

entation even with significant effort, I see nowhere in the church whereby an acceptable integration of the sexual and spiritual sides of themselves can occur. All the options are excruciat-

ingly difficult and result in choosing one side or the other. Given this Hobson's choice of no good alternatives, I hope that not too many will receive false hopes in the pages of this book.

Unanswered Questions

The Millenarian World of Early Mormonism. By Grant Underwood (Urbana: University of Illinois Press, 1993).

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JOSEPH SMITH LOOKED FORWARD TO a millennium when, according to the 11th Article of Faith, "Zion (the New Jerusalem) will be built upon this the American continent and Christ will reign personally." But Smith was not the only nineteenth-century American anticipating the Second Coming. How did his beliefs compare with others? Grant Underwood asks this question. First, he examines eschatological thought through the Bible to the early nineteenth century. With this background, he places early Mormon beliefs in context. As the dust jacket boasts, it is the "first comprehensive linkage of the history of early Mormonism and millennial thought."

Underwood then explores how Mormon millenarians used the Bible, the Book of Mormon, and Smith's revelations. He uses church periodicals, personal journals, and other nineteenth-century Mormon writings to show how early Latter-day Saints used the scriptures to support their millennial views. Underwood shows how the early Saints focused on the

Bible. When they used the Book of Mormon, they directed their study to the restoration of Israel. This allowed them to expand the definition of Israel to include themselves.

After describing Mormon millennial thought, Underwood compares it with other groups. He argues Mormons were moderates and not the economically deprived usually associated with those looking for a better life. He contrasts the Mormons and the Millerites. By not setting a date for the Second Coming as did William Miller, Joseph Smith did not set himself up for failure. Underwood also presents interesting contemporary reactions of the Mormons and Millerites to each other. Underwood then explains the religious conditions in England during the 1830s and 1840s and how Mormon thought, especially views of the Millennium, attracted spiritual seekers. In a short epilogue, the author then explains that while Mormons still expect a thousand years of peace, church leaders have not focused on it such 1920. "Though Latter-day Saints still talk about the end times, for many Mormons these doctrines have a detached and textbookish quality" (141).

Underwood provides an overview of Mormon millennialism. An underlying theme is that Mormons