

trends are slowing down, raising some questions about the future outlook for Canadian Evangelical congregations. This book is required reading for all students and scholars of Evangelicalism in North America, religion in Canada, and congregational studies.

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## The Americas: USA

**PATRIOTISM AND PIETY: FEDERALIST POLITICS AND RELIGIOUS STRUGGLE IN THE NEW AMERICAN NATION.** By Jonathan J. Den Hartog. Jeffersonian America. Charlottesville: University of Virginia Press, 2015. Pp. 262 + xii; illustrations. Cloth, \$39.50.

University of Northwestern-St. Paul Professor Den Hartog demonstrates how religion and politics changed one another over five decades of the early republic. Prominent subjects include John Adams, Timothy Dwight, Jedidiah Morse, Caleb Strong, Elias Boudinot, John Jay, and Jay's two sons. Drawing from impressive archival research, Den Hartog explores varieties of federalism as they evolved over time and reflected distinct denominational and regional segments. Northern evangelical, Unitarian, or Southern in character Federalists were united in seeing Christian values essential to the national character, but such disparate Protestantism became the party's undoing. Before the 1790s, an ecumenical defense of virtue's value for healthy republicanism constituted what Den Hartog calls a Republican strategy. Beginning in the 1790s, however, Federalists feared an international league of Jacobins uniting French Revolutionaries with Jeffersonian Democrats, motivating what Den Hartog calls a "combative strategy." After the War of 1812, Federalists retreated to a Voluntarist strategy, creating influential religious societies such as the American Bible Society that enabled a religious character for American life (and politics) even after the demise of the Federalist Party and the beginning of Westward expansion. Den Hartog insightfully demonstrates that Nathan Hatch's "democratization of American Christianity" during the nineteenth century was really the "Federalization of American Christianity." Den Hartog's insightful reassessment of the Federalist legacy evinces that political actors who live by the sword of the Word may die by it as well. This book is appropriate for scholars and graduate students but accessible for undergraduates.

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**AMERICAN EVANGELICALISM: GEORGE MARSDEN AND THE STATE OF AMERICAN RELIGIOUS HISTORY.** Edited by Darren Dochuk, Thomas S. Kidd, and Kurt W. Peterson. Notre Dame, IN: University of Notre Dame Press, 2014. Pp. xvi + 518. \$66.00.

As most festschrifts do, this edited volume makes patently clear the enormous contribution of George Marsden to the field of American religious history; how it does so, however, is an additional testament to the careful scholarship, historical nuance, and literary-intellectual craftsmanship that Marsden himself embodied. In an effort to relay his powerful shaping influence on evangelical historiography, to locate him squarely within the constructive exchange of American religious history broadly construed, and to impress upon the reader his effectiveness and skill as a researcher and author, each of the volume's five sections (one for each of his major monographs) contains a "state of the field" essay which places the work in the context of the larger web of relevant academic study. Each of these essays presents a "scholarship profile" that points to the distinctive thematic and stylistic characteristics of the work in question, and at minimum one "new directions" essay which proffers new historical trajectories, explicitly raised upon the foundation laid by Marsden's work. This format, as the editors suggest and the impressive assembly of contributors skillfully imparts, sculpts something larger than a tribute; the volume's value for instruction is manifest and, as such, it bestows to another generation a clear view of the terrain, an edifying lens through which to view it, and a prolific yet discerning exemplar for the future of the discipline. A diminutive lack of authorial and substantive diversity in the volume is perhaps understandable given its purpose, and in no way detracts from its powerful testimonial and pedagogical functions.

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**EVANGELICALS ON PUBLIC POLICY ISSUES: SUSTAINING A RESPECTFUL POLITICAL CONVERSATION.** By Harold Heie. Evangelicals on Political Issues. Abilene, TX: Abilene Christian University Press, 2014. Pp. viii + 208. \$17.99.

This interesting study addresses twelve policy issues US Evangelicals are currently debating. The book is directed toward modeling constructive dialogue about public policy issues. In Part 1, "Public Policy Issues," Heie provides useful summaries of a nine-month dialogue between Evangelical participants "all along the political spectrum." It is clear that Evangelicals are not a monolithic group speaking in unison and it is unlikely that a consensus will be achieved; it is also clear that modeling constructive dialogue while difficult is possible. Part 2, "Contributor Reflections," is most interesting because each of the seven Evangelicals discusses personal experience and insights gained from participating in this contentious project. The one issue that demands particular attention is how the contributors choose to deal with those persons, institutions and legislations with whom they most disagree. It remains unclear, however, exactly how this question is or should be answered. This requires more

theoretical examination. Still, this book is useful for a range of audiences—from Sunday schools to university students—because it clarifies some misconceptions about Evangelicals, raises complex issues about how to communicate with those whom we disagree, and, finally, because it aligns with much recent work on civic democracy.

*Terry Beitzel*

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### **JACOB GREEN'S REVOLUTION: RADICAL RELIGION AND REFORM IN A REVOLUTIONARY AGE.**

By S. Scott Rohrer. University Park: The Pennsylvania State University Press, 2014. Pp. xiv + 304; illustrations, maps. Cloth, \$79.95; paper, \$34.95.

Independent scholar S. Scott Rohrer weaves together biographies of two New Jersey ministers, Jacob Green (1722–1790) in Hanover and Thomas Bradbury Chandler (1726–1790) in Elizabethtown. Both were raised as Congregationalists. Green fell under the spell of Edwards and Whitefield, became a Presbyterian minister, and authored popular polemical tracts both devotional and political. During his long career, Green advocated social and moral change, including emancipation, democratic reform, currency amelioration, and payment of the national debt. Within Presbyterianism he urged greater congregational self-rule, opposed religious establishment, and held high standards for personal piety and church membership. Green's devotion to the patriot movement, including his powerful argument against reconciliation with Great Britain, earned him appointment to the New Jersey Provincial Congress. By contrast, Chandler became a follower of (American) Samuel Johnson, an Anglican minister, advocate for an American bishop, and loyalist. Rohrer's handling of religious and political history is skillful, but his loyalty to an erroneous paradigm of what and who was conservative or progressive during this period owes too much to Mark Noll and others who have confused the complexity and diversity of both the Reformed tradition and what we lazily call "the Enlightenment." This blunts the contrasting of Green with Chandler and misses important opportunities to correct the received orthodoxy. Nevertheless, we are grateful for Rohrer's careful and deliberate chronicle, his spirited prose, and a monograph appropriate for scholars and undergraduates alike.

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## **South Asia**

**TRANS-COLONIAL MODERNITIES IN SOUTH ASIA.** Edited by Michael S. Dodson and Brian A. Hatcher. Routledge Studies in the Modern History of Asia, 74. New York: Routledge, 2012. Pp. 289. Cloth, \$160.00.

This collection of nine essays brings together scholars from an array of disciplines to reconsider the concept of modernity in South Asia. The authors of this collection present "transcolonial modernities" as an "alternative pathway" to think about modernity. This interdisciplinary collection contributes to a much broader body of literature on modernity that attempts to move away from Eurocentric interpretations informed by binaries such as "pre-modern/modern, European/Asian, national/international, or resistance/accommodation." In the introduction, Dodson and Hatcher explain the use of the terminology "transcolonial modernities." "Transcolonial" signals that modernity has developed outside the control of the colonial state. The use of "trans" further points to the processes of translation and the interdisciplinarity of the overall intellectual project. The term modernities is intentionally plural because it was "understood in multiple ways within specific local contexts." The book is then focused on how the theoretical concept of "transcolonial modernities" played out on the ground, and allows scholars to engage with various possibilities for modernity outside of a Eurocentric or binary framework. The essays are divided into three sections organized by three disciplinary vantage points; local, linguistic, and historiographical. Many of the chapters in this collection complicate the tradition/modernity binary through an emphasis on the local and the processes of engagement and negotiation inherent in the local constructions of modernities. The hidden gem in this collection, however, is the Afterword by C. A. Bayly. This is one of Bayly's last published works, and in it he makes a convincing argument about repositioning, both geographically and theoretically, the place of Bombay in studies of Indian modernity. One of the key contributions of this collection is its interdisciplinary approach, which ranges from the history of religions to literary theory. Taken together, these essays allow scholars to further examine questions about modernity in South Asia, and question how the term "transcolonial" might lend new insight into these decades-long debates about modernity.

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### **ENCYCLOPEDIA OF INDIAN PHILOSOPHIES. VOLUME XIV: JAIN PHILOSOPHY (PART II).**

Edited by Karl H. Potter and Piotr Balcerowicz. Delhi: Motilal Banarsidass, 2013. Pp. 683. Rs. 1,500.

### **ENCYCLOPEDIA OF INDIAN PHILOSOPHIES. VOLUME XVII: JAIN PHILOSOPHY (PART III).**

Edited by Piotr Balcerowicz and Karl H. Potter. Delhi: Motilal Banarsidass, 2014. Pp. 429. Rs. 1,500.

These are the concluding two of the three-volume set on Jain philosophy in this invaluable encyclopedia (on the first volume, see *RSR* 34: 227). Part II covers 355 works by 99 authors from Kakada Sūri (900 CE) to Jinasena

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