

for the destruction of the Jewish people during World War II. He used vile language to describe the papacy and was as uncharitable to Erasmus, one of his early allies. Metaxas makes no attempts to whitewash Luther's faults or explain them away. Yet, even in the midst of Luther's contradictions we find comfort because we see ourselves, for even though many of us may strive for consistency we discover, to our chagrin, that we too are a bundle of contradictions. This biography is well worth your time and I hope it will stir your soul with similar courage and faith as that of the great reformer.

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Miller, Nicholas P. *500 Years of Protest and Liberty: From Martin Luther to Modern Civil Rights*. Nampa, ID: Pacific Press, 2017. 192 pp. Softcover. USD 24.99.

Nicholas P. Miller is Professor of Church History and director of the International Religious Liberty Institute at Andrews University (USA). *500 Years of Protest and Liberty* commemorates the quincentenarian anniversary of the Protestant Reformation by offering a compilation of articles exploring core Protestant values, which underlie modern civil rights, especially in the United States. As with his thoroughly researched book, *The Religious Roots of the First Amendment* (New York: Oxford University Press, 2012), this volume also deals with the positive role that Protestant thought has played in developing the modern concept of religious liberty. In addition, it poses the highly relevant question as to whether America's newly proclaimed greatness (referring to Trump's "Make America Great Again") is a logical conclusion of Martin Luther's reformation.

*500 Years of Protest and Liberty* is a compilation of articles written predominantly for *Liberty* magazine. It contains twenty-six chapters that are preceded by a preface and an overview. The chapters are structured into four sections and followed by a conclusion. The first part consists of five chapters and delineates how the European backgrounds of the Protestant doctrine of the priesthood of all believers helped shape the rise of religious liberty in the United States. Here, Miller outlines the reception of Luther's early views on religious freedom and exemplifies three Protestant church-state arrangements, while distinguishing the model that particularly shaped the U.S. constitution.

The second part of the book looks at the main factors contributing to the disestablishment of North American churches, especially in the eighteenth and nineteenth century. Its four chapters examine the disestablishment movement during, and between, the First and Second Great Awakening periods. Miller also discusses the historical role of the federal government in protecting civil rights in the states, as well as the current tendency of implementing and promoting local religious practices on the state level.

Following this, part three covers eight chapters that shift the focus to twentieth-century religious liberty challenges. Here, Miller explores the two current predominant views on the separation of church and state, while emphasizing that both views—the secularist and the religious right—are prone

to suppressing minority religious rights and undermining the actual intent of the framers of the First Amendment. Miller deals with topics such as the federal Religious Freedom Restoration Act (RFRA), as well as its replacement through RFRA II. He discusses the clashes between secularism and religious freedom, while also relating to its effects in the treatment of marginalized religious movements. In addition, Miller cuts to the kind of impact times of crisis can have on the restriction of liberties.

Finally, part four addresses specific legal issues in church and state. In nine chapters, Miller points out the following current issues: religious freedom and home-schooling; the payment of damage costs resulting from a case concerning a Jehovah's Witness who refused a blood transfusion; the public funding of religious educational institutions; the public financial support of theology students; the state involvement in religious practices; the question of whether commercial enterprises deserve religious liberty protections; and the contest between religious freedom and LGBT rights.

Miller introduces his book by providing an overview of his argument. In this, he demonstrates how current civil rights can be linked to early Protestant teachings, though centuries apart. He shows how Martin Luther, in his Ninety-Five Theses, was driven by similar concerns to Martin Luther King, Jr., 450 years later in his Riverside Church speech. While King's arguments address the corrosive effects of Western capitalism on the universal brotherhood of humankind, Luther implicitly blamed the corruption of the church for its negative effects on the priesthood of all believers. Both reformers emphasized the equality of the individual before God as a central argument for certain inalienable liberties. This, according to Miller, is "the greatest parallel between the two men" (19).

Though Luther's concept of the priesthood of all believers was still in its developmental stage in 1517, it was soon to challenge future ecclesiastical and secular law. Such was the power of the concept of the equality of all people before God. Thomas Kaufmann, president of the German *Verein für Reformationsgeschichte*, described this idea as "a Copernican revolution in the history of religious organizational notions," claiming it to be of "eminent political importance" (original: "Diese egalistische Tendenz stellt eine kopernikanische Wende in der Geschichte religiöser Organisationsvorstellungen dar. Ihr kommt auch eine eminent politische Bedeutung zu." See Thomas Kaufmann, "Luthers kopernikanische Wende," *Frankfurter Allgemeine*, 27 October 2013, <http://www.faz.net/aktuell/politik/die-gegenwart/reformationstag-luthers-kopernikanische-wende-12636264.html>. Translation by B. Hoffmann). Miller demonstrates the revolutionary nature of this concept by showing how Protestant dissenters who embraced this theme were instrumental in fostering its adoption in the constitution. A unique concept of religious liberty in the United States is the result.

Chapter three is remarkable for its exploration of three dominant church-state views, which were current at the time America was being colonized. Miller succinctly demonstrates that the view John Locke postulated had a major impact on dissenting Protestantism and the U.S. Constitution.

In contrast to other church-state views, Locke accepted the sovereignty of God while also emphasizing inalienable rights of the individual above those of church and state.

Miller calls the other two views present during colonial times the “medieval model” and the “skeptical model” (48). In opposition to the Lockean model, both these views do not emphasize the equality of the individual before God. The medieval model, later also endorsed by the Protestant Lawyer Samuel Pufendorf, represented a magisterial kind of Protestantism in America. This view minimizes the importance of the individual by placing all his rights not merely under God, but also under the influence of the church and state as well. The third view, the “skeptical model,” represented by the French philosopher Pierre Bayle, accorded any person—be it a magistrate or a subject—a weak ability to know truth. In this view, the state is committed to skepticism and thus the protector of the human conscience, while in this system the rights of the individual are not as secure as in the Lockean model. Religious claims are treated similarly to convictions in other areas. Miller points out the weakness of this system as being capable of diluting religious liberty claims.

He draws parallels to the present day and finds that the skeptical model is similar to church-state views expressed by the present Democratic Party. On the other hand, members of the Republican Party seem to be attracted to the medieval model. In this sense, both sides find themselves articulating an extreme, while a balanced Lockean view clearly is missing today.

Deducing historical lessons and making them relevant for current religious liberty challenges is one of Miller’s distinguishing characteristics. Altogether, two sections of Miller’s book are dedicated to recent and current-day issues concerning religious liberty. In these sections, Miller demonstrates the importance of the preceding historical lessons and provides insights that can be applied by legislators facing conflicts in areas such as the public funding of religious institutions, LGBT rights, and home schooling. He even addresses recent religious liberty issues in the Federal Republic of Germany. All of this makes his book, not only worthwhile for people seeking to understand the original intent of the U.S. Constitution, but also an inspiration for European lawyers and researchers of legal history.

Miller draws his book to a close by asking: “What is it that makes America truly great?” (184). He finds that the Trump administration demonstrates too little of the dissenting, free-church Protestant outlook which defined the constitutional founding of the United States. He contends that Trump promotes a magisterial, state-church-oriented Protestantism, “combined with a healthy dose of unfettered capitalism, a hawkish American militarism, and a nationalistic, xenophobic, populism” (187). This, Miller suggests, will not promote greatness. At this point, however, Miller provides the reader with too few examples to support his argument. Specific actions undertaken by the Trump administration to promote the magisterial state-church model of Protestantism are missing in this volume. Such examples would have made Miller’s conclusion more credible.

Nevertheless, Miller's conclusion is coherent. He argues that America's greatness does not lie in its economic, military, intellectual, or technological accomplishments, but "in its civil and religious freedoms, extending to all men and women the dignity that comes with being made in God's image, and being endowed by that Creator with inalienable rights to life and liberty" (190). Miller argues that the denial of this heritage will result in the decline and ruin of America's greatness.

Many nations, as well as churches, are confronted with populist ideas which can tempt them to become offenders of civil and religious liberties. That is why historical research in this area has never been more important than now. Once again, Miller makes this point clear by providing a compilation on the history of civil and religious liberties, while uncovering prevalent fallacies. For this reason, this book constitutes a valuable resource. Lawyers, historians, and theologians will especially be inspired by his brilliant illustrations.

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Powell, Kara, Jake Mulder, and Brad Griffin. *Growing Young: Six Essential Strategies to Help Young People Discover and Love Your Church*. Grand Rapids: Baker Books, 2016. 330 pp. Hardcover. USD 19.99.

*Growing Young* is a collective work from three authors. The work is birthed out of the Fuller Youth Institute (FYI), a research institute in Pasadena, California, on the campus of Fuller Theological Seminary. Lead author and executive director of FYI, Dr. Kara Powell, is a defining voice in the field of youth and emerging adult studies, earning her a place among *Christianity Today's* "50 Women You Should Know." Jake Mulder is a PhD student and the director of strategic initiatives at FYI, where he coordinates new research and develops resources. Brad Griffin is the director of FYI, where he develops research-based materials for youth workers and parents.

*Growing Young* points to several realities in the Christian church. First, young people are different psychosocially than other generations were. Second, churches are rapidly growing older in the average age of the attendee, while the absence of younger generations is becoming more apparent. Finally, Christianity's impact on society is waning. The reality of the Christian Church might seem bleak, but as the authors point out, not every church is undergoing these changes.

*Growing Young* is the most comprehensive and collaborative study on churches that are thriving with young people. It was conducted over a four-year period, in three phases, with some 259 churches. The churches studied are known as exemplars, because of their effectiveness in reaching young people ages fifteen to twenty-nine missionally, creatively, and numerically. Their research quality comes from the diversity of churches represented, and these churches represent most major Christian denominations and regional demographics throughout the United States of America, including major races and ethnic backgrounds, and various church sizes.