Environment

BETWEEN GOD AND GREEN: How Evangelicals Are Cultivating a Middle Ground on Climate Change by Katharine K. Wilkinson. New York: Oxford University Press, 2012. 256 pages. Hardcover; $29.95. ISBN: 9780199895892.

Creation care, neighbor care, and global climate care generate tortured debates among evangelical Christians and scientists. Evangelical Christians both champion and challenge these pressing contemporary "care" problems. The front between competing evangelical factions for control of these issues continues to change for a myriad of reasons. The primary aim of Katharine Wilkinson's *Between God and Green* is to describe the intersection of evangelicalism and global climate change from the perspective of a secular environmentalist. The author notes that the intersection between evangelicalism and global climate change was unforeseen, stating that "the environmental community may not have noticed action stirring in a more unexpected realm." This book is a good read that provides a well-organized perspective on the history, current status, and future importance of the engagement of global climate change care by those in the evangelical church.

Having had extensive historical involvement in efforts to convince the public of the need to mitigate global climate change, Wilkinson recognizes the importance of engaging the evangelical community for two primary reasons: First, evangelical Christians comprise a significant fraction of the electorate. For substantive US policy change to occur on this topic, a significant number of evangelical Christians will need to be supportive. Second, "religion … brings morality and ethics, beliefs and values into the debate" and, thereby, adds power to motivate sustained societal change while also instilling a sense of empowerment and hope. From my perspective as a biology professor at a Reformed Christian college, I resonate deeply with the author's desire to understand evangelicalism's past and current stance on these matters, in what direction they are trending, and what it will take for evangelicals to substantively engage in climate change issues.

In *Between God and Green,* Wilkinson carefully details key events in chronological order, and identifies factors at work among evangelical leaders. She begins with the roles played by Lynn White in "The Historical Roots of our Ecologic Crisis" and by Francis Schaeffer in his rebuttal to White's article. She then covers the efforts by Calvin DeWitt and the Au Sable Institute seeking to describe and instill a sense of "eco-theology" in evangelicalism. The story culminates by relaying conversations and the "conversions" of Jim Ball, Sir John Houghton, and Richard Cizik, that produced the influential Evangelical Climate Initiative, "Climate Change: An Evangelical Call to Action," signed by notable evangelical leaders in 2006.

Subsequent chapters of the book relate how various factions within evangelicalism responded to this "Call to Action" and the conflated topics of creation, neighbor, and global climate care. Wilkinson traces the development of the "Call to Action" by individuals and organizations in the expanding evangelical center with a pointed description of actions taken to counter this movement by the opposition on the far right of the evangelical spectrum. Wilkinson describes how the call is perceived by people of faith by outlining points of agreement and dissension as well as how the call may (or may not) have significant impact on efforts to mitigate global climate change in both short- and long-term time frames.

Three themes outlined by Wilkinson lend notable clarity to the issues at hand. First, Wilkinson takes great effort to develop an understanding of plurality among evangelical Christians. There is a focus on describing positions, thought processes, and rationales among those from both the evangelical left and right. Topics of congruence and disagreement are presented. Second, Wilkinson describes the "how and why" behind efforts to politicize discussions of global climate change. The informal, but deeply felt, liaison between the evangelical right and the Republican Party provides clear benefits to both groups, reinforcing a resistance to adopt aspects of the "Call to Action." Third, two different approaches at implementing the "Call to Action" are contrasted. The Evangelical Climate Initiative seeks to maintain its "grass tops" approach, pushing for short-term gains by advocating policy change by the government. In contrast, the splinter group "Flourish" strives for a "grass roots" approach aiming to "change [the] hearts and minds" of evangelical Christian skeptics. They "see the local church with great potential to engender a movement" over a longer time frame.

Chapter 5 ("Engaging People in the Pews") provides the results of conducting personal interviews of individuals in conservative evangelical churches. Wilkinson shares individual perspectives on both sides of global climate change belief, illustrating the plurality of opinion within and among churches, demonstrating the depth and rationales of disagreement while illustrating the challenge for the "grass

roots" change group. For the "Call to Action" to have its maximum impact (chapter 6, "Sowing Seeds of a Movement"), the author questions the wisdom of having both "grass tops" and "grass roots" approaches while acknowledging that both may have value.

The book reads well, although not always easily. The language can be a bit dense. The main points advanced by the author are presented in the book's conclusion, but their accessibility is rather difficult without a careful reading of the preceding chapters. The chapter order was sensible, but subsection divisions within chapters were overdone. Subchapter breaks utilized Bible passages heavily, a practice found a bit odd in that this book is written by a secular environmentalist. While appropriate passages were mainly used for these section heads, they were seldom developed within a section's content. At one point, mid-book, Wilkinson attributes a parishioner's quote ("let God worry about the climate") to "Calvinist theology that understands divine sovereignty to be absolute." A more Calvinist perspective might be to acknowledge a person's free will to choose or not choose to worry about the climate. A clearer understanding of Calvinism would have provided greater accuracy and helped the author make her point more clearly.

In conclusion, this is a very good book for Christians and secularists alike who want to deepen their understanding of evangelical Christianity, creation, and global climate care. The three related topics are woven together well and give one a helpful perspective as to why evangelicals have responded to environmental issues the way they have, why many evangelicals are increasingly embracing environmental concerns, and how increased future involvement in creation and global climate care by evangelicals could not only be possible but critically important for both climate and religious issues. As the author argues in her final chapter, creation, neighbor, and global climate care movements need evangelical Christians to provide "leadership, theology, ethics, alliances, and engagement" and, at the same time, the evangelical church needs "environmental issues [to] shape religion" as well.

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History of Science

AFTER THE MONKEY TRIAL: Evangelical Scientists and a New Creationism by Christopher M. Rios. New York: Fordham University Press, 2014. 260 pages. Hardcover; $45.00. ISBN: 9780823256679.

What happened to the relationship between science and evangelicalism after the 1925 Scopes Trial? One common answer is, "What relationship?—unless conflict and mutual suspicion can be regarded as a relationship." According to this take on the drama, most conservative evangelicals remained hostile to reigning scientific orthodoxies, despite the public humiliation of their fallen hero, William Jennings Bryan. As this story goes, evangelical anti-intellectualism, especially as manifested by stiff opposition to biological evolution, historical geology, and biblical criticism, endured well into the second half of the twentieth century when it resurfaced publicly as the young-earth creationism advanced by the Creation Research Society and popularized by the Institute for Creation Research. Ample evidence exists to support this narrative of evangelical opposition to modern science, and historians of recent decades have given it due attention, perhaps even too much attention.

Such fixation upon this version of the engagement between evangelicalism and science suggests that theologically conservative Christians simply cannot take modern science seriously, but rather, that they can only take up arms against it. This new book by Christopher Rios offers a corrective to such a conclusion as it considers episodes in the twentieth-century forging of a "new creationism" by theologically conservative evangelical scientists who "refused to take up arms against modern science—those who sought to show the compatibility of biblical Christianity and mainstream science, including evolution" (p. ix).

This book should be of keen interest to American Scientific Affiliation members. After all, what group is not interested in itself? Rios, now Assistant Dean in the Baylor University Graduate School and part-time lecturer in religion, has produced a very readable historical investigation of two groups of evangelical scientists, The American Scientific Affiliation (ASA) and the Research Scientists' Christian Fellowship (RSCF). Both organizations originated in the 1940s, the former in the United States, the latter in Great Britain. Accordingly, the book is set up wonderfully to offer a transatlantic comparative study of the twentieth-century's nonmilitary evangelical engagement with science. Although the two organizations began in distinct contexts, separated by an ocean,