

tion to legislatively grant the FTC’s broader regulatory enforcement authority over the data privacy domain—where tech companies are violating their own privacy policies—is on target. This is because the independent agency has no general Administrative Procedure Act rulemaking authority and no specific authority to issue general information privacy rules, so it relies on its consent decree practice to fill the regulatory gaps.

In addition, Hawley recommends removing the federal Section 230 preemptive immunity protection (that Big Tech has had since 1995) for engaging in manipulative, behavioral advertising, a controversial recommendation, but one worthy of further consideration for amendment so that these companies would have to abide by standards reflecting First Amendment rights. He has already introduced “Do Not Track” legislation in Congress that would stop consumer data collection at the click of an online button. Hawley’s “Do Not Track” legislation could require a consumer option of choosing different levels of privacy, that is, company data access that correlates inversely (by price) to a subscription rate-based model for consumer service, for example, higher levels of data access and a lower subscription rate.

Hawley’s book is an indictment of the Big Tech industry and a call for a return to American self-government and control to the “average individual.” From this reviewer’s perspective, this unsettling book offers an effective consumer “cost” argument balancing the overemphasized consumer “benefits” accruing from digital technology.

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Liberty for All: Defending Everyone’s Religious Freedom in a Pluralistic Age

Andrew T. Walker

Grand Rapids: Brazos Press, 2021 (258 pages)

Jean-Jacques Rousseau declares bluntly in the conclusion to his *Social Contract* that it is impossible for people to live at peace with neighbors they believe are damned. To leave them in peace is to oppose the God who demands their allegiance, and Christianity in particular cultivates a divisive spirit that makes a unified nation impossible. Thus Rousseau calls for the creation of a civil religion that will not tolerate the intolerable.

While we are a far cry from Rousseau’s illiberal solution to what he takes as the problem with Christianity and politics, sympathy with his indictment seems to be on the rise. The American political tradition’s commitment to religious liberty, once heralded as the “first freedom,” is no longer as valued by an increasingly secular intelligentsia that can view religion as suspect at best and as a mask for prejudice and even bigotry at worst. And it is not just secular critics of faith. While still very much a minority, there are influential Catholic and Protestant voices who reject the liberal order entirely and call for the church to take a stronger hand in taking and holding the reins of political power.

Andrew Walker's *Liberty for All* thus could not come at a more opportune moment. Walker is a prominent Southern Baptist theologian and ethicist who directs the Carl F. H. Henry Institute and teaches at the Southern Baptist Theological Seminary in Louisville. He is a rising star within the Southern Baptist Convention, the largest denomination of Protestants in the United States, and he writes unapologetically from that Baptist perspective. The burden of Walker's book is to show that Rousseau and others who believe that Christian faith is hostile to or in tension with religious freedom could not be more wrong. Christian faith demands religious liberty, and not just for Christians, but for everyone.

While a Baptist, Walker draws from other thinkers and traditions with enthusiasm. His book is genuinely Baptist but hardly parochial as he relies on a slew of luminaries in framing the importance of religious liberty in explicitly theological terms. With a foreword from Princeton's philosopher of law Robert George and bookended by Walker's introduction and conclusion, the tome is divided into three parts, each containing two chapters: first, eschatology; second, anthropology; third, missiology. These chapters are chock-full of insights, arguments, explanations, and references to a host of sources both historical and contemporary (complete with 458 endnotes for the reader who wants to follow up on any of Walker's substantive threads).

There is much to appreciate in Walker's contribution, more than can be adequately summarized here. I will mention three things. The first is that Walker does not shy away from the sharper edges of his position given our cultural moment. It would be easier today to ground religious liberty in a soft acceptance of views and behaviors so that we can live and let live. On the contrary, Walker argues not that the rejection of God's revealed truth is somehow okay or winked at by God, but rather that God's judgment is a coming reality, and thus a reluctance to correct sin or disbelief is a matter of divine office rather than human indifference. Walker also does not mind critiquing other Christian approaches, for example, arguing that infant baptism is a recipe for an unhealthy mix of genuine and feigned belief despite it being endorsed by tens of millions of Christians and many, if not most, of the intellectual figures he cites to bolster his overall argument. It is refreshing to encounter an author who leans into important distinctives, rather than one who softens them.

Another strength of Walker's work both in this book and in his other writings is his incorporation of natural law with his theological convictions. While the last few decades have seen a revival of Protestant appreciation of natural law thought, that appreciation had tended to be more academic than popular and slow to catch on among Baptists and other noncreedal expressions of Christian faith. If Walker is right, and I think he is, we can learn truths about our nature from both God's special revelation as given in the Scriptures and by using our God-given reason to understand the insights of general revelation as well. Walker wisely counsels us to temper our conclusions with the reality of our fallen nature, yet even so we can trust that God speaks intelligibly first through the Word and also through his world.

Finally, Walker's argument that religious liberty is truly *for all* is to be strongly commended. His argument arises from a very particular Baptist approach to theological belief and practice, but from that particular grounding he derives a conclusion that applies to

everyone irrespective of religious identity or lack thereof. If God is the Lord of conscience and reserves ultimate judgment, then who are we to take upon ourselves the task of separating wheat and tares before the appointed time? It is almost cliché now to recognize how polarized and divided we are, but nevertheless given that unsettling reality it is powerful to encounter Walker's specifically Baptist appeal for a universal truth generously applied.

There are, of course, quibbles and objections to voice as well. As a Calvinist I would frame things differently here and there and have some strong disagreements with this or that element of Walker's analysis and position. But that is to be expected among Christians on this side of eternity, when we still see through a glass darkly even as we strive to follow the light of the world.

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A Christian Approach to Corporate Religious Liberty

Edward A. David

Cham, Switzerland: Palgrave MacMillan, 2020 (264 pages)

Corporate religious liberty (CRL) calls for the extension of free exercise rights to for-profit and not-for-profit institutions. These rights are construed based on the first US Constitutional amendment, which stipulates that the government should respect the free exercise of religious beliefs and practices. Legal theorists argue about which groups are entitled to protections and how these protections are to be extended. Frequently, conflicts arise between the extension of group rights and the infringement of individual rights amidst these protections.

In recent years CRL has become one of the most pressing topics in contemporary American jurisprudence. To what extent should secular but religiously motivated institutions be offered free exercise rights? This was the concern of *Burwell v. Hobby Lobby* (2014). The CRL debate seems to place individual rights against group rights, creating a frustrating impasse. Edward David's new book attempts to find middle ground between religiously motivated organizations on the one hand and the criticisms of politically liberal legal theorists on the other. David adds value to this discussion by refocusing the extension of free exercise rights to group actions.

In an effort to move the corporate religious liberty debate beyond its present emphasis upon individual *or* group rights, David's book provides an account of CRL that draws on a widely ecumenical set of Protestant and Catholic theologies to extend free exercise rights to group's social actions. Instead of viewing organizations as corporate moral persons, David's thesis is that the moral quality of group actions ought to be the proper subject of analysis.

Thus, a notable contribution of the book is its attentiveness to the "anatomy of group agency" and specifically the modest group realism that David proffers (118). David's approach shifts our moral attention toward the collaborative or coordinated actions of communities, which aim toward intelligibly good and shared ends. This paradigm is starkly