

ALMA P. BURTON (ed.), *Discourses of the Prophet Joseph Smith*, Third edition. Salt Lake City: Deseret Book Company, 1965. Pp. 280. \$3.95.

Although private interpretations of what an "edition" is plagues Mormon publishers, this third edition of Burton's compilation is significantly revised. It thereby assumes more importance as the best topical collection of Joseph Smith's discourses now available. The book is expanded by something like ten percent in the average chapter, with certain new chapters and topical breakdowns included, the most interesting of which is a collection of eye-witness descriptions and evaluations by contemporaries who met the Prophet. Certainly the core of Joseph Smith's teachings is here, classified and easily accessible. The importance of this approach cannot be overstressed. It is doubtful, for instance, whether the student of L.D.S. Church History will grasp the motivation of the Prophet until he turns to the collected statements on love, which Joseph Smith defined in terms of "long-suffering, forbearance and patience" toward everyone, with the result of "greater liberality" of thought and conduct of its possessor, who uses every opportunity "to bless the whole human race."

There are two weaknesses in the Burton compilation. The first is inherent in any compilation that aspires to less than comprehensiveness. That is, isolated comments often reported at random are not the measure of Joseph Smith's thought. As a single illustration, under the heading of truths made known by the Prophet, there is one statement of opinion on the hundred and forty-four thousand of the Book of Revelation. Although this gives the reader the impression of knowing what Joseph Smith thought on the subject, there are actually a half-dozen important statements that need to be correlated in reconstructing the Prophet's opinion. The second weakness is that the topical approach has not been applied adequately. For example, while those descriptions of the pre-mortal council that the book includes are classified generally under the chapter on "The Plan of Salvation," a key quote labelled "The Contention in Heaven" is put in an entirely different chapter on "Salvation and Exaltation." There are many more examples, perhaps illustrative of the need of a cross-referencing system in future editions. Likewise, it seems that catch-all chapters

as "Interesting Truths Made Known" and the "Maxims" and "Sayings of the Prophet" should be subjected to the same classification that is the strength of the book.

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setting mankind back hundreds of years. Peiping contends, although a nuclear war would be destructive, "imperialism" would perish and socialism could re-create with extreme rapidity a "beautiful new civilization."

4. With respect to national liberation movements, Peiping charges the Soviets with failing to support national liberation struggles because of its view toward the risk of local wars precipitating larger conflicts. The Soviet position is that liberation struggles must continue and will be supported; however, a sharp distinction must be drawn between internal wars and wars between states. Wars of national liberation must not be promoted from the outside. National liberation wars are conflicts between people of an area against their rulers. Moscow, unlike the Chinese, does not believe Korea is an example of an acceptable type of war of liberation.

5. Moscow has taken the line that disarmament is feasible and desirable. Peiping maintains disarmament prior to the final destruction of "imperialism" is inconceivable, unattainable, and undesirable. Negotiations and talk about disarmament, according to the Chinese, impedes the liberation struggle by reducing revolutionary drive.

6. Peaceful coexistence has become a principal plank of Moscow's foreign policy. Moscow believes that time is on its side. Given some years of peace, enabling the Communists to develop without the disruption caused by war, they believe the superiority of their systems will be demonstrated and victory assured. Therefore, peaceful coexistence should become the cornerstone of foreign policy of socialist states. On the other hand, Peiping's view is that liberation movements are strengthened only by struggle—not peaceful coexistence.

7. According to Moscow, the role of international Communist front organizations, such as the World Federation of Trade Unions, World Peace Council, World's Federation of Democratic Youth, and women and student groups, should be to serve as a means for mobilizing non-Communists as well as Communists. Their effectiveness should not be impaired by requiring their involvement too deeply in militant revolutionary activities. To Peiping, front organizations must be used in the struggle against "imperialism" and their value is directly proportionate to their responsiveness to Communist control and manipulation.