

In an easy descriptive style Robert Matthews, research editor of the Department of Seminaries and Institutes, has written a biographical concordance of the Book of Mormon that is a delight to use. Within the compass of 74 (8½ x 11 mineographed) pages he has listed the name of every person in the sacred volume and indicated each separate incident of his life with supporting reference citations. That he has gone over each biography with a fine tooth comb is apparent from the comprehensive array of data that he presents. Helaman's son Nephi, for example, has 44 entries, while 84 entries unfold the career of the first Moroni. And in many instances where the author is obliged to interpret events in order to index them lucidly he shows himself quite at home in the role of commentator.

Inevitably, subjecting any volume to the kind of detailed scrutiny to which Matthews has exposed the Book of Mormon means that the investigator forms some kind of value judgment concerning the subject of his inquiry. In this respect Matthews is no exception. In "Some Observations" at the close of his little volume he reflects upon his literary detective work, and declares that "The greatness of the Book of Mormon was again and again impressed upon the writer." Though Matthews' little book does not pretend to compete with Reynold's comprehensive *Concordance* (852 pp.), it is more useful as a Book of Mormon biographical tool because it cites descriptive references to a particular person not only those in which his name appears.

As a most useful little book, *Who's Who in the Book of Mormon* provides a compact guide to the lives of Book of Mormon personalities that will prove helpful both to teachers and students of the volume. It will undoubtedly also be welcomed by parents seeking to relate the Book of Mormon narratives to their children.

TRUMAN G. MADSEN. *Eternal Man*. Salt Lake City: Deseret Book Company, 1966. 80 pp. \$2.00.

(Reviewed by Chauncey Riddle, professor of philosophy and chairman of the Department of Graduate Studies in Religious Instruction at Brigham Young University. Dr. Riddle has published frequently in *The Instructor*.)

In a world threatened with drowning under a flood of printed matter, Professor Madsen's book shines forth in clear contrast to the usual run-of-the-press. It is terse, laconic—sometimes painfully so; more often it is exciting in bare allusion to profound principle (e.g., p. 26). But its brevity and terseness do not prevent it from containing more ideas in total than most tomes many times its length (80 pages). The real strength of this work, however, lies in the quality of the ideas contained therein.

With the skill that reflects a lifetime of careful thinking and with materials patiently gathered both from the vast literature of the world and from the revelation of the prophets of the latter days, Professor Madsen weaves a fabric that wears well. His pattern is of contrast, highlighting the rich hues of gospel truth in a setting of the somber questions which have pervasively plagued mankind in recorded thought. The form of his cloth is a garment for man, to cover man's intellectual embarrassment about his own being.

Specifically attentive to the problems of personal identity, the parentage of mankind, the mind-body problem, the challenge of evil, the nature of human freedom, and the knowing of important things, we are treated to the provocative insights of the Prophet Joseph Smith. The dilemmas, paradoxes, and frustrated attempts of such thinkers as Aquinas, Kierkegaard, Marcel, Bultmann, and Tillich are parried deftly with simple and powerful strokes as the restored gospel is displayed as the avenue of truth and happiness for all men.

The reader should not expect in this treatise a systematic work either of philosophy or of theology. The intent of the author seems to be rather to speak to his topics as soul-problems that beset each human being. These problems are met, however, on a high intellectual level and are couched in terminology that makes clear the relationship between the kinds of questions the thinkers of the world are asking and the answers provided by the prophets.

To one not of the same religious persuasion as Professor Madsen, his work offers a clear, incisive examination of the heart of "Mormonism." To such it is a plain challenge to make a choice, seeing here the intellectual strength of the religion of Jesus Christ, but being warned that the intellectual side is neither final nor consummate. But to those of like persuasion,

this work is as a catalogue and reminder of riches possessed, though perhaps neglected; of strengths familiar, but possibly unused. They will likely want to review the writings of Joseph Smith with new thirst, and even to seek after the same source as did the Prophet. Perhaps the creation of such a desire would be the greatest compliment the author of *Eternal Man* could receive.

Book Notes

BRUCE B. CLARK AND ROBERT K. THOMAS. *Out of the Best Books*, Vol. 3. Salt Lake City: Deseret Book Company, 1967. 340 pp. \$2.95.

These Brigham Young University colleagues contribute another volume of a series that impressively integrates religious ideals with the themes of world literature, an educative venture which President David O. McKay has most effectively pioneered in his long career of writing and speaking. This volume concentrates on the meaning of happiness, honesty, forbearance, faith, and love, for the lesson work of the Relief Society, in itself a demonstration of the breadth of the LDS program of personal development. The method of presentation is vital, stressing the individual encounter and experience with the literature and gospel themes thus presented. The anthology is selected with relevance and imagination; i.e., the inclusion of Edward L. Hart's artful and touching "To Utah." Concise background notes maintain an excellence in terms of context and the inducement of provocative insight: i.e., the suggestion that the older brother in the Parable of the Prodigal Son is hardly the paragon of virtue that much discussion assumes him to be. Not the least of the beneficiaries of this series might be those who suppose that either the University or the Church of these authors stands for a restrictive religionism.

WILLIAM F. ALBRIGHT. *New Horizons in Biblical Research*. London: Oxford University Press, 1966. 51 pp. \$1.70.

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