

an absence of freedom and with an absolutistic nature of God. The serious problems concerning freedom are the same as those of the Catholic-Protestant theologians who originally advanced these ideas.

Questions concerning how we are to understand evil and human suffering are also raised. Are they to be blamed on humans or ascribed to God? If the latter, there is no way to escape the conclusion that we are not responsible, that an absolutistic God has predestined our lives.

In short, *Mormon Neo-Orthodoxy: A Crisis Theology* is an excellent and important new study of trends and tendencies in Mormon theology. The current challenge

that Mormons are not Christians makes this issue especially germane to Latter-day Saints. In order to establish that we are Christians, we tend to accommodate our theological views to those of orthodox Christianity. Thus, we abandon the ingenious insights of the Prophet Joseph Smith and fail to realize that orthodox Christian theology was largely borrowed from Greek philosophy and from the New Testament. White's book enables us to see in stark contrast what the different theological tendencies are and how we should understand them. In doing so, it is an excellent and rare addition to our understanding of Mormon theology.

Clayton's Struggle

Trials of Discipleship: The Story of William Clayton, A Mormon by James B. Allen (Urbana and Chicago: University of Illinois Press, 1987), 383 pp., \$12.95.

Reviewed by Jay M. Haymond, a historian working for the Utah State Historical Society.

JAMES B. ALLEN has done us all a great favor by writing this interesting biography of William Clayton, a disciple of Joseph Smith. There are many biographies of Mormon leaders, but few about Mormon followers. This study is long overdue.

Allen defines discipleship not as "perfection but rather a struggle for perfection, and in this struggle a person often must wrestle with himself even more than with others" (p. 2). William Clayton struggled as a disciple because he was a strict believer in perfection in an imperfect world. Possibly an alcoholic, Clayton seems to have continually punished himself for his failures.

Called to be the branch president in Manchester before he emigrated, Clayton seemed to enjoy being a leader. But his continuous frustration as a follower suggests that he was unable to reconcile the difference between his own and his leaders'

perceptions of his abilities. He yearned for recognition and positions of greater responsibility. But even when Joseph Smith elevated him to the circles of power, Clayton's jobs were as a clerk and messenger. Brigham Young also gave Clayton opportunities to "lead," but Clayton carried such rigid expectations about the relationship between follower and leader that few were able to live up to his high standards. Clayton was especially offended by those who enjoyed the privileges of rank over the lot of ordinary folk, though he himself was always well connected. He knew people all over the territory and once used his connections to successfully prevent his runaway wife from selling the sewing machine he had given her, even though she was in Payson and he was in Salt Lake City.

Clayton could be stubbornly independent from those in authority. When astrology was introduced to Mormon leaders, Brigham Young professed to believe but warned others of its dangers. But Clayton persisted in dabbling with the belief as if he were in the grip of some overpowering habit. Possibly he equated astrological forecasts with the power of prophecy.

Clayton's most disappointing experience with leadership was his mission to