

humanity, and future generations than are most people today" (p.221). This new person would be a humanized scientist who would share his knowledge and become politically active so that he can change society, a new educator who is not simply an imparter of knowledge but a professor of wisdom, a new layman who becomes informed and active in the shaping of society, and a new religious person who becomes involved for positive good in exercising his Christian responsibility.

The author has set forth well the research being carried on at the present time, including the most up-to-date material available (his postscript adds new developments since the main part of the book was completed). Yet he appears to be much more optimistic regarding future developments than the evidence warrants. Perhaps he felt that the negative tone in presenting the evidence is necessary in order to indicate the serious dangers which are upon us and the Babel-like nature of man's research. Scientists who have been working in these fields have themselves warned against the frightening implications of such research, so Utke's suggestion of a moratorium is not a strange proposal. However, in a complex world, the practicality of such a moratorium has to be weighed in the light of what other countries are doing and will do. What implications does such research have regarding self-defense? What implications does it have regarding our moral quality? Would it be better to stop such research even if this means being overcome by our enemy who continues this sort of research? From a public-policy point of view, questions of this kind have to be asked, and this is what Utke calls for.

From a Christian standpoint, the issues would be looked at differently. How realistic, moreover, is his appeal for a revolution which in fact demands the conversion of American society? Given the nature of man, is this possible? While attempts should be made for the transformation of men, they should always be made with the awareness of the sinful nature of men. Perhaps ultimately the only real solution for man's hubris is God's intervention as at the Tower of Babel. This does not mean, of course, that the Christian should have a laissez-faire attitude. While in this world, the Christian should put forth every effort to influence it according to what he considers the humane options in harmony with Christ's principles. Yet he does this, not in wild-eyed optimism, but in sober realism.

Andrews University

SAKAE KUBO

White, Ronald C., Jr., and Hopkins, C. Howard. *The Social Gospel: Religion and Reform in Changing America*. With an essay by John C. Bennett. Philadelphia: Temple University Press, 1976. xix + 306 pp. \$15.00/\$6.95.

In 1940 C. Howard Hopkins published *The Rise of the Social Gospel in American Protestantism*, a volume that, along with Henry May's *Protestant Churches and Industrial America*, remains authoritative on the movement. Believing that the social gospel needs "re-visioning," Hopkins and Ronald C. White, who teaches religion at Whitworth College, have now compiled a volume that forces one to do the rethinking the authors desire.

To classify this volume is difficult, for it contains excerpts from the published and unpublished writings of social-gospel advocates, excerpts from previously published works on the movement, new essays written expressly for this volume, and commentary by the compilers themselves that links this varied material together. The resulting book is surprisingly coherent and reads almost like a monograph.

More importantly, White and Hopkins present material that calls for revision of our traditional view of the social-gospel movement. First, drawing upon the work of Timothy Smith and others, they show that the social gospel had deep roots in nineteenth-century American Christianity, both evangelical and liberal. It was, therefore, in part a product of the internal development of Christianity and not just a response to the industrialization and urbanization of America. Second, while urbanization was the key problem that the social gospel addressed, its activities in the south—where it became involved in farm tenancy, illiteracy, race relations, and other issues—indicate that it was “a particular kind of response to a whole variety of social problems in a changing society. . .” (p. 80). This argument receives further documentation in the section on “Neglected Reforms and Reformers” where material appears from Washington Gladden on race relations, Josiah Strong on imperialism, and Frances Willard on prohibition. Third, the social gospel appears as a theological movement as well as a social movement. As one would expect, Walter Rauschenbusch is the central figure, but the compilers emphasize his background of evangelical piety and present convincing evidence that he had a sense of human sinfulness surprisingly close to that of his later neo-orthodox critics. Underlining the religious nature of the movement were the prayers and hymns that it produced. Washington Gladden’s “O Master Let Me Walk With Thee” takes on new meaning, e.g., when read in the light of its author’s social-gospel struggles. Finally, the reader is reminded of the social gospel’s continuing significance in its influence upon such people as Martin Luther King, Jr., and George McGovern, and in its recent appearance in the evangelical Chicago Declaration. In his concluding essay, John C. Bennett states, “Many elements of the social gospel are now receiving fresh expression though in a context that is very different situationally and theologically” (p. 288).

For the historian *The Social Gospel* does not completely settle any of the above areas of interpretation, but it does point to the kind of evidence that further research must incorporate. At the very least, it is impossible now to continue regarding the social-gospel movement as simply a manifestation of political Progressivism within the liberal churches. It was a much more complex religious awakening.

For the theologian and other religious thinkers and doers to whom this book is also addressed, there is the reminder that American Christianity has a long tradition of social thought and action. The spirit (and in some cases the specific ideas) of the social-gospel movement is a living heritage. This volume enables the contemporary Christian to renew or initiate contact with that still-relevant past.

Andrews University

GARY LAND

Wilson, Dwight. *Armageddon Now!: The Premillenarian Response to Russia and Israel Since 1917*. Grand Rapids, Mich.: Baker, 1977. 258 pages. Paperback, \$4.95.

In this volume, the author, himself a premillenarian, takes note of a vast number of statements regarding Armageddon, Russia, and Israel made by one group of premillenarians, namely, dispensationalists. This group also holds a futurist position as part of their eschatological interpretation. Wilson acknowledges that there are other premillenarians, such as Seventh-day Adventists, whose views are different from those which he treats in this publication (p. 12).

In his “Introduction,” the author informs us that the sources from which his analysis “is basically drawn are premillenarian books and periodicals which are primarily the food of the laity rather than the clergy. Hence, it usually excludes formal theological treatises and scholarly premillenarian journals such as *Bibliotheca Sacra*,