Canadian Presbyterianism receives coverage in the American chapters. Other historical essays follow Presbyterian churches (largely through missionary efforts) in Africa, Asia, Latin America, and the Middle East. The section on polity (or "Ecclesial Forms and Structures") explores church government, creeds, sacraments, ecumenism and church splits, and women's ordination. Theology is the third longest section, with essays on the standard topics of systematics (God, humankind, Christ, Holy Spirit, and church). The editors also included reflections on election, scripture, neoorthodoxy, charismatic movements, world religions, and natural law. In contrast, worship is the shortest section (theology of worship, hymnody, and preaching). The last section on society is also fairly brief (ethics, church and state, social reform, and higher education).

As a reference work, this handbook generally succeeds. It will likely be most useful to readers unfamiliar with Presbyterianism. For those inside Presbyterian communions or who have some background, the book will acquaint readers perspectives of other Presbyterian scholars. In the future, this handbook may function as a benchmark of Presbyterian self-understanding to compare with other reference works, such as Alfred Nevin's *Encyclopedia of the Presbyterian Church in the United States of America* (Presbyterian, 1884) or Donald K. McKim's *Encyclopedia of the Reformed Faith* (Westminster/John Knox, 1992). But as a body of scholarship that might be useful to social scientists or scholars in the humanities, *The Oxford Handbook of Presbyterianism* will likely have limited value.

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The Varieties of Nonreligious Experience: Atheism in American Culture. By **Jerome P. Baggett**. New York: New York University Press, 2019. xvi + 273 pp. $30.00 paper.

Jerome Baggett's title invokes the classic lectures by William James published in *The Varieties of Religious Experience* (Longmans, Green, 1902). Unlike James, who focused on the psychological and aimed at uncovering the universal, Baggett concentrates on "the socially constituted aspect of nonbelief" and writes about people specifically situated in early twenty-first century America (229). He tries, though, "to emulate James's empirical grounding and interpretive generosity" "in order to provide a granular sense of what they [contemporary American atheists] think and how they go about living both *without* God and very much *with* a purposefulness of their own design" (227, xvi).

In *Varieties of Religious Experience*, James narrowed "religion" to mean the feelings, acts, and experiences of solitary individuals in relation to what they considered divine. Baggett narrows the "nonreligious" from a broader swath of secularisms to the subset who identify specifically as "atheists." Over a third of the American public has some degree of doubt about God's existence. Twelve percent tell pollsters that they do not believe in God at all (a number exceeding "that of Mormons, Jews, Jehovah's Witnesses, Orthodox Christians, Muslims, Buddhists, and Hindus—*combined*" [31]). But only 3–5 percent of those nonbelievers call themselves atheists, and still fewer think of atheism as a core feature defining their personal identities. Even within this

narrower frame, though, Baggett offers a rich and fascinating account of how these Americans live and understand their lives.

The project began with Baggett's classroom frustrations with the popular authors of the much-ballyhooed "New Atheism": Sam Harris's *The End of Faith: Religion, Terror, and the Future of Reason* (Norton, 2005); Richard Dawkins's *The God Delusion* (Houghton Mifflin, 2006); Daniel C. Dennett's *Breaking the Spell: Religion as a Natural Phenomenon* (Viking, 2006); and Christopher Hitchens's *God is Not Great: How Religion Poisons Everything* (Warner, 2007). Baggett's students—like many serious observers of religion, both believers and nonbelievers—found these polemical books disappointingly shallow. He discovered more depth and nuance in over five hundred interviews with and questionnaires filled out by "rank and file" atheists—farmers and pharmacists, schoolteachers and stockbrokers—all who left religion behind and manage to live full, meaningful, ethical lives without it (196).

Baggett sorts his respondents into sociological categories to organize the variety he found within the group. For example, he looks at the stories they tell to describe how they came "to reimagine what it means to be a decent, conscientious person independent of religiously circumscribed understandings of community and goodness" (45). Finding patterns, he labels his subjects as inquisitives, consolidators, searchers, and responders, and their conversion narratives are either teleological (atheism as an outcome of one's growth) or situational (atheism as a consequence of one's context). Baggett is even better when his discusses the "four main intellectual roots that . . . continue to anchor and nurture nonreligious sensibilities": empiricism, criticism, agnosticism, and immanence (this-worldliness) (12). But the author is at his best when he stands aside to let the atheists speak for themselves, in generous block quotations, and then interprets their responses with sensitivity and insight.

The portrait that emerges from Baggett's admittedly nonrandom sample is of people who often make "considerable efforts to carve out intellectually honest and ethically discerning lives for themselves" (145). They valorize rationality but see the limits of reason. They admire science but without the inflexible scientism of some of the New Atheist authors. They have a this-worldly, life-affirming hope for progress even in a troubled world, though they cannot really be accused of naive Enlightenment utopianism or modernist optimism. They champion curiosity and open-mindedness, and rank intellectual integrity above emotional comfort but, Baggett writes, also display a surprising empathy for people who turn to religious faith in times of great need.

Baggett is not without his criticism of the atheists' "blind spots" (225). He is unimpressed by their unheroic ethical sensibility, a morality too content with small efforts in daily life to spread kindness and alleviate suffering. He finds them too complacent and unreflexive concerning values they have merely absorbed from American culture—though, he admits, most of the nation's believers are in the same boat. He wishes the atheists had a rosier vision of institutional religion and that they could see that they actually have more in common with people of faith (at least with liberal and open-minded believers) than they think. However, while religious liberals who acknowledge multiple, imperfect paths to God and secular liberals who acknowledge multiple, imperfect ways to build a better world might be fellow travelers, sharing a sense of their human finitude, they are pursuing different ultimate goals. Baggett seems to want to nudge the atheists toward some vague "spirituality," some cosmic yearning for transcendence and eternity, to give their view of life more philosophical depth. He concludes his excellent book by suggesting that atheists still have more to learn from religion, which is

no doubt true. He points them toward Alain de Botton's *Religion for Atheists: A Non-Believers Guide to the Uses of Religion* (Pantheon, 2012).

A better recommendation, though, might be for contemporary American nonbelievers to further develop and articulate a politically engaged secular humanism. They might turn instead, for example, to Martin Hägglund's *This Life: Secular Faith and Spiritual Freedom* (Pantheon, 2019). At this time of climate crisis, the degradation of knowledge, and democracy under siege, we need more, not less, empirical rigor, critical inquiry, agnostic humility, and devotion to the "immanent frame" of the world we inhabit rather than to a divine realm we might dream about.

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Who Is an Evangelical? The History of a Movement in Crisis. By **Thomas S. Kidd**. New Haven, Conn.: Yale University Press, 2019. 200 pp. $26.00 hardcover.

Thomas Kidd is a man in a hurry. Since completing his doctoral studies in 2001, Kidd has published close to a dozen books, including important studies on the Great Awakening and evangelical-Muslim relations. In his apparent effort to become the Jacob Neusner of American religious historians, he has become so prolific that one is tempted to dust off the tired jokes about personal book-of-the-month clubs or holding the line while Herr Doktor Professor completes his latest tome.

One of the recent additions to the Kidd oeuvre is *Who Is an Evangelical? The History of a Movement in Crisis*. In the wake of Frances FitzGerald's deeply flawed doorstopper *The Evangelicals: The Struggle to Shape America* (Simon and Schuster, 2017), Kidd apparently believed that the market was ready for a brief survey of American evangelicalism.

The author quickly dispatches with the question in the title, sidestepping David Bebbington's cumbersome "quadrilateral" (*Evangelicalism in Modern Britain* [Routledge, 1989]) in favor of a triad: born again, primacy of the Bible, and the somewhat amorphous "divine presence of God the Son and God the Holy Spirit" (4). Given his previous work, Kidd is on solid ground in his treatment of the Great Awakening, although his singular focus on George Whitefield and Jonathan Edwards comes at the expense of such revival precursors as Theodorus Jacobus Frelinghuysen, Lars Tollstadius, and Gilbert Tennent.

Coverage of evangelicalism in the nineteenth century, arguably evangelicalism's most colorful century, thins out into a ribbon. Despite his enormous influence, dispensationalist John Nelson Darby does not make the cut, nor does William Miller or Sarah Lankford. Charles Grandison Finney, by any measure the most important evangelical of the century, merits mention only in passing, with no reference whatsoever to his excoriations of free-market capitalism.

Having declared preemptively that he would not write about Pentecostalism, Kidd picks up the evangelical narrative with fundamentalism and Billy Graham in the twentieth century. He chronicles the familiar story of Graham's emergence in the 1949 Los