the ancient world and the person and work of Paul, Anderson probes each of the letters in meticulous detail—as much as is possible in a single volume. Appendices deal with chronology, descriptions of Paul, baptism for the dead, and a glossary of ancient sources. But the author, a professor of religion at Brigham Young University, confirmed my skepti-

cism—his is a comprehensive study of Paul and the epistles from a strictly Mormon point of view, one which uncritically perceives Paul as the forerunner of Joseph Smith (p. 67).

In the preface the author states his thesis, noting that "modern revelation adds critical insight to Paul and . . . how well Paul supports modern revelation" (p. ix). Implementing this contention the author discerns in the letters of Paul and the Acts report of Paul's missionary activities, strong, if not always conclusive, evidence of distinctively LDS doctrines: testimony to a new revelation (p. 5); the truth of the restored church (p. 7); premortal life (p. 19); emphasis on marriage—that Paul was married (pp. 24, 25); salvation not by faith alone (p. 51); apostasy at the end of the early Christian period (p. 65); centralized church leadership and authority (p. 112f); family relationships sealed for eternity (pp. 124–25); and baptism for the dead (p. 126).

This contrasts sharply with what other scholars say about Paul and his message. For example, Gunther Bornkamm, professor of New Testament exegesis at Heidelberg University, points to Paul as a highly controversial figure in the primitive church—revered and loved, feared and hated. He considers the difference, the contradictions between reports in the Acts and the letters. Further, contends Bornkamm, "his theology is as little a system of universal timeless truths and religious experiences as his life was simply a series of favorable or adverse events" (1971, xxvii). In a similar vein, Leander E. Keck, professor of New Testament at Candler School of Theology speaks of "Paul the Problem": "To understand better Paul's place in early Christianity it is necessary to see that the NT itself incorporates alternative interpretations of the gospel. Paul does not speak for everyone" (1979, 5). So "understanding Paul" is neither a simple exercise nor does it lead to definitive answers. As Paul was a problem to the early church, highly controversial in both person and precept,

so his thought has remained throughout subsequent centuries.

The diversity of interpretations need not lead, however, to complete skepticism. Though Paul was a complex figure and his writing betrays a strong occasionalistic factor, nonetheless certain motifs, like facets of a gem, do emerge. Scholars usually probe for the coherent theme in Paul's theology, but I failed to find the same search in Anderson. J. Christaan Beker, professor of biblical theology at Princeton Theological Seminary, discerns it in the apocalyptic setting for the ultimate triumph of God (1980, ix). Markus Barth, professor of New Testament, University of Basel, Switzerland, contends that "justification of the godless by Jesus Christ, by grace, by faith alone, is among the central topics" of the letters (1974, 34). William D. Davies, George Washington Ivey, professor of Christian Origins, Duke University, considers that "being in Christ" was the central concept (1980, 86–110). In an earlier day, Albert Schweitzer located the center of Paul's thought in his eschatological mysticism (1931, 205–26). So there are foci to Paul's thought; but unless Paul is strait-jacketed, we cannot discern a clear, final comprehensive pattern for either the Christian community or the believer's life.

This brings us to the fundamental issue of hermeneutics, or the interpretation of scripture. Anderson assumes that because the letters are scriptural, then each verse—whether at the core of Paul's message or a contingent comment—has final authority. Again, and contrary to most contemporary scholarship, Anderson assumes the Pauline authorship of all the letters traditionally attributed to the apostle. This leads to confusion, for passages in the pastoral epistles and Hebrews contrast sharply with the messages of, say, Romans and the Corinthian correspondence. The authorship of Ephesians has been warmly debated but the notable commentator, Markus Barth, does come down on the side of Paul. With most of the corpus of New Testament letters attributed to Paul, Anderson has such