beginning, that "the traditional approach needs to be modified by greater attention to the salvation-historical perspective of the Scripture" (321), the author fails to accomplish his good intentions, giving a rather negative picture of the Mosaic law as "no longer a *direct and immediate* source of, or judge of, the conduct of God's people" (343). D. Moo's position is, consequently, not very different from that of the dispensationalists. His radical separation of law and gospel into respective eras, "before" and "after" Christ, as well as his principle that only what is clearly repeated in the NT is binding for Christians, is not supported by the biblical evidence, and fails to explain why the law of Christ needs to be incompatible with the law of God.

In conclusion, each of the contributors to this volume argue that his approach is best able to solve the gospel and law problem, but, in fact, none seems to have all the answers. The diverse theological and hermeneutical framework of the different confessions still dictate which texts are given precedence and must be used to interpret others. So, despite the tremendous amount of homework accomplished by our authors, much work remains still to be done, whether in textual exegesis, cultural analysis, or theological and moral reasoning. Their stimulating essays, with their rich bibliography (available only in footnotes) provide helps for further research. Everybody may agree with Walter C. Kaiser, Jr., that "the time for a powerful proclamation of the proper uses of the law is now long overdue. . . . It is time for the dispute to come to an end" (75). It is time, also, that the energies be focused on discerning, by the work of the Spirit, how the law of God can be both understood and applied in a way that is faithful to Scripture.

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Underwood, Grant. *The Millenarian World of Early Mormonism.* Urbana, IL: University of Illinois Press, 1993. vi + 213 pp. $24.95.

The Millenarian World of Early Mormonism seeks to unite the scholarly worlds of Mormonism and millennialism. Both areas of scholarship have blossomed in recent years, but for various reasons the study of Mormonism as a millennial movement has received scant attention in spite of the seeming obviousness of the topic. It is into that vacuum that Grant Underwood, associate professor of religion at Brigham Young University in Hawaii, moves with his book.

Correctly interpreting millenarianism as a comprehensive way of looking at life, Underwood demonstrates that the millennial model best helps us understand the entire universe of Mormon thought and action during the church's earliest years.

One of the important tasks accomplished by Underwood is that of definitely demonstrating that early Mormonism's eschatology was thoroughly premillennial. That task was crucial to the book, since earlier treatments of

Mormonism had at times viewed the movement as having postmillennial attributes. That was partly because of its "kingdom-building rhetoric" and partly because talk of an immediate end of the world began to subside about the end of the nineteenth century. Underwood's second chapter ties down the premillennial nature of early Mormonism in a manner that clears up the issues involved. Chapter one had set the stage for that understanding by tracing the eschatological background of Mormonism from the early church up through the nineteenth century.

Chapter three examines early Mormonism's apocalyptic dualism. Underwood notes that millenarian apocalypticists have traditionally divided the world into opposing factions that run along at least two lines: first, the faithful remnant versus the evil establishment, and second, the elect of the remnant who will experience the kingdom versus the opposition who will in the end be damned. In this manner Underwood again demonstrates his millenarian thesis.

Chapters four and five examine the use of authority from both the Bible and the Book of Mormon as they relate to Mormon eschatological thought. He finds millenarian expectations conditioning what Mormons saw in Scripture as well as how they interpreted it.

While concluding that Mormon use of the Bible indicated a millenarian belief, Underwood points out there may have been "little intrinsically 'Mormon'" about their understanding of the topic from the Bible, since that understanding may have merely reflected "contemporary patterns of millenarian interpretation" (76). That is where his treatment of the Book of Mormon in chapter five takes on importance, since that volume had "no history of interpretation, no published commentaries, no standard exegesis" (76). Thus a study of the Book of Mormon provided an independent source against which the conclusions of previous chapters could be tested. Once again Underwood demonstrated the millenarian bias of early Mormonism.

Having made his point on the premillennial orientation of early Mormonism in the first five chapters, chapters six through eight focus on comparisons between Mormons and other millenarians. Chapter six examines what Mormons criticized and supported in early nineteenth-century society and concludes that they were "moderate" millenarians who were quite a part of the dominant culture.

Chapter seven narrows the focus to comparing the two foremost premillennial movements of the day—the "moderate" Mormons and the more radical Millerites. Underwood found these two movements to be in an adversarial relationship and attributed to Millerism the abatement among Latter Day Saints of the sense that the second coming was imminent. Joseph Smith in the final eighteen months of his life took the lead in that shift of ideas. Smith's reaction to Millerism had modified his thinking.

The book's last chapter compares American and British Mormonism to see if the millennial aspect was merely an American phenomenon or whether it was of fundamental importance to the Mormon way of thinking. Underwood again sees the centrality of the millennial understanding of the church. The

volume's epilogue treats the moderation of the more abrasive features of Mormon millenarianism in the twentieth century.

The Millennial World of Early Mormonism is an important contribution to the study of both Mormon theology and nineteenth-century millenarian thought. It is especially insightful for those who have an interest in the millennial ideas of the 1830s and 1840s.

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