

approach to the issue would have been to discuss the positive, as well as the negative, effects of government intervention.

As a macroeconomic labor economist, I highly recommend reading this book. The authors provide a perspective that is seldom discussed in current economic debates, and I learned a lot from reading their work. However, because of the problems with the quality of their data and their econometric techniques, I am not sure if their conclusions are warranted. More work needs to be done to test their theories using more advanced techniques, but if the same results are found with more sophisticated econometrics, then

their study will make a major contribution to our understanding of unemployment.

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Capital and the Kingdom: Theological Ethics and Economic Order

by Timothy J. Gorringer

London: SPCK; Maryknoll, NY: Orbis Books, 1994, ISBN: 088344-944-7, \$18.95.

It is the argument of this book, as it was the argument of the Deuteronomists, that two ways lie before us, a way of life and a way of death, a way of equality and a way of dominion, a way of corporate justice and a way of concealed tyranny, a way of global nurture and a way of global suicide. The way of death is the prevailing economic system, built on cynicism and whistling for destruction, content to enjoy power and affluence at the expense of the Third World and of future generations. The way of life calls for conversion, turning around, making new options, as it did for the people who listened to the Deuteronomic preachers. Then it was the future of Israel which was at stake; now it is the future of humankind and of the planet (p. 159).

Familiar criticisms, and words of warning that members of this Association have often heard. The prophetic voice here is accompanied by an analysis of the capitalist order which emphasizes its egoistic individualism, the alienation that results from denigrating labour, the disparity between

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rich and poor arising from the inequality of income distribution, and the degradation of the environment. Again, themes which are familiar to us, and ones that many of us have devoted energy to studying as economists who are committed to the Christian gospel.

So what is unique about Gorringer's theological criticism of capitalism? What might prompt you to read this book? To assign it for your students? To discuss its prophetic message with colleagues and members of your church? And would it be worth it? My short response to these questions is: one might be prompted to read Gorringer if one is interested in attempts to work out the implications for Christian economic thought of the MacIntyre anti-Enlightenment project; otherwise, better discussion of most of the same issues could be started in both in church and professional settings with a reading of Daly and Cobb (1994), Meek (1989), or Preston (1991).

Capital and the Kingdom is organized in a manner similar to other theological criticisms of the capitalist economic order. The book begins with a short treatise (4 chapters) on the nature of theological ethics and its relation to economic discourse. The two other sections of the book apply the ethical framework Gorringer develops in the first section to two major issues—the value of labour (chapters 5–8) and property relations in the global economy (chapters 9–11). Because the analysis in the second and third sections follows a fairly predictable path based on its combination of Marxist economics and the communitarian ethical framework, I will devote most of my attention in this review to the general program Gorringer follows.

Gorringer's criticism of the capitalist economic order is rooted in his articulation of the nature and purpose of ethical discourse. In the tradition of MacIntyre, Hauerwas and others, Gorringer rejects Enlightenment notions of ethical reflection—the weighing of consequences and the search for rules to guide an impersonal society (notions to which economics is

related)—in favour of an approach which roots ethical discourse in tradition. The MacIntyre project is one with which I expect most of us are familiar by now, and I suspect many members are sympathetic. My problems with Gorringer's presentation and use of the anti-Enlightenment ethical tradition are two-fold: (1) His definition of ethical reflection is too narrow and too rigid; and (2) His analysis precludes recognition of the extent to which the tradition of Christian ethical discourse has necessarily involved conflicting ideals, and that such progress as exists has been made in the context of practical decisions which involve the exercise of critical judgement. The two themes are related, and Gorringer himself provides the context to open discussion about them with him in his second chapter—on the difference between wisdom literature and the prophetic voice.

The two poles of Christian ethical reflection, according to Gorringer, are prophecy and wisdom (chapter 2). Wisdom literature is concerned with mediating the movement from the universal to the particular, from our ideals to our practice. Although our author tells us that the wisdom literature is inherently conservative because it is an instrument of the powerful, he never defends that claim (p. 18-19). I would suggest that a better explanation of the conservatism of wisdom literature lies in its concern with accommodating our ideals to the constraints of real situations; existing rules and institutions are taken as given, but their authority or implementation is judged in the context of present constraints.

Wisdom literature, as Gorringer says, exists in tension with the prophetic voice: "Ethics proceeds in a dialectic of the practice of wisdom...and the practice of prophecy, both of which are rooted in the narrative essential to all ethical discourse..." (p. 20). In economic language, the tension is one between constrained and unconstrained worldviews. Both sides of the tension are important to Christian ethical discourse, because if either side is given precedence, the conversation reduces to

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legalism: wisdom prevents law from becoming arbitrary; prophecy prevents it from losing sight of improvement. Both are necessary to protect the marginalized.

Unfortunately, while Gorringe admits of the tension between prophecy and wisdom, he does not want to pursue its implications. Rather, he clearly allies his own message with the prophetic voice. As one would suspect, the rejection of wisdom literature leads to the enshrinement of an arbitrary authority; in Gorringe's case, the Christian socialist tradition of R.H. Tawney and company, with its call for the equality of income, is taken to be representative of the entirety of the Christian social message (see chapters 4, and 9-11). (An interesting aside: "equality" as Tawney understands it is definitely an Enlightenment concept, but Gorringe appeals to MacIntyre's anti-Enlightenment approach to ethics. Does he recognize the tension? Apparently not, because he chastises MacIntyre for disliking Tawney! (p. 53)).

One way to show the problem with Gorringe's approach to Christian ethical discourse about the economy is to highlight the irony implicit in the analogy he makes between the Deuteronomists and ourselves. "There are so many analogies between the situation of the original Deuteronomists and the present that we could claim that Deuteronomy enjoys a paradigmatic significance for the project of Christian ethics today" (p. viii). The Deuteronomists, Gorringe tells us, sought to realize a vision for a new society in the midst of a social/political/economic context with striking similarities to our own; our task is to realize a similar vision for a new society today. But let us look more closely at this paradigm. What did the Deuteronomists work with, and for what purpose? Starting with an early version of principles for a just society which they revised and codified (the book of Deuteronomy), the Deuteronomists then went back and rewrote the history of Israel (the historical texts from Joshua to II Kings) in a way that emphasized the nation's apostasy (based on its departure

from their code). Contemporary biblical scholarship suggests that the enshrinement of this code and the rewriting of history was undertaken to protect and promote priestly interests, and led to a major reinterpretation of the relation between religion and society in post-exilic Judaism (for an economist's treatment of this scholarship, see Gordon 1989, 13-17). This portrayal of the Deuteronomists' project lends an ironic twist to Gorringe's insistence on the primacy of the Christian socialist tradition: here is a new tradition which enshrined one principle as imperative for a new society (equality of outcome), rewrote the history of modern society to show how that principle has been violated because the moral constraints on acquisitiveness were removed (Tawney 1938), and for what purpose—dare one say, to preserve the social/political authority of the priesthood (the connections between the English Christian socialist tradition and the Anglican priesthood are well-known; see Tawney's dedication to Charles Gore, and his concluding chapter).

By asserting the authority of one particular aspect of the Christian ethical tradition because of its prophetic voice, Gorringe fails to engage seriously those whose articulations of the social implications of the gospel may emphasize other ideals (and which may therefore yield non-egalitarian approaches to Christian social thought). Also, he does not seriously engage the relation between his egalitarianism and the economic problem of scarcity—an issue members of this Association would probably be quite interested in exploring. Thus, while his book serves as a contemporary articulation of the Christian socialist tradition, Gorringe offers little that will help us to compare it with alternative understandings of society which have equal claim to being "Christian."

Finally, many readers will be interested to know that Gorringe's book does address some of the issues raised in the feminist and environmental theology literature. However, these issues were clearly added as an afterthought, perhaps under editorial

pressure, and are not well-integrated into Gorrings' critique of capitalism.

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Between God and Gold: Protestant Evangelicalism and the Industrial Revolution, 1820–1914

by Robert A. Wauzzinski

Cranbury, NJ: Fairleigh Dickinson University Press, 1993, ISBN: 0-8386-3481-8, \$39.50.

This ambitious book seeks to explore the "fusion of Evangelicalism and Industrialism" using an interdisciplinary ("theology, economics, church and world history, and philosophy") approach. The author's own theological-philosophical perspective is that of "the Amsterdam school of Christian philosophy" which is given a clear, articulate, if not thoroughly persuasive presentation. (See Roland Hoksbergen, "A Reformed Approach to Economics: The Kuyperian Tradition," *ACE Bulletin* #20, Fall 1992, for a thorough treatment of this school of thought.) There is much talk in Christian liberal arts circles about the need to engage in interdisciplinary studies, and Wauzzinski deserves praise for his efforts in this regard. Unfortunately, in my view, the final product is less praiseworthy than the effort.

The main thesis of this book is that Evangelicalism and what the author calls "Industrialism" have, from the time of the Industrial Revolution, become allied through a common "religious commitment" to the idea of progress and to individualism. Evangelicals have often failed, says

EDITORS' NOTE

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