

scholarly rigor, she argues correctly, and she should be able to awaken the conscience of any serious Christ-seeking reader. Her point: our care for the animal world belongs to the foundational call of being an *imago Dei*.

In the last four chapters, making up the second part of the book, the author informs the reader as to what is systematically and morally wrong in the pet industry (ch. 4), the zoo/Sea World/circus/hunting industry (ch. 5), the animal testing industry (ch. 6), and the animal food industry (ch. 7). Her fifteen-year experience in the industry is quite apparent, as she takes these issues with journalistic precision.

King's writing style is personal, authentic, and nonjudgmental. At the same time, she realistically documents the standardized cruelty done to animals and provides many endnotes that reference pertinent laws, research, and journalistic work in the United States. The empathetic reader will find the described reality disgusting. Throughout the chapters, the author reflects on our society's behavior toward animals: What motivates us? Why have we organized our industries in the way that we have? etc. Her appeal in the final chapter is simple and straightforward: Let's broaden our understanding of the new kingdom that has come, let's broaden our understanding of human dominion. As we imitate Christ, let us live a life that "reduces suffering where we can" (155). King does not leave the reader without any practical tips; she illustrates how our diet can change, how our pet behavior can change, how our recreational life can change (instead of going to the zoo or going hunting), and how our clothing preference can become sanctified.

The "Discussion Questions," which are found at the end of each chapter, make this book ideal for book clubs and discussion groups. The book could also play a role in undergraduate religion programs or even MDiv courses that relate to ethics, theology, and life philosophy as part of a "required reading" bibliography.

In conclusion, *Vegangelical* is an important publication, as it not only awakens the Christian conscience, but supports it with concrete suggestions for change. What is needed after a publication like this is a thorough theological description of the ethical, ontological, and soteriological relationships that the biblical writers assume in their description of the man-animal relationship. This book could be the start of publication plans that take on this issue further.

Andrews University

OLIVER GLANZ

Leithart, Peter J. *The End of Protestantism: Pursuing Unity in a Fragmented Church*. Grand Rapids: Brazos, 2016. x + 225 pp. Hardcover. USD 21.99.

This is one of the most engaging and thought-provoking books on current religious trends in America I have read. Peter Leithart's *The End of Protestantism* follows remarkably in the footsteps of H. Richard Niebuhr's *Social Sources of Denominationalism* (1929) and offers a fresh reflection on many of the same themes and issues.

Leithart is the author of numerous books and currently serves as president of the Theopolis Institute for Biblical, Liturgical, and Cultural

Studies in Birmingham, Alabama. He also serves as adjunct Senior Fellow at New St. Andrews College, in Moscow, Idaho, a college of the Association of Reformed Colleges and Universities. In this bold and courageous book, Leithart “critiques American denominationalism in the context of global and historic Christianity, calls for an end to Protestant tribalism, and presents a vision for the future church that transcends post-Reformation divisions” (book jacket). If its basic premise is adopted by American Protestantism, the future of Christianity in the United States could be significantly different. In fact, this book outlines a way forward to what appears to be *The End of Protestantism* in America. The title of the book, however, is a *double entendre*—it is about the end (as in termination or conclusion) of what we know as American Protestantism, but it is also about the end (as in purpose) of what Protestantism was originally about, the Reformation of Catholic Christianity.

The first chapter, “An Interim Ecclesiology,” is a short introduction to the book and discusses Jesus’s prayer for unity among his future disciples in John 17. Leithart understands this prayer as paradigmatic for what American Protestant Evangelical Christianity must strive for. This prayer is, in fact, prophetic—if we believe the church will become what Jesus prayed for. But the reality is far different in American Christianity. Divisions among churches are real, and Leithart contends that American denominationalism is not God’s ideal for the church. He proposes a new way of thinking about the future, one that may fulfill what Jesus intended. His proposal is a new ecclesiology among American Protestant churches, a model he calls “Reformational Catholicism,” which he elaborates on more fully in the rest of the book. In the first section (chs. 2–4), Leithart lays out a biblical and Reformational vision of the church of the future and his understanding of evangelical unity. Chapter two is the biblical and theological foundation of his thought on church unity, in which the arguments are incisive and meant to create discomfort. The gospel of Jesus speaks of a visible, not only a spiritual, unity (cf. Eph 4:4–6). In fact, for Leithart, true unity is visible, and he categorically rejects any ecclesiology that treats unity as only spiritual or invisible. Since Christians anticipate that unity will be reached in the eschaton, he advocates living this unity now.

Chapter three expands Leithart’s vision with a proposal for the continued reformation of the church. He does not believe in an ecumenical vision of unity in which Christians are all reunited in a mother church, be it Orthodox, Roman Catholic, Anglican, or Lutheran. History matters, he argues. Yet, Christians must walk past current denominational divisions, beyond a mere continuation of any of today’s churches. The future church he envisions is one and catholic above all. Here he reappropriates the word catholic in its original sense of universal, and sees the early church of the New Testament period as the model to follow. There was only one early church without exclusive denominational names. All Christians were part of that one church, believed in the same gospel message, and were basically united in polity. This is Leithart’s vision of the Reformational Catholic church of the future.

Hence, if this vision of the church were to be fulfilled, we would see the end of denominationalism. Leithart understands the Protestant Reformation

of the sixteenth century to have had the reformation of the church as its purpose—not division into an endless number of denominations. It is a strong and committed impulse for the safeguard and purity of the Church that motivated Protestant Reformers. But “this catholic agenda for reformation was not realized. The Reformation did not reach its end” (48). Then why not strive to return to that vision and reestablish a visible communion among Christians who still seek the reformation of the church? Confessionalism and denominationalism destroyed that goal and have become the settled *status quo*. If Jesus’s prayer is to be fulfilled, then the end of Protestantism should be an unrelenting goal to imagine a Reformational Catholic church, unified, reformed by the word of God, a church in continuity with the original catholic vision of the Reformation (55).

The second section (chs. 5–7) focuses on denominational Christianity in the United States. While Leithart agrees that it has been used by God to extend his kingdom, it also suffers from fundamental flaws inhibiting the manifestation of the unity Jesus prayed for. There is certainly a case to be made for denominationalism (ch. 5), but it is far from manifesting the unity of the church. Denominationalism is a historical phenomenon particular to the United States where it thrived in a “free market” of religious options and competition for members. Protected by the first amendment on freedom of religion, the respect of free conscience, and the principle of a pluralistic society, American denominationalism thrived and has been resilient (69); it “made America a big tolerant tent, a sanctuary where people of every faith can live side by side more or less in peace” (71).

All this is good, but so that American churches do not become complacent and satisfied with their current reality, a case must be made against denominationalism (chs. 6 and 7). Leithart argues that denominationalism is “an *alternative* . . . to the one church that Jesus died to save” (71). “Denominationalism *institutionalizes* division” with its inherent sectarian bias (72) and, in the end, “sets up intractable barriers” to unity (88). Denominationalism has failed and will continue to fail to live Jesus’s prayer. It is also evident that American society and American denominationalism have mirrored each other in their social and political boundaries, and the cultural and social powerlessness of American denominationalism has been evident in many areas, particularly when it comes to race relations, its tacit support for segregation, and its persistent anti-Catholic sentiments (89).

What is the solution then? For Leithart, nothing less than the end of Protestantism and his study of God’s interventions in biblical history leads him to believe that such an end is in sight (ch. 8). He claims that repeatedly in the Bible “God forms a world; the world becomes corrupted, and God intervenes to tear it into pieces; then he forms a new world” (109). Evidence of this pattern includes the flood, the exodus from Egypt, the exile to Babylon, and the coming of Jesus and institution of the church. History is not a seamless garment and this biblical pattern can be applied to church history as well as the future of the church (114).

In the third section (chs. 9–11), Leithart builds on this biblical model of how God regularly tore down the world to reassemble it in new ways to argue “that God is remapping the global church and that the American denominational system is collapsing in the process” (6). This opens an opportunity for the creation of Reformational Catholicism among Protestant Christians. In chapters 9 and 10, he presents some examples of how global Christianity is currently being restructured and forces us to think about adopting “a way of being church that fits the new realities we face” (122). The surge of a global Pentecostalism in the twentieth century, the surprising growth of Christianity in Africa and Asia, and the changes made to Roman Catholicism since Vatican II open the door for new possibilities. White European and American forms of Christianity are being displaced by a new global map and new ethnic churches have also contributed to the “de-Europeanization” of American Christianity (145). These new forms of Christianity lead Leithart to say that American Protestantism now has a chance to look more like global Christianity and less like American tribalism (146).

Leithart predicts that American denominationalism in the twenty-first century will look very different (ch. 11). Non-denominational churches are flourishing. The boundaries between denominations have become porous and individual preferences, not the family or the clan, now determine what religion a person associates with, along with the growing subjectivism of religious beliefs and practices (157). At the same time, the number of those who belong to no denomination is rising rapidly. What is happening to American denominationalism is echoing what is happening to American society; the erosion of an American social consensus will erode American denominationalism as well.

In the last section (ch. 12), Leithart summarizes his vision for the church and offers some practical guidelines to those who want to see the realization of such an ecclesiology for the unity of all Christians (6). His model of a future American Christianity builds on a number of ecumenical models: federative, spiritual, and receptive ecumenism (166–168). His vision embraces the ecumenical concept that all Christian forms of faith have something to offer since God works in all groups. But his path to reunion for Protestants is *not* to become Catholic or Orthodox, as so many Evangelical Christians have done. His vision of this future Reformational Catholic church is not framed in a relativist doctrinal faith either, as “many of the traditional Protestant criticisms of Catholicism and Orthodoxy (of the papacy, of Marian doctrines, of icon veneration, of the cult of the saints) hold” (169).

Of course, it remains to be seen whether Leithart’s vision will be fulfilled, but there are many insightful reflections in his book to indicate that the American denominational system is in jeopardy. New realities in American society are undermining an ecclesiology that was sustained by what is now disappearing. Readers of this book from different denominations will respond differently to what Leithart offers and many will likely contest his negative evaluation of denominationalism. As a Seventh-day Adventist, I am deeply challenged by what he presents. The evidence is overwhelming that

the Seventh-day Adventist Church is as much an American denomination as other Protestant denominations in the United States and, therefore, if Leithart's analysis is accurate, could be in jeopardy as well. It arose in an era of Protestant growth in the nineteenth-century American frontier within a context of fierce competition between churches. It also fell prey to the color line with its lack of racial integration, if not blatant racism at times. Over time, it established a well-structured hierarchical organization that sustained its outreach and explosive numerical and institutional growth, but one in which uniformity of belief and practice was required. Some years ago, Malcolm Bull and Keith Lockhart provided a sociological and religious analysis of Adventism in *Seeking a Sanctuary: Seventh-day Adventism and the American Dream* (1989, 2006). This book complements Leithart's insights and gives them an Adventist perspective.

In the last two generations, cultural diversity and religious pluralism have had their impact on the Seventh-day Adventist Church. It is no longer predominantly of White European ancestry and its hierarchical authority structures are undermined by the impulse of American individualism. Vast numbers of its young adults drift away from local congregations soon after they graduate from the academy or college campuses it sponsors. While Adventism is much more attuned to global realities than other American denominations, all these factors echo Niebuhr's social sources of denominationalism and now Leithart's analysis. Adventism gives signs of having an entrenched denominational structure set on survival mode—something George R. Knight analyzed in his book *The Fat Lady and the Kingdom* (1995). To some extent, the future of the Seventh-day Adventist Church depends on what happens to American Protestantism. Since it is, in many ways, different from other denominations with its Sabbath-keeping culture, and has been so inimical to the ecumenical movement, will it be one of the few denominations to survive Leithart's end of Protestantism in America as we know it? If he is right in his prognostics, the end of denominationalism will affect the Seventh-day Adventist Church just as much as any other denominations. I don't think Adventist leaders are ready for this.

This is a book that all Adventist church leaders and religion teachers should read and discuss. It is a perplexing prophetic analysis of the current state of American denominationalism, as well as a call to a better future. Seventh-day Adventists should be able to relate to and hopefully be disturbed by Leithart's depiction of current denominationalism as Laodicean—an image that Adventists have used very often to point at shortcomings in other denominations. "Every Christian church is tempted to think it possesses all the resources to be healthy and faithful. Catholics, Orthodox, Anglicans, Presbyterians, Lutherans, Baptists—we all think that the church will be perfected when everyone else is enlightened enough to become like us. We are deluded. We are all Laodiceans, boasting of our health and wealth when we are poor, blind, wounded, and naked. No tradition has been spared the desolation of division. Every Christian tradition is distorted insofar as it lacks,

or refuses, the gifts that other traditions have. *Every* Christian tradition must be as ready to receive as to give” (167).

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DENIS FORTIN

McArthur, Benjamin. *A. G. Daniells: Shaper of Twentieth-Century Adventism*. Adventist Pioneer Series. Nampa, ID: Pacific Press, 2015. 464 pp. Hardcover. USD 29.99.

Arthur Grosvenor Daniells (1858–1935) served the Seventh-day Adventist Church as president for twenty-one years (1901–1922), arguably its most influential president since James White. Add to such a subject a seasoned historical biographer, Benjamin McArthur of Southern Adventist University, and you have the makings of a great life story. McArthur’s experience as an associate editor of the magisterial twenty-four volume *American National Biography* gives evidence of his recognized expertise in historical biography (8).

This is the tenth volume in the Adventist Pioneer Series, of which George R. Knight is the series editor. The work includes a foreword by Knight, an introduction by McArthur, a table of abbreviations, extensive endnotes after each chapter, and an index of almost 1,000 entries.

McArthur makes a strong case for his thesis that “Daniells’s gift to the Adventist Church was his wedding of missionary passion to organizational genius” (88). In one of many historical parallels between Adventist history and that of the United States, he observes that “like General George Marshall, who during World War II had to surrender his desire to be field commander in Europe in order to coordinate the war effort from Washington, Daniells found that his essential tasks of coordination and oversight required similar sacrifices of him” (280). Although “Daniells was tethered to America because of his position as a denominational leader,” he saw himself “as ‘a recruiting officer’ for the world field” (271, cf. 270).

McArthur divides the story into twelve chapters. Chapter one traces Daniells’s beginnings to Iowa, USA, where, because of ill-health and a stammer, he was pointedly rejected as an applicant for ministry. He eventually found a mentor in R. M. Kilgore, who left Iowa for Texas and accepted Daniells as an evangelistic assistant.

Chapter two spans the fourteen momentous years during which Daniells rose from a young evangelist in New Zealand to president of the Australasian Union Conference. Chapters three to eleven examine, in depth, his twenty-one years as General Conference president. Chapter twelve sketches thirteen post-presidential years, during which he grew the General Conference Ministerial Association, founded *Ministry*, chaired the Board of Trustees of the Ellen G. White Estate, and authored two important books. The first of these, *Christ Our Righteousness* (1926), sought to call the church back to the “opportunity for spiritual transformation offered by the 1888 message” (422). *The Abiding Gift of Prophecy* (1936) sought “to illustrate how God had bestowed the prophetic gift through the ages, from patriarchal times through the Christian era, and culminating with the work of Ellen