Baxter, 'the Scottish Covenanters', John and Mary Fletcher, William Wilberforce, Elizabeth Fry and Sarah Martin, John Henry Newman and his *Lives of the English saints*, and, finally, Thérèse of Lisieux. As will be clear some of these are people whom one might not immediately think of as saints because they were Protestants. This volume suggests, however, that sainthood could take what might be termed a 'full-fat' form including formal canonisation by the papacy or could appear in various watered-down versions that ultimately derived from the Protestant notion of the devout populace as the community of the saints. At the very minimum Protestants could not ignore formal instituted saints because their Catholic opponents took them very seriously. However, many Anglicans and nonconformists retained the notion that sainthood should also be used as a model for thinking about exemplary figures of particular significance and holiness such as Richard Baxter and John Wesley. Furthermore, the claim of Roman Catholicism to Christian antiquity was hotly contested. The Apostles could be claimed as proto-Protestants, although the assimilation of other figures, such St Patrick, was much more troublesome. But, as Nicholas Vincent shows us in his chapter on Thomas Becket, popular medievalism and romanticism could act as remarkable solvents even in cases of apparently intractable denominational division.

This book does an excellent job of exploring the ways in which hagiography was rewritten and ecclesiastical history was contested. It does very valuable work in drawing attention to the interaction of Protestant and Catholic traditions and even occasionally gets into some daring and interesting territory in the course of discussions of the use of saints by freethinkers, atheists and spiritualists. There remains much work to be done, of course, and not simply in relation to those many saints who failed to appear on the extensive guest list for the volume. It will be good to see some more work on how sainthood operated in relation to other categories of personal excellence such as heroism and celebrity. Imperial contexts could also have been highlighted, particularly in relation to the development of British culture in the later nineteenth century. Finally, with the notable exception of Harris's chapter on Thérèse of Lisieux (whose cultus is, however, post-Victorian), this volume is weak on the visual arts and devotional practice of saints cults. This volume feels in places like a resumption of intellectual debates amongst the thinking classes that had dropped off in the course of the secular twentieth century. More appreciation of the lives and passions of ordinary believers and the role that they played in the making and re-making of saints would help further to situate this detailed and intriguing set of case studies within the wider cultural context of its times.

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Turning points in the history of American Evangelicalism. Edited by Heath W. Carter and Laura Rominger Porter. Pp. xviii + 297. Grand Rapids, Mi: Wm B. Eerdmans, 2017. £19.99 (paper). 978 0 8028 7152 7

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This book's editors assembled its essays to honour the University of Notre Dame historian, Mark A. Noll, at his retirement. Few would doubt that Noll, one of the

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most prolific and influential historians of American Christianity, deserves the honour. But does the book succeed where most such *Festschriften* fail? Does it give compelling reasons for readers to pick it up and use it?

I think that it does. The editors adopt a stratagem that Noll once used to cover two millennia of general church history, in his *Turning points: decisive moments in the history of Christianity* (Grand Rapid, MI 2001). In this new work, each author selects a salient episode or development in the history of American Evangelicalism to show how that movement – and sometimes the nation – came away deeply changed. The result is a coherent treatment of formative moments in American religious history.

Harry Stout argues that the Awakening in Colonial North America was indeed Great, even revolutionary. George Whitefield's use of sensory rhetoric and theatrical communications, coupled with Jonathan Edwards's turning the Enlightenment's emphasis on experimental knowledge to religious purposes, empowered ordinary people to experience God's saving purposes and expect great things, of themselves and of their land.

Catherine A. Brekus illustrates this Enlightened Evangelical dynamic in the life and ministry of Sarah Osborn, a schoolteacher from Newport, Rhode Island, whose remarkable memoir shows how her own experimental faith answered her questions about life's purpose, gave her hope of heaven, and empowered her to be God's agent.

Jon Butler, Stout's long-time comrade at Yale University, whose doubts about the existence of a Great Awakening prompted Stout's chapter, writes about a turning-point that has kept on turning back on itself: the disestablishment of religion in the American constitution. Its built-in tension, forbidding both the establishment of a religion and the denial of religious free exercise, has made for perennial debate, as Butler amply illustrates.

Perhaps the greatest turning-point of all was the American Civil War, which merits two chapters. Richard Carwardine shows how the revival-fired reform impulse among Northern Evangelicals contributed to a political crisis and to the war itself when the reformers turned to the issue of slavery. Luke Harlow puts a different twist on the era, arguing that the war first opened up a liberal-conservative theological rift between Evangelicals, because no strictly literal reading of the Bible could condemn slavery outright. The price of conservative Evangelical unity postwar, Harlow insists, was an exit from the reform movement, especially on matters of race.

At the same time that Evangelicals were inspired by revivals to seek perfection in society, argues Marguerite Van Die, they were making the home the mainstay of redemption. It was where the Christianisation of daily life had to begin, and middle-class Evangelicals formed ideal concepts of Christian manhood, womanhood and child-rearing from which they hoped social Christianisation would flow.

Evangelicalism, however, could never be fully domesticated into offering gentle and orderly progress. It has been, says Andrew Walls (*The missionary movement*, 81), 'a religion of protest against a Christian society that is not Christian enough'. Two critical turning-points came *via* nearly simultaneous protest movements, fundamentalism and Pentecostalism. Secularity was coming so swiftly to American culture by the early twentieth century, argues George Marsden, that the rise of

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fundamentalism, a militantly traditionalist form of Evangelicalism, seemed to be positively infectious. It was urged on by two factors: a volatile new doctrine, dispensationalist premillennialism, with visions of world crisis and imminent Apocalypse; and the era's great Apocalyptic event, the First World War.

Pentecostals were also children of the Second Coming, says Edith Blumhofer, in her study of the movement's convergence in Chicago. Yet they saw it as a time for the world's final great outpouring of the Holy Spirit. While fundamentalism arose close to the centres of Protestant action, Pentecostalism worked the margins, among the more radical seekers of piety and power and among the spiritual strivers of immigrant and African American neighborhoods.

Dennis Dickerson shows that a profound turning-point in American social history, the 'Great Migration' of hundreds of thousands of African Americans to the urban North between 1916 and 1930, had deeply religious dimensions too. As black religion encountered an urban environment, it developed new institutions, new styles of music and preaching, new outlets for activism and, perhaps most powerfully, women preachers.

The Australian historian Mark Hutchinson uses the global growth of World Vision, the American Evangelical relief and development agency, to examine the dramatic 'global turn' of American Evangelicalism in recent years. It has been not so much about discovering that there are Evangelicals elsewhere in the world or that Americans have a global role to play, but that who Evangelicals are and what they are called to do is now forever shifting and is shaped by many forces, people and places.

Grant Wacker examines the turning-point of Billy Graham's evangelistic career: Los Angeles, 1949. Before it, Wacker insists, Graham was one of a cadre of promising young evangelists from the 'Youth for Christ' rallies of the war years. After it, Graham emerged as a preacher to the nation, performing one amazing urban campaign after another, culminating in the 1957 New York City crusade. The Los Angeles campaign was something of a media-sparked lightning strike into the rich soup of Hollywood popular culture, heated by fears of atomic annihilation and carried by the mobilisation of local Evangelicals

Darren Dochuk revisits the global turn among American Evangelicals, focusing on the 1974 International Congress on World Evangelization, held in Lausanne. Others have pointed to Lausanne '74 as a watershed, but Dochuk emphasises that Lausanne '74's main thrust came from Latin American Evangelical leaders, notably a Peruvian, Samuel Escobar, and an Ecuadorean, Rene Padilla. They powerfully influenced an emerging internationalism among American Evangelicals with a focus on human rights, economic development and social justice.

In an afterward, Martin Marty notes that not the least of the turning points in American Evangelicalism was the historiographical revolution that Noll aided and abetted, beginning with his co-founding of the Institute for the Study of American Evangelicals (ISAE) at Wheaton College in 1982. Encouraged by the ISAE's efforts, scholars engaged along its networks went on to relocate Evangelicalism near the centre of American history.

Indeed, this book demonstrates the power of that turning-point. Jon Butler, Edith Blumhofer and Darren Dochuk draw fresh discoveries from new topics,

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while Stout, Carwardine and Dickerson ably summarise their larger works and address new lines of interpretation. Even George Marsden, the senior statesman of the group, engages with a theme that he developed nearly forty years ago with fresh nuance and with a recognition of insights drawn from more recent studies. Outstanding interpretive scholarship abounds in this collection.

In sum, this is not your typical *Festschrift*. It coheres as a text and has the potential to work at a variety of teaching levels.

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The religious life of Robert E. Lee. By R. David Cox (foreword Mark A. Noll). (Library of Religious Biography.) Pp. xxii + 336 incl. 14 ills. Grand Rapids, MI: Eerdmans, 2017. £21.99 (paper). 978 0 8028 7482 5

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To some in his day the defeated Confederate general Robert E. Lee symbolised the worst of the Old South. He defended secession, led a rebellion against the union and harboured racist attitudes toward slaves and later freedmen. To others, Lee was a hero for the very same reasons that detractors loathed him. One aspect of Lee's life that both detractors and defenders agree upon was the fact that Lee was a deeply religious person. R. David Cox explores, as the title of his book suggests, Lee's Christian faith.

In twenty-one short chapters, Cox recounts the details of Lee's life and analyses the various ways in which the Christian faith in general and the Protestant Episcopal Church in particular informed his everyday life. Cox devotes chapters to Anglicanism in early nineteenth-century Virginia, the impact of Bishop William Meade upon Lee's youth, the Evangelical Episcopal faith of Lee's wife, Ann Hill Carter Lee, his experience as a military officer, and his work as president of Washington College following the war. Several chapters are especially insightful, such as those which explore Lee's theological beliefs. Lee expressed little interest in such basic Christian doctrines as the Trinity. While he might have rather 'uncomplicated' theological views, as Cox generously describes it, he had a deep and abiding faith in divine providence. Contrary to some biographers who have classified Lee as a Stoic, Cox convincingly demonstrates that Lee's trust in divine providence originated from Christian sources and shaped the way in which he interpreted the affairs of this world, ranging from the death of loved ones to the defeat of the Confederacy. Cox does a fine job of carefully unravelling the sometimes seemingly contradictory mixture of commitments that informed Lee's attitudes toward slaves and later freedmen. Throughout his life, for instance, Lee held paternalist and racist attitudes toward African Americans, opposed radical abolitionists and favoured gradual emancipation. Yet Lee claimed that he was willing to free his own slaves (and may have even wanted all Southerners to do the same) in order to preserve the Union. Many Americans, as Cox notes, shared Lee's complex and seemingly contradictory attitudes toward African Americans.

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